



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

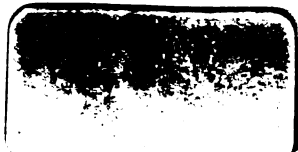
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

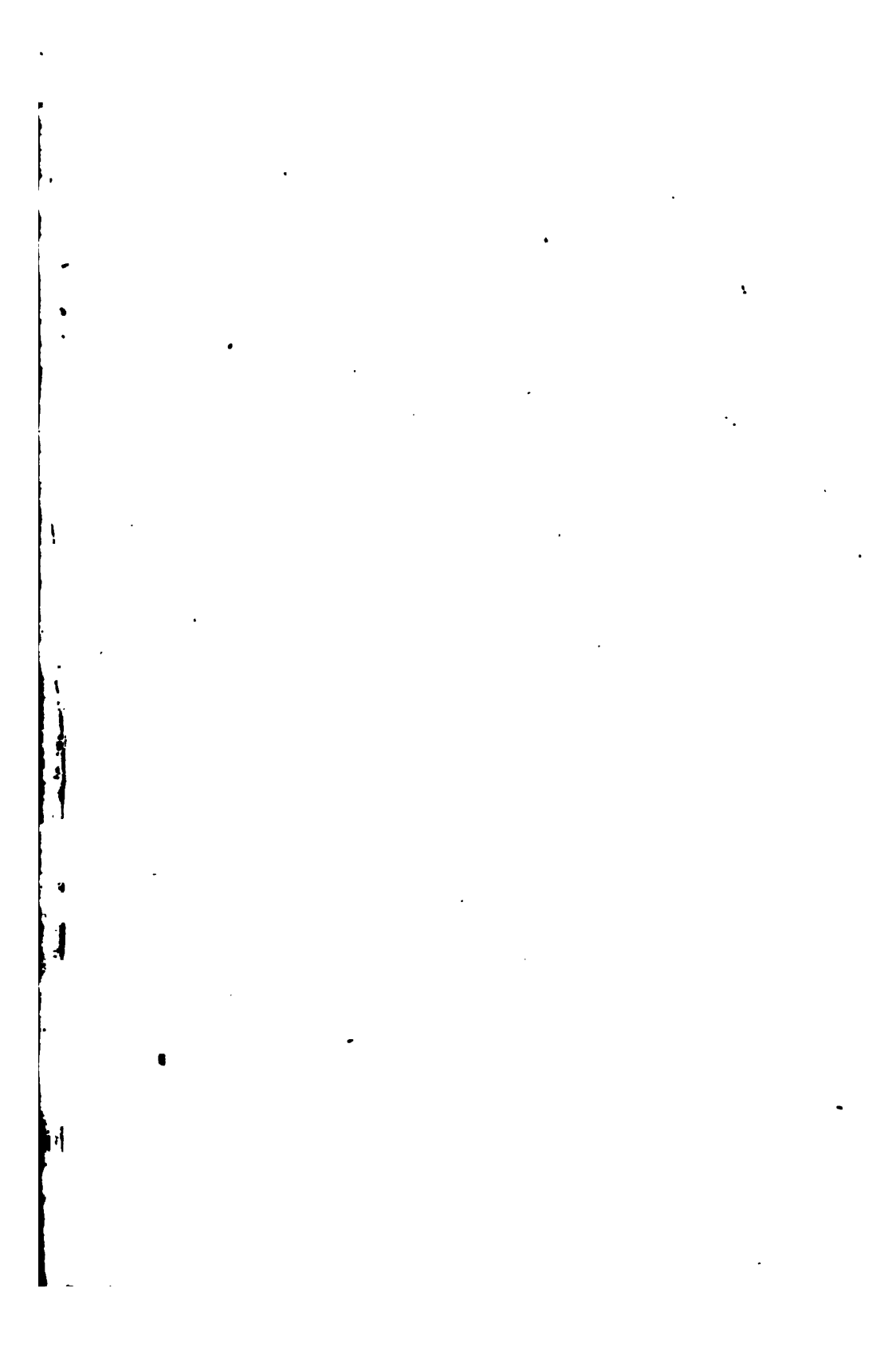
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

S. g. 7

24 c. 1



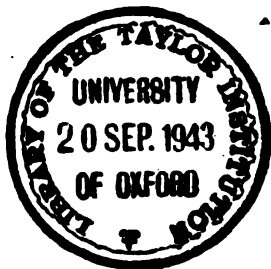


AN INTRODUCTION TO
THE GRAMMAR
OF THE
SANSKRIT LANGUAGE,
FOR THE USE OF EARLY STUDENTS.

BY
H. H. WILSON, M.A., F.R.S., &c. &c.
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD.

SECOND EDITION.

LONDON :
WM. H. ALLEN & Co., 7, LEADENHALL STREET.
1847.



PREFACE.

THE design of the present Grammar of the Sanskrit Language has been suggested by the experience which I have now had in teaching the language, and by the want which I have repeatedly felt of some such elementary work as that which I have here attempted to compile.

Of the Sanskrit Grammars published in Calcutta, the works of Mr. Colebrooke, Dr. Carey, and Mr. Forster are too voluminous and difficult for beginners. The Grammar of Mr. Yates is better adapted to such a class of students, but it is not readily procurable in this country. The Grammar of Professor Bopp, being composed in German and in Latin, is not universally acceptable to English students: and the only Grammar within their reach, therefore, has been that of Sir C. Wilkins. This work, however admirable in many respects, is exceptionable in some parts of its arrangement, and is inconvenient in use from its extent; it is also growing scarce. A new Grammar, therefore, on a somewhat different plan, had become necessary; and as I found no one disposed to engage in its preparation, I have thought it incumbent upon me to undertake the task.

The structure of a highly elaborated form of speech, such as is Sanskrit, abounding with grammatical inflexions, cannot be explained with that brevity of which more simply constituted languages permit: much cannot be described in a very few phrases. The present work has exceeded the limits which I originally contemplated; but

I found it impossible to be more concise, without being obscure, or without omitting something that was essential. As the extent of the book, however, is in great part attributable to the multiplication of examples, rather than of rules, it will be useful for occasional reference, without being cumbrous to the memory of the student. I have endeavoured to make reference easy, by the headings of the pages and other supplementary means.

The first topic of all Sanskrit Grammars is necessarily the euphonic combination of concurrent letters, the analysis of which must be performed before the words can be separated and read. In the chapter upon the combination of letters, or Sandhi, as it is termed, I have rather added to, than diminished, the number of the rules which are to be found in the Grammar of Sir C. Wilkins: but, on the other hand, I have not imitated Professor Bopp in the copiousness with which he has explained the changes, as, however serviceable the rules which he has assembled with singular industry and correctness, they are not in all cases confined to modifications of a euphonic character: they comprise many that occur as the consequence of verbal or nominal inflexion: and although a knowledge of them will no doubt facilitate the student's subsequent acquirement of the principles of declension and conjugation, I have not found him content to be detained so long upon what appears to him to be but the threshold of the edifice, into the interior of which he is eager to enter.

The general outline of the chapter on Declension is in all essential respects the same as that followed in the Grammars of Wilkins and Bopp; but I have thought it advisable to put more prominently forward than they have done the scheme of technical terminations, devised by native grammarians for the construction of the cases of a noun; as, notwithstanding the substitutions which

they partially undergo, they are applicable in all nouns to a considerable portion of the cases, and in some nouns to all. They are easily acquired, and so are their substitutes; and familiarity with them once attained, the subject of Declension, however complicated it may appear, becomes exceedingly simple, and is mastered with facility.

It is in the chapter on Conjugation that I have departed most widely from the course pursued by my European predecessors. Professor Bopp has followed in the main the example set by Sir C. Wilkins, of exemplifying, under the head of each class or conjugation, only those tenses of the verb to which the conjugational characteristics are confined; and of illustrating the remaining tenses of verbs in general in one collective division, under the head of each several tense. I have found this arrangement peculiarly embarrassing to beginners. An entire verb is nowhere presented to them; and although the whole of the inflexions of most of those of which the conjugational tenses are exhibited are to be found in the Grammar, yet they can only be collected by a diligent and protracted search. It rarely happens that the young student is not disheartened by the labour thus imposed upon him, and a competent knowledge of the conjugation of Sanskrit verbs is in consequence comparatively seldom acquired. In the hope of removing some of the difficulties inherent in the subject, I have brought the several tenses of the verb together, and explained their formation in consecutive order. I have then detailed an entire verb in its different voices and derivative forms: and finally, under the head of each conjugation, I have given complete paradigms of a number of the most useful verbs, arranged in alphabetical succession, in the several conjugations to which they respectively belong. An example of this

classification of the verbs was set by Mr. Colebrooke. In the first volume of his Grammar, the only one published, he has assembled all the verbs of the first conjugation, with paradigms more or less complete. The limits of the present work rendered it impossible to represent all the verbs of each conjugation, but I have endeavoured to make such a selection as comprehends those which are of most frequent occurrence, or anomalous construction. The forms are chiefly taken from the native Grammar, the Siddhānta Kaumudī, and from a MS. collection of verbs I had compiled in India. The first part only of Mr. Westergaard's very valuable work, '*Radices Linguae Sanscritæ*,' had reached me before my collection was completed, or it would have saved me some labour. The usefulness of the series will have been materially enhanced by the alphabetical Index to all the verbs specified, which will be found at the end of the volume, and for the preparation of which I am indebted to the promptly tendered assistance of Professor Johnson, whom I have also to thank for the careful revision of the proof sheets, with exception of those of the last hundred pages, and for the correction of many errors, ascribable to typographic inaccuracy, or to my own inadvertencies.

The chapter on Derivation does not attempt to follow the detail with which the subject is illustrated in the Grammar of Sir C. Wilkins. The same copiousness was no longer necessary, as my Dictionary, however incomplete, offers many of the same examples, and sufficiently exhibits the principles of etymological development. By the alphabetical arrangement, however, of the technical affixes employed in eliminating derivative from primitive words, a plan adopted from the example of Professor Bopp, reference to any particular form of derivatives will have been facilitated, and the process

of their developement, perhaps, have been rendered more intelligible.

The formation of compound words is described much in the same manner, but with some slight difference of arrangement, as by Sir C. Wilkins. In the succeeding chapter on Syntax, also, I have followed much the same course, being guided, as he was, by the authority of native grammarians, although appealing to different works, and endeavouring to illustrate the rules by more diversified examples. The subject, however, is yet but imperfectly investigated. The native authorities restrict their remarks to the application of the cases of the nouns, and the tenses of the verbs; and to have supplied their deficiencies would have demanded a longer period, and ampler space, than were compatible with the plan and purposes of the present publication. My guides have been principally the Siddhānta Kaumudī and the poem of Bhaṭṭi, but I have drawn examples also from other printed Sanskrit books.

The Prosody of Sanskrit has been much more successfully illustrated than its Syntax; and in the Dissertation of Mr. Colebrooke, in the tenth volume of the Asiatic Researches, and in the remarks and annotations of various continental scholars and critics upon the metres prevailing in the Sanskrit works which they have edited, abundant materials exist for a comprehensive treatise upon the laws of Sanskrit metre. In the chapter upon the subject which I have added to the Grammar, nothing more has been intended than a brief explanation of the fundamental principles by which poetical metre is regulated, and an exemplification of a few of its most frequently recurring and popular varieties.

As the especial object of the present work is the introduction of the juvenile student to an elementary knowledge of the Sanskrit language, I have but rarely

adverted to the affinities which connect it with other languages; and in the few allusions which I have admitted, I have purposed rather to intimate that such affinities exist, than to explain their nature, or inquire into their origin or extent. The more advanced student, who may take an interest in the investigation, will find in the writings of different continental scholars and grammarians, and especially in the *Comparative Grammar* of Professor Bopp, numerous and undeniable proofs of the close connexion which subsists between the sacred language of the Hindus and the languages of ancient Greece and Rome, as well as those of the Celtic, Teutonic, and Slavonic nations.

It were superfluous in the present day to offer any observations upon the value and interest of Sanskrit literature. The study constitutes an era in the branch of intellectual inquiry just referred to, and has given an entirely new character to philology. The principles of etymological affinity have been placed upon secure grounds, and the history of languages, and through them the history of man, has received novel and important elucidation. Nor is this the only service which it has rendered to general literature. The history of philosophy and science is also largely indebted to it; and in the civil and religious codes which it has laid open to our knowledge, and in the mythological and legendary traditions, and the dramatic and heroic poems, which it offers to our curiosity, it presents a series of new, interesting, and instructive pictures of society, in which the features of a highly artificial, but original civilization are singularly blended with the characteristics of primitive manners and archaic institutions. The history of mankind can be but imperfectly appreciated without some acquaintance with the literature of the Hindus.

It is, however, to the educated youth whose manhood

is to be spent in India, and who is there destined to discharge high duties, and sustain heavy responsibilities—who is to execute the offices of civilized government over millions of subject Hindus, and to make that government a blessing, not a curse, to India—a glory, not a shame, to Britain;—it is to him that the study of Sanskrit commends itself, by considerations of peculiar utility and importance.

A careful examination of the different dialects which are spoken in various parts of India is yet to be effected; but enough is known to admit of their being distinguished as belonging to two great families, that of India proper, and that of the Dakhin. Of the former, the members are, as far as we are familiar with them, recognised as Sanskrit. They have undergone great changes; have simplified their grammatical structure; have suffered in a greater or lesser degree admixture and adulteration from foreign words. They probably also comprehend a small portion of a primitive, unpolished, and scanty speech, the relics of a period prior to civilization: but in the names of things of the most ordinary observation, in terms for the functions of life, as well as the relations of society, as much as in those words which are the offspring of civilization, and which spring from science, philosophy, law, and religion, they are almost wholly dependent upon Sanskrit; a knowledge of which consequently places the members of this family, Bengali, Hindí, Panjabi, Guzerati, Marhatha, and others, almost without effort within the power of any one to whom it may become a duty to acquire either or all of them.

In the south of India the case is somewhat different. Cultivated languages of local origin are there met with, largely supplied with words which are not of Sanskrit origin. There, however, as in the north, the introduction of Sanskrit was the precursor of civilization, and deeply

impressed it with its own peculiarities. The spoken languages were cultivated in imitation and rivalry, and but partially aspired to an independent literature. The principal compositions in Tamil, Telugu, Canara, and Malayalam, are translations or paraphrases from Sanskrit works, and largely borrow the phraseology of their originals: and hence so large a proportion of the language of education and of society is Sanskrit, that a knowledge of it is absolutely essential to a correct understanding of the spoken dialects of the peninsula.

There is, however, a higher point of view from which the advantages to the servants of the East India Company in India of a knowledge of Sanskrit are to be contemplated, than the aid which it is calculated to afford them in their executive functions. It will not only enable them to understand the uttered words of those with whom they hold official intercourse; it will not only teach them to interpret the language of representation or complaint, or to express the decrees of justice, or the commands of power;—it will enable them to understand the people, and to be understood by them. The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their national traditions, their mythological fables, their metaphysical abstractions, their religious worship, all spring from, and are perpetuated by, the Sanskrit language. To know a people, these things must be known. Without such knowledge, revenue may be raised, justice may be administered, the outward shows and forms of orderly government may be maintained; but no influence with the people will be enjoyed, no claim to their confidence or attachment will be established, no affection will be either felt or inspired, and neither the disposition nor the ability to work any great or permanent improve-

ment in the feelings, opinions, or practices of the country will be attained. It fortunately happens, it is true, that much of this indispensable information may now be acquired through the English language, in consequence of the valuable translations and dissertations of various of the Company's most distinguished servants; but knowledge from the fountain head is more precise and effective than when gleaned from subordinate, and not always pure or profound, rivulets: and in proportion as it is effective and precise, will be the respect and trust of the native population, the influence and power of their English masters.

ADVERTISEMENT TO THE SECOND EDITION.

IN preparing the present Edition, the only material alterations which I have thought it advisable to make, are the condensation of the general rules regarding the inflexions of the verbs, or the principles of conjugation, and their insertion among the preliminary rules of all the conjugations, instead of the place which they formerly occupied among the introductory rules of the second conjugation. They will now, it is hoped, be more commodiously referred to. I have also made some additions of minor importance to the paradigms of the verbs. In this, as well as in the correction of the errors of the text, I have again to acknowledge the kind assistance of Professor Johnson.

The growing attention which has been lately paid, on the continent especially, to the literature of the Vedas, has induced me to think that a specification of some of the principal peculiarities of construction which are met with in those works might be of service. The illustrations are those which are given by the original Gram-

marians. The examples are cited by them without any references, and their signification could scarcely be rendered with any confidence without verifying them in the passages where they occur, and without adverting to the interpretation of a commentary; a task of no ordinary trouble in the absence of every thing like an index. I have been enabled, however, by my own researches, and by the valuable help of Dr. Max Müller, to verify a considerable number of the passages, and to supply the recognised sense. The rest are open to correction. In a few more years we may expect to read the texts of the Vedas with as much certainty as those of any other Sanskrit compositions.

MAY 5, 1847.

CONTENTS.

CHAP. I.	Letters	P. 1
	Pronunciation	4
	Classification	6
CHAP. II.	Sandhi—Combination of letters	8
	Sect. 1. Conjunction of vowels	8
	Sect. 2. Conjunction of consonants	16
	Sect. 3. Changes of Visarga	23
CHAP. III.	Declension	28
	General rules	28
	Sect. 1. Nouns in vowels	30
	Cl. 1. Nouns ending in ञ and ञा	30
	Cl. 2. Nouns ending in इ and उ	34
	Cl. 3. Nouns ending in ई and ऊ	38
	Cl. 4. Nouns ending in ऋ, ॠ, ॡ, ॢ	44
	Cl. 5. Nouns ending in ए	46
	Cl. 6. Nouns ending in ऐ	47
	Cl. 7. Nouns ending in औ	48
	Cl. 8. Nouns ending in ङी	48
	Sect. 2. Nouns ending in consonants	49
	Cl. 1. Nouns ending in क, ख, ग, घ	50
	Cl. 2. Nouns ending in च, छ, ज, झ	50
	Cl. 3. Nouns ending in ट, ठ, ड, ढ	55
	Cl. 4. Nouns ending in न, त, द, ध	55
	Cl. 5. Nouns ending in प, फ, ब, भ	60
	Cl. 6. Nouns ending in ल, ल, ल, न, न	60
	Nouns in लृ	61
	Nouns in लृ	64
	Cl. 7. Nouns ending in य, र, ल, य	66
	Cl. 8. Nouns ending in श, ष, स	66
	Cl. 9. Nouns ending in ह	72
	Sect. 3. Adjectives	75
	Sect. 4. Pronouns and pronominal nouns	79
	Sect. 5. Numerals	86
	Ordinals	90

CHAP. IV. Indeclinables	92
Adverbs	93
Prepositions	98
Conjunctions	103
Interjections	103
Expletives	104
Particles	104
CHAP. V. Conjugation	105
Sect. 1. Roots and indicatory letters	105
Sect. 2. Classes of verbs	109
Sect. 3. Moods and tenses	112
Sect. 4. Voices	115
Sect. 5. Numbers and persons	116
General principles of conjugation	117
Of the augment ऋ	135
Sect. 6. Formation of the verb	141
Passive voice	143
Sect. 7. Derivative verbs	145
Causals	146
Desideratives	149
Frequentatives	151
Ditto inserting च	152
Ditto rejecting च	153
Impersonals	161
Nominals	161
Sect. 8. Conjugations.	
First conjugation	163
Second	204
Third	221
Fourth	227
Fifth	240
Sixth	245
Seventh	252
Eighth	257
Ninth	260
Tenth	267
Changes of voices	276
CHAP. VI. Derivation	285
Sect. 1. Verbal derivatives	285
Infinitive	286
Participles	287

CONTENTS.

xv

Present participles	287
Past participles	289
Participles of the second præterite	289
Indefinite past participles	290
Future participles active	296
Ditto passive or neuter	297
Indeclinable participles	303
Adverbial participles	307
Sect. 2. Verbal nouns	308
Sect. 3. Nominal derivatives	328
Cl. 1. Miscellaneous affixes	330
Cl. 2. Possessives	343
Cl. 3. Degrees of comparison ; pronominals ; numerals	347
Cl. 4. Indeclinables	349
CHAP. VII. Compound words	353
Sect. 1. Dvandwa compounds	355
Sect. 2. Tatpurusha compounds	356
Karmmadhârâya Tatpurusha compounds	360
Dwigu Tatpurusha compounds	362
Tatpurusha comp. with particles and prep.	363
Sect. 3. Bahuvrîhi compounds	365
Sect. 4. Avyayî-bhâva or indeclinable compounds	371
Sect. 5. General rules	375
CHAP. VIII. Syntax	377
Sect. 1. Nouns	379
Sect. 2. Adjectives	403
Sect. 3. Pronouns	405
Sect. 4. Indeclinables	407
Sect. 5. Verbs	410
Sect. 6. Derivative verbs	424
Sect. 7. Participles	426
CHAP. IX. Prosody	432
Sect. 1. General rules	432
Sect. 2. Varña-vṛtta class of metres	435
Sect. 3. Gaṇa-vṛtta class of metres	444
Sect. 4. Mátrachhandas class of metres	446
SUPPLEMENTARY CHAPTER. On the grammar of the Vedas	449

SANSKRIT ALPHABET.

Initial.	Medial.	Equivalent and power.	Equivalent and power.
अ	—	a, as in America.	अ णं, as in singe.
आ	।	á — casa (Italian).	ट t — true.
इ	ि	i — chi —	ठ th
ई	ी	í — cosí —	ड d — dim.
उ	ु	u — furore —	ढ dh
ऊ	ू	ú — fui —	ण ñ — none.
कृ	ॠ	ri — ricco —	त t — tongue.
कृ	ॡ	rí — ríso —	थ th
लृ	ॢ	lri	द d — den.
लृ	ॣ	lrí	ध dh
ए	॥	e — che —	न n — not.
ऐ	॥	ai — mai —	प p — point.
ओ	ो	o — cosa —	फ ph
औ	ौ	au — paura —	ब b — bind.
अं	·	an — (ang)	भ bh — abhor.
अः	:	ah	म m — man.
क		k, as in king.	य y — young.
ख		kh — khan.	र r — rain.
ग		g — gun.	ल l — lion.
घ		gh — afghan.	व v — voice.
ङ		ń — sing.	श ś — session.
च		ch — church.	ष sh — shun.
छ		chh	स s — son.
ज		j — jet.	ह h — house.
झ		jh	ळ lṛ

Varieties : अ a, ख ri, ल l, ए e, झ jh, ण ñ, रु ru, ङ or रू rú.

Numerals : १ २ ३ ४ ५ ६ ७ ८ ९ १०

1 2 3 4 5 6 7 8 9 10

SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

THE Sanskrit language is written in different parts of India in the characters which are in use for the spoken dialects ; but the alphabet which is regarded as most appropriate to it, and from which the local alphabets are derived, is that which is termed Nágari or Devanágari, the alphabet of ‘ the city,’ or of ‘ the city of the gods,’ being a derivative from Nagara, ‘ a city,’ compounded in the second form with Deva, ‘ deus,’ ‘ a god.’ It appears to have undergone various modifications from a period of remote antiquity down to the seventh or eighth century, when the letters assumed the form in which they now occur.

As usually enumerated, the Nágari alphabet comprises forty-seven letters, the long vowels being considered distinct from the short ; the vowels are thus fourteen : the consonants, among which the aspirated are distinguished from the corresponding unaspirated letters, are thirty-three. The consonants are classified according to the organ chiefly concerned in their articulation ; and in order to effect their utterance, the short vowel ‘ a ’ is attached to their respective sounds.

Vowels.

अ a, आ á, इ i, ई í, उ u, ऊ ú, ए ri, ऐ ri, ऋ ri, ॠ ri,
ए e, ऐ ai, ओ o, औ au.

Consonants.

Gutturals, क ka, ख kha, ग ga, घ gha, ङ ná.
Palatals, च cha, छ chha, ज ja, झ jha, ञ ña.
Cerebrals, ट tá, ठ tha, ड da, ढ dha, ण ña.
Dentals, त ta, थ tha, द da, ध dha, न na.
Labials, प pa, फ pha, ब ba, भ bha, म ma.
Semivowels, य ya, र ra, ल la, व va.
Sibilants and aspirate, श sha, स sa, ह ha.

To these are to be added two signs, which are occasionally attached to vowels, termed Anuswára and Visarga. The first is a dot over and after a letter; the second consists of two dots after it. The first denotes a slight nasal; the second, a soft aspirate; as, अँ an (ang), अः ah. Another additional character is ञ, with a sound partaking of 'l' and 'r,' but it is peculiar to the Vedas. Some lists add क् ksha and ज्ञ jña, but these are compounds; the first of क ka and श sha, and the second of ज ja and ञ ña. The first is sometimes expressed in English by 'x.'

In designating a letter, the word कार kára is added to it; as, अकार a-kára, the letter 'a;' ककार ka-kára, the letter 'k,' &c.

When a vowel is the initial of a word, it retains the form above given. When it follows a consonant, or occurs as a medial or final, it assumes a different form, which is written before or after, above or below, the consonant with which it is associated; with exception of अ 'a,' which, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, as in the above alphabet, unless the consonant be final, which is denoted by a

mark at its foot, a Viráma or 'rest,' as क् k; or unless it be conjoined with another consonant, as below. The forms of the vowels as medials and finals are,

ॠ á, ॡ í, ॢ í, ॣ u, । ú, ॥ ri, ० ri, २ li, ३ lrí,
 ॥ e, ० ai, १ o, १ au:

or in combination, अक ak, अक aka, आका áká, इकि iki, ईकी íkí, उकु uku, ऊकु úkú, अकृ rikrí, अकृ ríkrí, अकृ lrikrí, अकृ lríkrí, एके eke, ऐके aikai, ओको oko, औको aukau, अकं akan, अकः akah.

When two or more consonants come together, without any intermediate vowel, they are combined into one compound consonant—in which in general the component members may be recognised without much difficulty—one consonant being subjoined to the other, as in अक akka, अच achcha, where the transverse line of the lower is omitted; or one consonant following the other, as अग agga, अज ajja, where the perpendicular line of the first of the two is rejected. In some cases the elements of the combination are not so obvious. The letters most frequently recurring in conjunction with preceding consonants are य ya and र ra. The first is easily discernible in

कय kya, चय chya, तय tyá, दय dya, पय pya, मय mya, &c.:

the second is usually designated by a short transverse stroke at the foot of the letter or letters; as,

क्र or क kra, ग्र gra, त्र or त tra, द्र dra, प्र pra, क्रय krya.

When र precedes a consonant, it is placed at the top of it in the shape of a crescent; as, रै rka in अरै arka, 'the sun;' or र्म rmma in धर्म dharmma, 'duty.'

The difficulties from this source soon disappear with practice. Some of the most useful combinations are subjoined. It may be also here observed, that some of the single letters may be written in a different manner, of which examples are given at the foot of the Table at the head of this chapter.

sound from the syllables so compounded. They take their place among vowels as subject to euphonic changes, of which as syllables they would not be susceptible. The consonants are in general pronounced as in English, and we have, it may be suspected, several of the sounds for which the Sanskrit alphabet has provided distinct signs, but of which signs are wanting with us. This seems to be the case with the nasals and the cerebrals. We write but one 'n,' but we vary its articulation, according to the consonants it precedes, as a guttural, palatal, cerebral, and dental, in such words as 'conquer,' 'sing,' 'none,' and 'content.' So we write but one 't' and one 'd,' but their sounds differ in such words as 'trumpet' and 'tongue,' 'drain' and 'den:' in the first of which they are cerebrals, in the second dentals. The term 'cerebral' has been adopted to express the Sanskrit Múrdhanya, from Múrdhan मूर्धन् 'the head,' as these letters are articulated by touching the palate with the tongue farther back in the mouth than is practised in other articulations. The व v when compounded with another consonant is pronounced and written 'w,' as in द्वि dwi, 'two.' Of the three sibilants, the first 's' स is less decidedly 'sh' than the second, as in our 'ss' in 'session;' it is a palatal letter: श sha is a cerebral, as in 'shore:' and ण is a dental sibilant, as in 'sun.' Anuswára is a slight nasal, rather stronger than the 'n' of the French 'bon.' The term Anuswára signifies 'post-vocal,' and accordingly the sign always follows a vowel, and closes a syllable, whether in the middle or at the end of a word. In this situation it may be substituted for any of the other nasals, and then retains the sound of the original, being influenced by the letter that follows; as, अहङ्कार for अहङ्कार abhankára, 'pride;' अङ्ग for अङ्ग aṅga, 'body;' अहं for अहम् aham, 'I.' It is especially appropriate as the substitute of 'm' before the semivowels, retaining its own nasal sound, except before व, which by its analogy to the labial ब, causes the retention of the labial nasal sound 'm:' thus सम् 'sam' compounded with यम 'yama' &c. makes संयम saṇyama, 'restraint;' संराव saṇráva,

'clamour;' संलाप saṇlāpa, 'conversation:' but संवत्सर samvatsara, 'a year.' Anuswāra is the nasal sign exclusively employed before the sibilants and the aspirate; as, अंश anśa, 'a part;' हिंसा hiṇsā, 'injury;' संहिता saṇhitā, 'combination:' discharging to this class the office of the other nasals to their respective classes of consonants. The soft aspirate denoted by Visarga is seldom audibly articulated: in practice there is no perceptible difference between रामः Rāmah and राम Rāma.

CLASSIFICATION.

Besides the classification of the letters of the alphabet specified above, there is another which it may be sometimes useful to refer to. In this system the letters are thus arranged:

अ इ उ ऋ | ऋ ऌ क् | ए ओ ऋ | ऐ औ ऋ | ह व र ऌ | ल ऋ |
 ञ न ण त न ण् | ऋ भ ण् | ष ढ ध ण् | ज व ग ढ द ण् | स ष ण्
 ठ ढ च ट न ण् | क ष ण् | झ ष ण् | ह ल्.

The object of this arrangement is to provide a convenient mode of designating any particular set of letters to the exclusion of all others, which is done by combining any prior letter with the consonant at the end of a series, so as to form a Pratyāhāra or syllable, denoting all the letters that intervene: thus, अल means the whole alphabet; अक् the vowels only; हल the consonants only; अण means अ इ उ, inclusive of their corresponding long vowels; अक् denotes the simple vowels; एक् the diphthongs; षण् the semivowels; and ऋल all the consonants, exclusive of the nasals and semivowels. Other combinations may be formed on the same principle, with a like purport.

There are some distinctions also affecting the vowels and consonants generally, which it is advisable to particularise.

1. Vowels have three times or quantities: they are, लघु Laghu, 'light' or 'short;' गुरु Guru, 'heavy' or 'long;' and पुन Pluta, 'prolated.' They have also three accents, and are, उदात्त Udātta, 'grave;' अनुदात्त Anudātta, 'acute;' and स्वरित Swarita, 'compounded' or 'circumflex.' The long and short

vowels are separately represented, as अ a, आ á : the prolated is the long á with three lines underneath it, or a figure of three behind it, as आ or आ ३. The accents are thus severally marked ; ँ, ं, ॐ. They are rarely used, except in MSS. of the Vedas.

In combination and in inflexion the vowels are subject to two changes, or rather substitutions, in which other vowel or diphthongal forms take their places. These are called गुण Guṇa and वृद्धि Vṛiddhi, rendered by Dr. Wilkins 'conversion' and 'augmentation.'

The vowels (the long being com-
prised in the short) are . . } अ इ उ ऋ ॠ.

The Guña substitutes severally . - ए जो अर अल.

The Vṛiddhi substitutes . . . जा रे औ आर् जाल्.

Thus the verb भू bhū, 'to be,' in its inflexions is subject to Guṇa; that is, it becomes भो bho, 'o' being substituted for 'u.' In some of its secondary derivatives the 'u' is subject to Vṛiddhi: thus भूत bhūta, 'a being,' 'an element,' furnishes the adjective भौतिक bhautika, 'elementary.' This will be more intelligible as we proceed. It is only at present essential to recollect the purport of the terms Guṇa and Vṛiddhi. It may be added that, according to the native Grammarians, the Guṇa substitutes are only अ ए ओ, and the Vṛiddhi आ ऐ औ; the अ and आ, in connexion with the semivowels र and ल, being the Guṇa and Vṛiddhi representatives of अ ल.

2. Consonants. It is at present more important to notice a distinction of the consonants into two classes. Some of them are hard, some soft. Wilkins calls the former surds; the latter, sonants; in which he is followed by Professor Bopp. The hard or surd consonants are the two first letters of the five first classes of the alphabet and the sibilants; the soft or sonant consonants are the three last letters of each class, the semivowels, and the aspirate.

Hard or surd letters, फ ल ष क् ट ठ न च य क् श य स.

Soft or sonant, ग घ ङ न ञ ण ट ठ ड द ध न व भ म य र ल व ह.

CHAPTER II.

SANDHI—COMBINATION OF LETTERS.

CONTRIVANCES for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which arises from keeping sounds apart that are disposed to coalesce, are not wanting in all languages. They are in general, however, rather poetical or prosodial than grammatical; such as the elision of a final 'e' before an initial 'e' in such a concurrence, as "the ethereal height of heaven," which it was formerly the fashion to write, as the measure demanded, "th' ethereal;" to say nothing of the synalepha and ecthipsis of Latin verse, "Monstr' horrend' inform' ingens," &c. Other instances of a regard for euphony, however, do occur, independent of prosody, and especially in Greek, in which many of the euphonic changes are analogous to those provided for in Sanskrit. In no language has the subject, however, been so systematically investigated as in Sanskrit: and the changes to which letters are subject for the sake of euphony are numerous, and carefully defined; forming that part of Sanskrit grammar which is termed सन्धि Sandhi, 'a holding together,' 'a junction;' or संहिता Sanhitá, 'an association,' 'a conjunction;' either being derived from a verb compounded of the preposition सम् sam, 'cum,' and धा dhá, 'to have,' 'to hold.'

SECTION I.

Conjunction of vowels.

1. When a vowel terminating a word is followed by a similar vowel beginning another word, whether they both be short or both long, or one be short and one long, they combine into one long homogeneous vowel: thus

a with a makes á; as, दैत्य Daitya + अरि ari = दैत्यारि Daityári,
'a foe of the demons,' a name of Vishnú.

á with a makes á; as, सा sá + अगच्छत् agachhat = सागच्छत् sá-gachhat, 'she went.'

i with i makes í; as, इति iti + इव iva = इतीव itíva, 'so indeed.'

í with í makes í; as, श्री Śrī + ईश íśa = श्रीश Śríśa, 'the lord of Śrī.'

u with u makes ú; as, भानु bhānu + उदय udaya = भानूदय bhānúdaya, 'sun-rise.'

ṛi with ṛi makes ṛí; as, नृ nṛi + ऋषि ṛishi = नृषि nṛíshi, 'a man- (a mortal) sage.'

The concurrence of a final and initial ऋ never perhaps takes place. ऋ may however follow ऋ, and as they are considered as homogeneous, a long ऋ ṛí may be the result; as, होतृ hotṛi + ऋकार ṛikára makes होतृकार 'the letter ṛi (a sort of incantation) of the Hotṛi,' or officiating priest. The concurrence of ऋ, however, either with another ऋ or with ऋ, is not liable to any very strict rule, and the substitute may be either a short or long ऋ; as, होतृ with either ऋकार or ऋकार may be either होतृकार or होतृकार.

2. If a word which ends in either अ a or आ á be followed by a word beginning with a different vowel, then a Guṇa element is substituted for both; that is, if अ or आ precedes इ or ई, the substitute is ए; if उ or ऊ, it is ओ; if ऋ or ॠ, it is अर्; if ऌ or ॡ, अल्; as,

उप upa + इन्द्र Indra = उपेन्द्र Upendra, a name of Kṛishṇa.

जन Jana + ईश्वर Íśwara = जनेश्वर Janeswara, 'a lord of men,' 'a king.'

यथा yathá + ईप्सितं ípsitam = यथेप्सितं yathepsitam, 'as desired.'

गङ्गा Gaṅgá + उदकम् udakam = गङ्गोदकम् Gaṅgodakam, 'Ganges water.'

मह maha + ऋषि ṛishi = महर्षि maharshi, 'a great sage.'

तव tava + ऋकार ṛikára = तवर्कार tavalkára, 'thy letter ऋ.'

3. If a word ends, as in the last case, with अ or आ, and is followed by one beginning with a diphthong, a Vṛiddhi

letter is substituted for both ; that is, if च be followed by ह or रे, the substitute is रे; if by जो or जी, it is जी; as,

कृष्ण Kṛishña + एकत्वं ekaṭwam = कृष्णैकत्वं Kṛishñaikatwam,
' oneness with Kṛishña.'

विद्या vidyá + एव eva = विद्यैव vidyaiva, ' knowledge, verily.'

देव deva + ऐश्वर्यं aishvaryaṃ = देवैश्वर्यं devaishvaryaṃ, ' the
divinity of a god.'

अल्प alpa + ओजस् ojas = अल्पौजस् alpaujas, ' of little radiance.'

बाला bálá + औत्सुक्यं autsukyam = बालौत्सुक्यं bálautsukyam,
' the maiden's sorrow.'

There are some exceptions to these two last rules, which it may be convenient here to insert. With regard to these and to other anomalies and exceptions, however, it may be advisable once for all to recommend to the student, in an early stage of his studies, to content himself with a passing notice of them, and not to allow them to divert his attention from the general rules. Familiar with the rules, he will find no difficulty in the occasional deviations from them which occur.

a. अक्ष aksha before ऊहिणी ūhiṇí makes अक्षौहिणी akshauhiṇí, ' a large army,' instead of अक्षोहिणी, as it should do by rule 2.

b. When ईर ír, a radical signifying ' go,' or any of its derivatives, follows the ' a' of स्व swa, the substitute is not ' e,' but ' ai;' as, स्वैर ' self-going,' ' independence;' स्वैरिणी ' an independent female servant,' i. e. not a slave.

c. Verbal derivatives from the roots इष् iṣ, ' go,' and इध् edh, ' increase,' regularly take the Vṛiddhi substitute after the vowel च of a preposition; as, उप + इति = उपैति ' he approaches,' उप + इधते = उपैधते ' it increases;' but, in general, verbs beginning with ह or जो retain their own vowel, and cause the elision of the final च of a preposition; as, प्र before हजते makes प्रेजते ' he trembles;' प्र before जोषति makes प्रोषति ' he sprinkles.' The ऊ which is substituted for the वा of वाह váh, ' who bears,' takes Vṛiddhi after the short ' a,' as विश्ववाह ' all-sustaining,' becomes first विश्वूह, and then in the acc. plur. विश्वोहः.

d. The causal of इष् ish, 'to go,' 'to send,' requires the rejection of the च् of the inseparable preposition प्र, as प्र + इषयति makes प्रेषयति, not प्रैषयति. In nouns derived from it the compound may be regular, as प्रेष or प्रैष preshya or praishya, 'a messenger.' ऊह्, 'to reason,' after च् takes Vṛiddhi, as प्रौढ prauḍha, 'proud,' 'arrogant.' ईष्, 'glean,' with प्र is regular, admitting the Guṇa substitute only, as प्रेष presha, 'a gleaner.'

e. Roots beginning with च् after a preposition ending in 'a,' substitute the Vṛiddhi form चार् ár, as उप + च्चक्षति makes उपार्च्छति upārchchhati, 'approaches;' by rule 2. it should have been उपर्च्छति uparchchhati. The Vṛiddhi चार् is also substituted for an initial च् when the word it commences is compounded with a preceding word ending in 'a,' and having the sense of the instrumental case: thus सुख sukha and च्चत řita may be joined together, as सुखार्त्त sukhártta, 'affected by joy;' शीत śíta and च्चत řita, as शीतार्त्त śítártta, 'affected by cold.' If the first member have not the sense of the instrumental case, the words combine agreeably to rule 2; as, परम parama and च्चत řita make परमार्त्त paramartta, 'last-gone:' the same if the first word retains the sign of the instrumental case, the words coalescing in virtue of their juxta-position, but not forming a compound: thus सुखेन + च्चत make सुखेनार्त्त sukhēnartta.

f. The word च्चत řita doubled or preceded by प्र, वत्सतर, कर्जल, वसन, or दश, substitutes the Vṛiddhi syllable चार्, not the Guṇa चर्; as, च्चतार्त्त řitárña, 'debt of a debt;' प्रार्त्त prárña, 'principal debt;' वत्सतार्त्त vatsatárña, 'debt of a mule;' वसनार्त्त vasanárña, 'debt of a cloth;' दशार्त्त Daśárña, name of a country; दशार्त्त Daśárña, name of a river, the Dosaron of Ptolemy.

g. Verbs formed from nouns beginning with च्च take either the Guṇa or Vṛiddhi substitute after the च् of a preposition: च्चुषभीयति řishabhíyati, 'he resembles or acts like a řishabha,' i. e. a bull, with प्र pra makes either प्रर्षभीयति or प्रार्षभीयति. So with an initial ऋ, as प्रत्कारयति or प्रार्त्कारयति. When the

initial is the long vowel **ऋ**, either no coalescence takes place, or the change is to the Guṇa syllable; as, **उष** and **ऋकारीयति** make either **उषऋकारीयति** or **उषकरीयति**.

λ. When **ऋ** as the initial of a noun follows an inflected noun ending in a short vowel, it may remain unaltered, or follow rule 2: thus **मह** and **ऋषि** may make either **महर्षि** or **महऋषि**.

i. Verbs formed from nouns beginning with **ह** or **ओ** following a preposition ending in **ञ**, either cause its elision, or substitute the Vṛiddhi letter; as, **उष** and **हृदकीयति** *edākīyati* make either **उषेदकीयति** or **उषैदकीयति** 'he is sheepish.'

k. When the particle **एव**, 'verily,' 'indeed,' is used to intimate 'uncertainty,' it causes the elision of a preceding **ञ**; as, **क्व** *kwa* and **एव** *eva* make **क्वेव** *kweva* in such a sentence as **क्वेवभोक्ष्यसे** 'Where indeed will you dine?' When 'certainty' is affirmed, the combination follows rule 3; as, **सखे त्वया सहैव भोक्ष्ये** 'I shall certainly dine with you, my friend.'

l. The words **ओतु** *otu*, 'a cat,' and **ओष्ठ** *ośṭha*, 'the lip,' when compounded with a preceding word ending in **ञ**, either follow rule 3, or cause the elision of the preceding vowel; as, **स्थूल** *sthūla* + **ओतु** = **स्थूलोतु** or **स्थूलोतु** 'a fat cat;' **विम्व** *vimba* + **ओष्ठ** is either **विम्वोष्ठ** or **विम्वोष्ठ** 'cherry-lipped.' If the words coalesce without forming a new compound, the rule is adhered to: **तव** + **ओष्ठ** make **तवोष्ठ** 'the lip of thee.'

4. When a word ends with any simple vowel, except **अ** or **आ**, and is followed by a word that begins with a dissimilar vowel, or with a diphthong, the latter is unaltered, but the former is changed to its analogous semivowel: thus **इ** and **ई** are changed to **य** *y*, **उ** and **ऊ** to **व** *v*, **ऋ** **ॠ** to **र** *r*, and **ऌ** **ॡ** to **ल** *l*; as,

इति + **आकर्ष्ये** = **इत्याकर्ष्ये** *ityākārṣya*, 'thus having heard.'

सुषु + **आयत** = **सुषुआयत** *ṣṣūwáyata*, 'simple-minded.'

भ्रातृ + **अंश** = **भ्रातृश** *bhrátraṁśa*, 'a brother's portion.'

ल + **अनुबन्ध** = **लनुबन्ध** *lanubandha*, 'the adjunct (anubandha) *lṛi*.'

a. There are various rules for the correct orthography of words coalescing in this form, but they are amongst the inconveniences of Sanskrit grammar, and are little observed in practice : it is enough here to remark, that under them the first word may be also spelled इत्याकर्त्तृ, इत्याकर्त्तृ, or इत्याकर्त्तृ, doubling the first conjunct consonant, the second, or both. In general, however, the simplest form is used, unless the first of the conjunct consonants be र, when the second should be doubled ; as, गौरी 'Gaurī' (the goddess) + अत्र 'here,' is most correctly written गौर्यत्र Gauryyatra. So also in uncompounded words the letter र doubles the consonant conjoined with it, as कर्त्ता karttá, कर्म karmma, धर्म dharmma, although it is not uncommon to omit the duplication in writing.

b. In some instances, when the words are not compounded, and not inflected, a final simple vowel followed by a dissimilar vowel may either conform to the rule, may remain unaltered, or, if long, may be changed to its short vowel : thus चक्री chakrí + अत्र atra, 'The discus-armed (Vishṇu), here !' may make either चक्रवत् or चक्रि अत्र or चक्री अत्र. If a new compound be formed, the rule must be followed, and the semivowel substituted ; as, हरि Hari + अर्थे artha makes हर्ष्यर्थे Haryyarthā, 'for the sake of Hari : ' and so it must if an inflective termination be added to the word to form a case, as गौर्याः Gauryyāḥ, 'of the goddess Gaurī.'

5. When a diphthong ending a word is followed by any vowel or diphthong—even though the latter be the same—beginning a word, the following syllables are severally substituted for the antecedent diphthong :

- For ए—अय् ay, as चे + जन makes चयन chayana, 'gathering.'
- ऐ—आय् áy, as नै + अक makes नायक náyaka, 'a leader.'
- ओ—अव् av, as विश्वो + ए = विश्ववे Vishṇave, 'to Vishṇu.'
- औ—आव् áv, as पुत्रौ + इनौ = पुत्राविनौ putrávimau, 'these two children.'

a. These syllables may be substituted for diphthongs before the semivowel य when it is the initial of the affix यत्, forming participial nouns in certain senses.

जे from जि + यत् = जय्य jayya, 'what may be conquered.'

भो from भू + यत् = भव्य bhavya, 'what may be' or 'is to be.'

नौ + यत् = नाव्य nāvya, 'relating to a ship,' 'naval.'

b. गो before यत् substitutes गव् for the final, गव्य gavya, 'relating to a cow;' also before the affix यूति, as गव्यूति 'a measure;' but this is peculiar to the Vedas. In ordinary use, the words are गो यूति 'a measure of two kos.'

6. Concurrent heterogeneous letters in some cases do not follow any of the preceding rules, or they follow them optionally; or one of the two vowels becomes quiescent, or is ejected. These are termed प्रगृह्या pragrihyá, literally 'what must be taken out,' 'excipienda.'

a. The finals ई ऊ and ए, when they are the terminations of nouns in the dual number, are unchanged before other vowels or diphthongs: हरी रतौ 'these two Haris;' भानू इने 'these two suns;' अङ्गने अमू 'these two women.' The duals मयी, रोदसी, दम्पती, and जम्पती form compounds with इव, as मयीव, रोदसीव, &c.

b. अमी, the nom. plur. masc. of the pronoun अदम् 'that,' does not coalesce with a following vowel: अमी ईशाः 'those lords.'

c. The उ of किमु may be unchanged, or may substitute the semivowel 'v' before a vowel, as किमु उक्तं or किंवुक्तं 'What is said?'

d. ई or ऊ substituted, as they sometimes irregularly are, for the proper ending of the locative case, are unchanged, as सोमो गौरी अविहितः 'Soma relying on Gauri:' गौरी for गौर्व्याम्.

e. Prolated vowels, pluta, are incapable of combination: रहि कृष्ण चक्ष 'Come, Kṛishṇa (as if in calling), here.'

f. ए and ओ being the terminations of an inflected word,

cause a following अ to be ejected; its elision is however usually denoted by a peculiar character; as, अग्नेऽहं 'O fire! here;' विश्वोऽहं 'O Vishṇu! here.'

g. The ओ of गो is subject to various modifications before अ; both may be unchanged, अ may be elided, or ओ may be changed to अव ava: thus गो and अग्रं make गो अग्रं, गोऽग्रं, or गवाग्रं. ओ is changed to अव ava before अक्ष and इन्द्र, making by rules 1. and 2. गवाक्ष 'a lattice,' and गवेन्द्र a name of Kṛishṇa; also before ईश, making गवेशः; or it may be changed before this word to अच् av, by rule 5, regularly making गवीश 'lord of kine.'

h. When the short vowel अ is followed by the sacred monosyllable ओम् Om, it is rejected; as, शिवाय + ओम् makes शिवायोम् (नमः) 'Om! namas, or adoration, to Śiva.' It is also rejected before a verbal inflection compounded with the preposition आ; as, शिव + रहि (from आ + इहि) makes शिवेहि 'O Śiva, come!'

i. Particles, when single vowels, are not changed before other vowels; as, इ इन्द्र—उ उनेश 'O Indra! O lord of Umā!' आ is an exception, if it implies 'diminution:' आ + उष्णं makes ओष्णं oshṇam, 'a little warm.' As an interjection it is unchanged: आ एव 'Ah, indeed!' The final ओ of a particle is unchanged: अहो ईशा: 'Ho, deities!'

k. The final ओ of a vocative case takes various forms before the particle इति; as, विश्वो इति, विश्व इति, or विश्वविति.

l. In a particular class of compound words the initial of the second word is preserved, and the last vowel of the preceding word is rejected; in one case, along with the consonant by which it is followed: thus

शक्र + अन्धु = शक्रन्धु śakandhu, 'a sort of potherb.'

कर्क + अन्धु = कर्कन्धु karkandhu, 'the jujube.'

लाङ्गल + ईशा = लाङ्गलीशा lāṅgalísá, 'the handle of a plough.'

मार्त + अक्ष = मार्तक्ष márttaśá, 'the sun.'

मनस् + ईशा = मनीषा maníshá, 'intellect.'

SECTION II.

Conjunction of consonants.

We must now recollect the distinction which has been pointed out (p. 7) with regard to the two classes of consonants, as hard or surd, and soft or sonant; as, in addition to such rules as affect peculiar letters, there are one or two general rules which it will be of great use to bear in mind.

7. When two consonants come together, and are affected by no special rule, there will be no change, if they are both hard or both soft; but if they are of different enunciation, and one is hard, and the other is soft, then the first of the two must be changed to a letter of the same quality as the second, which will be the hard or soft letter of the class to which it belongs; as, क to ग, or ग to क; च to ज, or ज to च; ट to ड, or ड to ट; न to द, or द to न; प to ब, or ब to प. The further exemplification of this rule may thus be stated:—

a. If the consonants be both hard, there is no change: thus, before the termination सु su, the nouns 'sarvaśak, harit, ap,' retain their finals, as सर्वशक्सु, हरिसु, अपसु. वाक् before पति is वाक्पति Vākpati, 'lord of speech.'

b. If both are soft, there is no change: अद् before भिस् is अभिस् adbhis, 'by waters.'

c. A hard before a soft consonant must be changed to the soft consonant of its own class: thus भगवत् गीता, 'the song of the lord,' becomes भगवद्गीता bhagavad-gīta, 't' being changed to 'd:' अप् ap, before ज changes its final to ब, and becomes अबज, abja, 'water-born,' 'a lotus.'

d. A soft consonant before a hard consonant must be changed to the hard consonant of its own class: अद् ad, 'to eat,' before ति, changes द to न, अति 'eats;' so it does before सु, as क्राव्याद् kravyád, 'a cannibal,' is in the 7th case plural क्राव्यासु kravyátsu, 'in or on cannibals.'

8. If the antecedent consonant be an aspirated letter, it is not only modified by the preceding rule, but whatever form it

takes it is the unaspirated letter ; an aspirate cannot precede any unaspirated letter except a nasal or a semivowel, nor can two aspirated consonants come together. Thus in the combination दधि + अत्र dadhi-atra, where by rule 4. it makes दध्यत्र dadhyatra, and by the following remark *a.* the ध dh may be doubled, the duplication requires that the first member shall be unaspirated, and the word must be written, not दध्यत्र dadhdhyatra, but दद्धत्र daddhyatra : so कृष् and च become कृच्च ; लभ् and च, लभच ; ककुभ् and भिस्, ककुभिभस् ; and चित्तलिल् and भ्याम्, चित्तलिभ्याम् ; the त्, which is a hard letter, being first changed to the soft aspirate च, and च being changed to ग before the aspirate भ.

9. A hard consonant, when final, is changed to a soft consonant ; and a final aspirated consonant to an unaspirated : thus वाक् becomes वाग् ; and चित्तलिल्, चित्तलिग्.

When however it occurs before a pause, that is, when it is not followed immediately by any letter, the change to a soft consonant is optional : thus the nom. sing. of वाक् is either वाक् or वाग् ; of चित्तलिल्, चित्तलिक् or -लिग्.

10. Final hard consonants, followed by words beginning with vowels, are changed to soft (the vowels being soft or sonant letters) ; as, वाक् + ईश becomes वागीश Vágísa, 'god of speech,' a name of Vrihaspati ; not 'the god of wine,' as Sir Wm. Jones conjectured, from the accidental resemblance of Vágísa and Bacchus.

When hard and aspirated consonants are followed by the terminations of the cases of nouns or persons of verbs which open with vowels, they are no longer regarded as final, for then they do not terminate a syllable, but begin another, and they are therefore not subject to change : सर्वज्ञक् makes सर्वज्ञको, सर्वज्ञका ; चित्तलिल्, चित्तलिखो. पक्, 'to cook,' before चति makes पचति.

11. A final palatal is changeable to a guttural, which will be hard or soft according to the consonant that follows ; as, वाक् vách, 'speech,' becomes वाक् or वाग्, वाग्भिस् ; असृज् asrij, 'blood,' असृग्भिस्. प्राग् práñ, left from प्राच्, 'east,' becomes प्राक्. After certain verbs, च छ ज and ञ् may be changed, when final,

to च, which again becomes ट or ड; as, विश्वसृज्, 'the creator of the universe,' makes विश्वसृप्, and then विश्वसृट्-सृड्.

12. A consonant of the dental class, त च द ध न, preceding a consonant of the palatal class, च छ ज झ ञ ण, or of the cerebral class, ट ठ ड ढ ण, exclusive of the sibilant (ष), is changed to the corresponding letter of that class; that is, त च are changed to च or ट; द ध to ज or ड; and न to ञ or ण.

सत् + चित् = सचित् 'pure reason.'

तद् + जीव = तज्जीव 'that life.'

शास्त्रिन् + जय = शास्त्रिजय a name of Vishñu.

तत् + टीका = तट्टीका 'a comment on that.'

चक्रिन् + डोकसे = चक्रिडोकसे 'O discus-armed! thou goest.'

Before the cerebral sibilant, the dentals are unchanged, as सत् सड् 'being the sixth.'

13. Dentals are also changed to cerebrals, when following cerebrals, if they are part of adjunct syllables, as the personal affix ति with द्विप् dwish, 'to hate,' makes द्वेष्टि dweshṭi, 'who hates.' They are not so changed when they are radical letters, as चट् ते 'they six.'

14. Dental consonants before the letter ल are changed to ल; as, तत् + लिखति = तल्लिखति 'he writes that;' भवान् + लिखति makes भवल्लिखति; as σὺν and λέγω make συλλέγω. A peculiar mark is sometimes inserted to denote the change of the nasal, as भवॉल्लिखति.

15. A nasal of the same class may be substituted for any final consonant before a word beginning with a nasal; as,

वाक् + नयति = वाक् नयति vān nayati, 'speech guides.'

चट् + नयति = चञ्चयति shaññavati, 'ninety-six.'

चट् + मास = चयमास shañmāsa, 'six months.'

इतत् + मुरारि = इतन्मुरारि etan-Murāri, 'that Vishñu.'

a. This rule does not preclude the operation of the general rule, by which concurrent consonants must be assimilated; it only makes it optional: thus for वाक् नयति we may also write वाग् नयति; and for इतत् मुरारि, इतन्मुरारि; the nasals being sonants.

6. The rule is absolute in one case, when the following word is a technical affix ; such as नय, implying, when conjoined with nouns, 'consisting of;' and मात्र, implying 'so much,' 'merely;' as, वाक् with नय makes only वाक्मय vánmaya, 'made of speech,' 'eloquent;' and तन् with मात्र is तन्मात्र tan-mātra, 'merely that,' 'a primary element.'

16. न is changed to ष in the genitive case of षट् 'six;' also in the words नवति and नगरी after षट्; as, षट्शां shaṭśāṁ, षट्षति shaṭśavati, षट्गरी shaṭśagārī; the ट of षट् being changed to ष by rule 15.

17. Before a sibilant, ङ and ञ may insert respectively the letters ञ and ट; as, ग्राङ् before षड् makes ग्राङ् ञ षड् or ग्राङ् ञड 'sixth anterior,' and सुगङ् + षड् = सुगङ् ट षड् 'sixth numerator:' and ट or ड or न, before the dental sibilant, may insert the dental ढ; as, मधुलिङ् सहते or मधुलिङ् ढसहते 'the bee endures;' and सन् सः or सन् ढ सः 'he being.'

18. The nasals ङ, ञ, न, terminating a word, when preceded by a short vowel, and followed by any vowel as the initial of a subsequent word, must be doubled; as,

प्रत्यङ् + आसो = प्रत्यङ्गसो 'he sits facing the west.'

सुगङ् + ईश = सुगङ्गीश 'the lord of an excellent class.'

राजन् + इति = राजन्निति 'O king! thus.'

19. न following ञ्, र, or ञ, either immediately or separated by an intervening guttural or labial consonant, a vowel, ङ, ञ, ह, Visarga, or Anuswāra deduced from न or न, is changed to ङ; as, ञ्चन becomes ञ्चङ् 'debt;' गृह् + नाति = गृह्णाति; परि + ञ्चन = परिचन 'bowed;' नार + जयन् = नारायण Nārāyaṇa, a name of Viṣṇu; राम + जयन् = रामायण Rāmāyaṇa, a poem so named. If final it is unchanged, as गुरुन्.

20. A final न terminating an inflected word may be changed to Anuswāra before a consonant; as, वलिं वन्ने 'he made a sacrifice;' तं वमन् 'he asked him:' especially before semivowels, sibilants, and ह; as, for हरिन् read हरिं वन्ने 'I salute Hari;' for तन् read तं हसन् 'he laughs at him.' Before राङ् the final of सन् is unalterable; as, सन्नाङ् 'a universal

monarch.' It is unchanged before a vowel; as, अहमागतः 'I (am) come.'

21. ञ is optionally changed to Anuswára before ह in conjunction with न, as किन् or किं अलयति; but Anuswára derived from न may become ञ, ल, or ष, before ह combined with these semivowels severally; as, किं or किय् ल, किं or किल् लादयति, किं or किय् अलयति. It may become न before ह combined with न, as किं or किन् हुते.

22. Anuswára followed by any consonant, except the semivowels, sibilants, and ह, is changed, if in the middle of a word, to the nasal of that class to which the consonant following it belongs: चं + कित = चङ्कित 'marked'; चं + पित = चङ्पित 'worshipped.'

a. If it be the final of an inflected word, the change is optional; as, अहन् + कार = अहङ्कार or अहङ्कार 'egoism'; त्वं or त्वङ्करोषि 'thou doest'; त्वं or त्वन् ददासि 'thou givest.'

b. If the following consonant be a semivowel, the Anuswára may be optionally changed to the nasal form of the semivowel, which is denoted by a peculiar mark above it; as, संयम or संयमं 'restraint'; यत्लोकं or यँलोकं 'to what world'; संवत्सर or संवत्सरं 'a year.'

23. Anuswára may be substituted for a medial न or ण, when followed by a sibilant; as, धनूंषि 'bows'; यज्ञांसि 'reputations'; कंस a proper name.

24. A final य or ष preceded by च or छ may be dropped before any letter except a hard consonant or a sibilant; as, ते becoming तय् by rule 5, before आगताः makes त आगताः 'they are come'; तस्मै changed to तस्माय् before इन्द्राय becomes तस्मा इन्द्राय; and तौ changed to ताय् before इमौ becomes ता इमौ 'those two.'

25. When ञ follows any consonant, except a semivowel, a nasal, or a sibilant, it is changed to ञ; as, तद् + शिव Siva = तदञ्चिव tach chhiva, 'that, Siva'; तद् + शुक्ता = तदञ्शुक्ता 'having heard that.'

a. For by rule 12. द has been changed, before the palatal ञ,

to the analogous palatal ञ; but the soft consonant ञ, again, has been changed to the hard consonant च before the hard consonant छ.

b. Although, according to the present rule, झ may not be changed to छ after a nasal, yet seeming exceptions occur in regard to a final न; as, विक्रिञ्छते 'overwhelming with arrows;' सम्बन्धुः for सन् बन्धुः 'the existent Sámmbhu or Siva.' In these cases a न् has been interposed, making विक्रिञ् न् छते, सन् न् बन्धुः, and झ is changed to छ after न्; but by rule 12. न् is changed to च before the palatal, and न् to ञ before च, making विक्रिञ्छते, सम्बन्धुः. The middle of the three consonants is rejected by a rule to be subsequently quoted (r. 34. a); leaving therefore विक्रिञ्छते &c. The insertion of न् between a nasal and a sibilant is very common in the Vedas, as अस्मान् + नु is read अस्माननु.

26. The augment न् may be inserted after a word ending in a short vowel, before one beginning with छ, as शिव न् छाया; but as न् must be changed to च in such a position, the form is शिवच्चाया 'the shadow of Siva.'

a. The same augment न् is optionally inserted after a long vowel, whether medial or final; as, लक्ष्मीच्छाया or लक्ष्मीच्चाया 'the shadow of Lakshmi;' मेरु or मेरुच्चा 'a barbarian.'

b. It is also inserted optionally after the particles चाक् and नाक् (leaving चा and ना) prefixed to verbal inflexions or derivatives beginning with छ (न is in like manner changed to च); as, आच्छादयति or आच्छादयति 'he covers;' नाच्छिदन् or नाच्छिदन् 'let him not divide.'

27. च is changed to क before स, as दृक् for दृश्, 'see,' makes with स्थति, दृश्यति 'will see:' (for स after a guttural (rule 29.) becomes च, and क and च form the compound क्च.) A final च is usually changed to ट, becoming ड before a soft consonant; as, तिक्, 'light,' becomes तिक्ट् or तिक्ङ्, तिक्ङिस्. It is sometimes changed to क; as, दधृक् becomes दधृक् 'proud.'

28. Before a palatal consonant, including झ, the dental ञ is changed to झ; and before a cerebral, including च, it is

changed to ऋ; as, रामस् + चिनोति = रामचिनोति 'Rāma gathers;'
रामस् + शेते = रामशेते 'Rāma sleeps;'
रामस् + टीकते = रामटीकते 'Rāma goes;'
रामस् + षष्ठ = रामषष्ठ 'Rāma, sixth.'

29. स, not being final, is changed to ष after any vowel except ऋ or ॠ, and after a guttural consonant, a semivowel, and ह, though the augment न, Visarga, or a sibilant intervene; thus धनुस् becomes in the plural धनूषि 'bows;'
and शिवे and सु make शिवेषु 'in' or 'on Sivas.' It is not so changed after इ, उ, or ऋ, if radical; as, सुषिस् 'who goes well;'
सुषिसौ, &c.

30. When स in the verbs स्था 'to stay,' and क्षम् 'to stop,' and their derivatives, is preceded by the preposition उद्, it is rejected; and as the final द becomes the hard consonant ढ before a hard consonant, then उद् + स्थान = उद्धान 'uprising,'
and उद् + क्षम्भन = उद्भम्भन 'upholding.'

31. When ह follows any consonant, except a nasal, semivowel, or sibilant, the aspirate of the preceding letter may be substituted for it, that letter, if a hard consonant, being first changed to its corresponding soft letter; as, वाक् + हरति becomes first वाग् + हरति, and then वाग्हरति 'speech seizes;'
so तद् हविस् makes तद्वविस्.

32. ह when final, or before any consonant except a nasal or a semivowel, is changed to ष, as उष्णिह् ushāih, a sort of metre, becomes उष्णिक्; or to ढ, as मधुलिह् 'a bee,' मधुलिढ्. The aspirates are changed to the unaspirated letters (rule 9), and the words are therefore उष्णिक् or उष्णिग्, मधुलिढ् or मधुलिङ्. The final ढ evolved from ह is also changeable to ष before स, before which ष becomes ऋ, and with it (rules 27. 29) ऋ; hence बह् 'to bear,' with स्थति makes बह्वति; दह् 'to burn,' दह्वति.

33. Any consonant may be optionally doubled after र or ह preceded by a vowel; as, सके or सक्के 'the sun;'
वह्नि or वद्वि 'fire.'

34. Any consonant, except ह, followed by a consonant, may be doubled; as, पुत्र् + र may be पुत्र्र 'a son;'
मित्र् + र may be मित्र्र 'a friend.'

a. But when three or more consonants are joined together, by virtue of a grammatical rule, one or more of the intermediate

ones, if similar, may be rejected; therefore पुञ्च and निञ्च are more usually written पुञ्ज and निञ्ज.

b. A semivowel following any consonant, except a semivowel, a sibilant, य, or ह, may be doubled; as, आदित्य or आदित्य्य 'the sun.'

c. But when two semivowels are preceded by a different consonant, one of them may be rejected; so आदित्य becomes आदित्य, as before.

35. When a conjunct consonant is final, whether terminating a syllable or a word, the second member is rejected, as लज्ज्, 'a lame man,' becomes लज्; and हिज्ज्, 'what injures,' हिज्. So after nouns ending in consonants, the sign of the nominative case, ङ, is rejected, as गतन्, 'going,' not गतन्ङ्.

If the first letter be र, the final is retained, as रज्ज् 'strong;,' but not if the second member be a sibilant, as चिकीर्ष्, 'who wishes to do,' becomes चिकीर्ष.

36. When a word ending with र is followed by one beginning with र, one is rejected, and the preceding vowel, if short, is made long; as, पुनर् + रमते = पुनारमते 'he again sports;,' निर् + रक्त = नीरक्त 'unimpassioned.'

There are other rules affecting the mode of combining consonants, and the changes to which the combinations are subject; but their validity is matter of dispute: accordingly, as different rules are followed, the derivatives of the compound of ज् 'cum,' and कृ 'to make,' may be written in a variety of manners: संस्कृती, for instance, may be written in a hundred and eight ways. These are, however, matters merely of orthoepical conceit, and in practice the simplest spelling, consistent with the essential elements of a word, is to be preferred.

SECTION III.

Changes of Visarga.

As preliminary to the rules for those changes to which the soft aspirate termed Visarga is subject, it may be useful to premise, that they contemplate the reciprocal equivalency of

(:) Visarga, ष, and र; these signs being, according to circumstances, mutually interchangeable. There are, as is well known, indications of similar reciprocity in the classical languages. The Greek $\xi\xi$, $\xi\pi\tau\alpha$, $\alpha\lambda\varsigma$, become in Latin 'sex, septem, sal.' In the older Latin writers a final 's' was commonly elided, at least for prosodial purposes; and Pott suggests that its place may have been supplied by something like Visarga. Lucilius, according to Quintilian, wrote "Serenu' fuit et dignu' loco;" and Cicero observes, "Plures antiquorum sic locutos." The substitution of 'r' for 's' was also common in Latin, and 'arbor, labor, clamor,' were originally written 'arbos, labos, clamos.' The 's' was also sometimes preserved in the nominative, but changed in other inflexions, as 'flos, floris,' and the like.

The meaning of Visarga विसर्ग is literally 'abandoning,' 'ejecting;' and that of its synonyme विसर्जनीय Visarjjanīya is 'that which may' or 'is to be ejected or abandoned.' It has been a question, therefore, whether the symbol to which it is applied (:) be a simple mark of elision, a kind of apostrophe, or whether it designates a sound. It would be out of place to discuss the question at present. It is usually considered to denote a very soft and almost imperceptible breathing, and it is sufficient for our purpose so to regard it.

37. A final ष is changed to Visarga: रामः Rāmaḥ becomes रामः Rāmah; and रामैः Rāmaḥ becomes रामैः Rāmaih.

38. Before a hard consonant Visarga again becomes ष; विष्णुः + दाता = विष्णुदाता 'Vishṇu the preserver.'

a. It is not so changed before a hard letter followed by a sibilant, as कः तल्लः 'Which (is) the sword-hilt?'

b. Before a sibilant the change is optional, as रामः श्रेते or रामःश्रेते. (The dental sibilant is changed to the sibilant of the class of the consonant by which it is followed: see rule 28.)

c. Before the hard consonants of the guttural and labial classes Visarga may be unchanged: यः करोति 'who does;' कः पचति 'Who cooks?'

d. Before these letters a different sign × called Arddha-visarga, 'a half Visarga,' is sometimes used, as क× करोति, क× पचति. The sign before a guttural is described as निह्नामूलीय, 'proceeding from the root of the tongue;' and before a labial, उपभ्रानीय 'to be gently blown or aspirated.' Modifications of aspiration are no doubt intended, which might have been of consequence when the language was spoken, but are now of no importance.

e. The permanence of Visarga before क is liable to exception, and it is changed to स before, 1. the pronoun क, as कस्य 'quisquis;' 2. the affix क, as यज्ञस्य 'famous;' and the particles कस्य and काम्य, as यज्ञस्य 'of little fame;' यज्ञस्य 'desirous of fame.' It is also changed before पाञ्च, as यज्ञस्याञ्च 'of slight renown.'

f. But it is not changed before कस्य, if that follows an indeclinable word; as, प्रातः कस्य 'nigh to morning;' nor before काम्य, if it be derived from a radical final; thus गिर makes गीः 'speech,' whence गीः काम्य 'desirous of speech.'

g. It is changed before verbs and verbal derivatives commencing with क when compounded with नमः, पुट्, जाविः, and दुः; as, नमस्कार 'salutation;' पुट् करोति 'he places before;' जाविष्कृत 'manifested;' दुष्कृति 'evil-doing.'

h. The numerals द्विः, त्रिः, and चतुः, change Visarga to स before क, as द्विष्करोति, त्रिष्करोति, चतुष्करोति, 'he makes two, three, four.' But if repetition is implied, the change is optional, as द्विःकरोति or द्विष्करोति 'he does (any thing) twice.'

i. तिष्ठ optionally changes its final, as तिष्ठकार or तिष्ठस्कार 'abuse.'

j. निष् becoming निः also optionally changes Visarga to स before क, as निः कासित or निष्कासित 'expelled.'

k. Visarga is changed to स after सविः compounded with the particles कस्य and पाञ्च, as सविष्कस्य, सविष्पाञ्च, 'a little butter.'

l. It is changed after अथः and शिष्ट compounded with पद; as, अथस्यद 'foot below;' शिष्टस्यद 'foot on the top.' If the words are uncompounded, the change does not take place, as अथः पद, शिष्ट पद.

39. A final radical र् is changed to Visarga ; as, गिर्, 'speech,' becomes गीः ; प्रातर्, 'dawn,' प्रातः.

40. The letter र् (in technical grammar called रु ru, to distinguish it from the mere alphabetical sign) is substituted for Visarga after any vowel except अ or आ, and before a vowel or a soft consonant ; as, गुणैः उपेत becomes गुणैरुपेत 'endowed with qualities ;' अग्निः दहति = अग्निर्दहति 'fire burns ;' नौषाति 'the boat goes ;' शम्भुर्हरति 'Sambhu takes.'

41. If the Visarga be preceded by अ, and the initial of the word following be अ, or a soft consonant, उ is substituted in place of र्, and उ with the penultimate अ forms the final diphthong औ ; as, कः अत्र makes कोऽत्र 'Who here ?' कः गतः makes को गतः 'Who (is) gone ?'

a. An initial अ following औ so formed is rejected, but its place is marked by the sign ऽ. See rule 6. f.

b. मनस् changed by rule 37. to मनः becomes by this rule मनो in such compounds as मनोज, मनोभव, 'mind-born ;' मनोरम 'mind-delighting.'

42. After the short vowel अ, and before any vowel except अ, Visarga may be changed to य्, which by rule 24. may be rejected ; as, देवः and आसे become देवयासे or देव आसे 'a god sits ;' देवः and इन्द्र become देवयिन्द्रः or देव इन्द्रः 'the god Indra ;' नलः उवाच, 'Nalah spoke,' makes नलयुवाच or more commonly नल उवाच.

43. After the long vowel आ, and before any vowel or soft consonant, य् is substituted for Visarga ; it is optionally rejected before the vowels, absolutely before the consonants ; as, देवाः अत्र make देवायत्र or देवा अत्र 'the gods (are) here ;' देवाः and नम्याः make देवा नम्याः 'the gods are to be revered ;' देव्याः अभिहितं, 'said of Devī,' makes देव्यायभिहितं or देव्या अभिहितं ; श्रियाः माला, 'the garland of Śrī,' makes श्रिया माला.

a. After the interjections ओस्, भगोस्, अवोस्, the Visarga, to which the final is changed, is said to be again changed to य्, which is ejected before a vowel or soft consonant ; as, ओ इन्द्र 'O Indra !' भगो देव 'O god !'

44. Visarga substituted for a radical final र may become र again before a vowel or a soft consonant; as, प्रातः for प्रातर् + अत्त becomes प्रातरत्त 'the dawn (is) here.'

a. Such a Visarga may also optionally become र again before a hard consonant; as, गीः for गिर् before पति may make गीर्यति 'lord of speech,' or, by rule 38, गीष्यति, Visarga being changed to स.

b. Visarga substituted for the final of अहर् for अहन् 'a day,' becomes र again before any consonant except र and भ; as, अहर्त्यति 'lord of day;' अहर्गण 'a number of days.' Before र and भ, ड is substituted for it; as, अहोरात्र 'day and night;' अहोभिः 'by days.'

45. Visarga is substituted for a final न, except in the word प्रज्ञान्, before a hard consonant of the palatal, cerebral, and dental classes, if followed by a vowel, a semivowel, or a nasal. Anuswára is prefixed to the sibilant to which by rule 38. Visarga is changed; as, शार्ङ्गिन् + क्षिन्धि becomes शार्ङ्गिंक्षिन्धि 'O bow-armed, cut!' राजन् + त्र = राजस्त्र 'O king, cross!' but प्रज्ञान् चिनोतु 'let the quiet man collect.'

a. Before प the substitution is optional, and the Visarga does not become a sibilant, as by rule 38 c, but may or may not substitute the Arddha-visarga: नृन् पाहि, 'cherish men,' is therefore written नृन्पाहि, नृः पाहि, or नृन् × पाहि, also with a mark denoting the Visarga to be nasal, as नृँः पाहि or नृँ × पाहि.

b. सन् in combination with कृ and its derivatives, the word कान् repeated, and पुन् derived from पुंस् prefixed to a word beginning with a hard consonant, insert the augment स्; in which case Visarga is said to be substituted for their proper finals, preceded by Anuswára, and changed before स् to स्. सन् before कार therefore becomes संस् स्कार; कान् before कान्, कांस् स्कान्; and पुन् before कोकिल, पुंस् स्कोकिल. By clause a. of rule 34, however, one of the sibilants is rejected, leaving संस्कार 'initiation;' कांस्कान् 'whom! whom!' and पुंस्कोकिल 'a male koil (Indian cuckoo).'

46. The Visarga which is the sign of the masculine nomi-

native of the pronouns तद् and एतद्, or सः 'he,' एवः 'that person,' is commonly dropped before a consonant; as, स चरति 'he goes;' स ददाति 'he gives;' एव विष्णुः 'that Vishṇu;' but not if the negative च is prefixed, as असः शिवः 'not that Śiva.'

a. In verse, for the convenience of the metre, स not only rejects the Visarga, but allows the final च to be conjoined with a following vowel, by the rules of vowel-Sandhi; as, सेन्द्रो राजा जयति, 'that Indra the king conquers,' for स इन्द्रः; so तेव दाशरथी रामः, 'that very Rāma, the son of Daśaratha,' for स एवः.

CHAPTER III.

DECLENSION.

SECTION I.

General Rules.

47. Most nouns in the Sanskrit language are declinable in one or more of three genders. They admit, with very few exceptions, of three numbers, singular, dual, and plural; and of seven cases in each number; 1. the nominative, 2. accusative, 3. instrumental, 4. dative, 5. ablative, 6. genitive, 7. locative: of these it may be remarked, that the third or instrumental has the sense of 'by' or 'with;' the ablative, 'from;' and the locative, 'in' or 'on:' the rest have the usual powers.

48. Inflection, whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts; 1. the Anga, 'body,' or inflective base, that is, the word itself; and, 2. of certain particles, which, being attached to the base, complete the inflected word. The inflectional terminations of conjugation will be hereafter specified. We are concerned at present with those of declension only.

49. The inflectional terminations of nouns are twenty-one;

some of them are repetitions : they are attached to the inflective base in each of the seven cases of the three numbers, and are as follows :

nom.	सि	ओ	जस्
acc.	अम्	ओ	जस्
instr.	टा	भ्यां	भित्
dat.	हे	भ्यां	भ्यस्
abl.	ऊस्ति	भ्यां	भ्यस्
gen.	ऊस्	ओस्	आम्
loc.	ङि	ओस्	सुप्

The vocative has no separate termination, being considered as a modification only of the nominative.

50. Now of these inflectional terminations it is to be remarked, that some of the letters serve only to form syllables, and facilitate enunciation : they are rejected, therefore, when those letters which are essential are applied to the base. These auxiliary letters are the इ of सि ; the ज् of जस् ; the ज्ञ् of ज्ञस् ; the ट् of टा ; the ऊ of the terminations हे, ऊस्ति (in which also इ is subordinate), ऊस्, and ङि ; and the प् of सुप्. It is also to be recollected, that by rule 37. a final स् is changed to Visarga. The actual terminations therefore will be,

nom. :	ओ	अः
acc.	अं	अः
instr.	आ	भिः
dat.	ए	भ्यः
abl.	अः	भ्यः
gen.	अः	आम्
loc.	इ	सु

51. In applying these terminations to the final letter of the inflective base, recollection must be preserved of the modifications which that final letter must undergo, whether it be a vowel or a consonant, before the initial letters of the terminations ; as in the following example :

नौ 'navis,' 'a ship.'

nom.	नौः	नावो	नावः
acc.	नावं	नावौ	नावः
instr.	नावा	नौभ्यां	नौभिः
dat.	नावे	नौभ्यां	नौभ्यः
abl.	नावः	नौभ्यां	नौभ्यः
gen.	नावः	नावोः	नावां
loc.	नावि	नावोः	नौषु

It will be observed, that before the consonants the word नौ is unchanged ; before the vowels, नौ becomes नाव् by rule 5. The ण of नु is changed after नौ to ष by rule 29.

It is worth while to pause for a moment upon this scheme of inflectional terminations, and to understand it fully, as it furnishes a useful clue to all the varieties of nominal inflexion which follow. If it were rigidly applied, nothing would be so simple as Sanskrit declension ; and even as it is, we are authorised to affirm that there is but one general declension in Sanskrit grammar. There are however various modifications, both of the bases and of the terminations, in the individual nouns, which render it convenient to divide them into classes : and no arrangement admits of more ready reference than that which classes them according to their final letters ; first, as they are vowels or consonants ; and secondly, according to the letter or class of letters in each of those divisions.

SECTION II.

Nouns ending in vowels.

CLASS I. Nouns ending in ञ and ञा.

52. Nouns ending in ञ form by far the most numerous class of nouns, and commonly admit of three genders, forming the feminine by adding ञा ; as, masc. शिव Siva, the god ; fem. शिवा the goddess Sivá.

53. In forming the inflexions of all nouns, such changes as may occur are of two descriptions ; 1. those affecting the base, 2. those affecting the termination.

54. Nouns ending in **अ** substitute in the base, **आ** for the final before **य** substituted for **ए** in the dat. sing. ; before the dual termination **भ्यां** ; and before the augment **न**, in the genitive case plural, and in the nominative and accusative plural neuter. They substitute **ए** for their final **अ** before **जोस्** in the dual, and **भ्यस्** and **सु** in the plural. They insert **न** before the signs of the genitive case plural, and the nominative and accusative plural neuter. The feminine noun changes **आ** to **ए** before the **आ** of the instrumental case singular, the **जोस्** of the dual, and in the vocative case sing. ; and inserts **या** before the four last cases of the singular, and **न्** before **आन्** in the gen. plural.

55. After nouns in **अ** other terminations are substituted for those of the scheme, in some of the cases : thus,

Singular.		Plural.	
acc.	म् for अम्	acc.	न् for स्
instr.	इन् — टा	instr.	हेस् — भिस्
dat.	य — ऊ		
abl.	आत् — ऊसि		
gen.	स्य — ऊस्		

a. After the feminine noun **सि** is rejected, and **इ** is substituted for **जो** in the nom. and acc. dual, and **आन्** for **ऊ** in the locative case sing.

b. The neuter substitutes in the three numbers of the nom. and accus. severally **म् ई इ**, the latter with **न** prefixed, as **नि**, in place of the terminations of the masculine : in all the other cases it adopts the terminations of the masculine.

56. We are now prepared to understand the construction of the following forms of **शिव**, bearing in mind the alterations dependent upon the laws of combination, in joining the inflectional terminations to the inflective base.

Masc. शिव Siva the deity.

nom.	शिवः	शिवौ	शिवः	Siva, &c.
acc.	शिवं	शिवौ	शिवान्	Siva, &c.
instr.	शिवेन	शिवान्	शिवैः	By or with Siva, &c.
dat.	शिवाय	शिवान्	शिवेभ्यः	To Siva, &c.
abl.	शिवात्	शिवान्	शिवेभ्यः	From Siva, &c.
gen.	शिवस्य	शिवयोः	शिवानां	Of Siva, &c.
loc.	शिवे	शिवयोः	शिवेषु	In or on Siva, &c.
voc.	शिव	शिवौ	शिवः	O Siva! &c.

Fem. शिवा the goddess Sívá.

nom.	शिवा	शिवे	शिवाः
acc.	शिवां	शिवे	शिवाः
instr.	शिवया	शिवान्	शिवभिः
dat.	शिवायै	शिवान्	शिवान्यः
abl.	शिवायाः	शिवान्	शिवान्यः
gen.	शिवयाः	शिवयोः	शिवानां
loc.	शिवयां	शिवयोः	शिवानु
voc.	शिवे	शिवे	शिवाः

Neuter शिव 'auspicious.'

nom. and accus.	शिवं	शिवे	शिवानि
voc.	शिव	शिवे	शिवानि

The rest as the masculine.

a. Other nouns declinable on the above models are the following: they are given with the inflection of the nominative case.

Masculine.	Feminine.	Neuter.
अश्वः a horse	अङ्गना a woman	अण्डं an egg
आकाशः the sky	आशा hope	आसनं a seat
उष्ट्रः a camel	इच्छा wish	इन्द्रियं an organ of sense
काकः a crow	कन्या a girl	कुलं a family
गुणः a quality	ग्रीवा the neck	गृहं a house
चन्द्रः the moon	चन्द्रिका moonlight	छत्रं an umbrella

ज्वरः fever	जरा decay	जलं water
तर्कः reasoning	तारा a star	तीरं a shore
देवः a god	दोला a swing	दुःखं pain
धर्मः virtue	धारा an edge	धनं wealth
नखः a nail	नासा the nose	नृत्यं dancing
पर्वतः a mountain	पूजा worship	पत्रं a leaf
मत्स्यः a fish	भार्या a wife	मूलं a root
यज्ञः sacrifice	माला a garland	यौवनं youth
रसः flavour	रक्षा preserving	रक्तं blood
लोहः iron	लज्जा modesty	लवणं salt
वक्रः a crane	वीणा a lute	वनं a wood
झगालः a jackall	शोभा beauty	शास्त्रं a scripture
समुद्रः the ocean	सभा an assembly	सूत्रं a rule
हस्तः the hand	हिंसा injury	हिमं frost.

b. Many adjectives and participles declinable in the three genders belong to this class.

c. The feminine nouns जम्बा, जम्बा, जम्बा, signifying chiefly in poetic language 'mother,' make their vocatives जम्बा, जम्बा, जम्बा. If the penultimate be not a conjunct consonant, other synonymes follow the usual form, as हे जम्बिके, जम्बाले, जम्बादे, 'O mother!'

57. Besides those nouns which are formed from masculine nouns in जा, by adding, as it is said, the feminine ending टाप्, that is, जा, there are nouns derived immediately from verbs ending in जा, as पा, ना, भ्रा, and the like, in which the final जा is an essential, not an accidental letter. Such nouns admit of a variety of gender. The declension of the masculine and feminine noun is the same. In the neuter the final is made short, and the word is declined like शिवं.

58. Nouns in जा, then, in which the final is a radical letter, combine with the terminations of the nominative case, and with those of the singular and dual accusative, agreeably to the laws of Sandhi. In the accusative plural and the following cases the final जा is cut off before the vowel terminations,

and they are affixed at once to the word, as if it ended in a consonant: before the consonantal terminations there is no change; as,

Masc. and fem. विन्धवा 'all-preserving.'

nom.	विन्धवाः	विन्धवो	विन्धवाः
acc.	विन्धवां	—	विन्धवः
instr.	विन्धवा	विन्धवाभ्यां	विन्धवाभिः
dat.	विन्धवे	—	विन्धवाभ्यः
abl.	विन्धवः	—	—
gen.	—	विन्धवोः	विन्धवां
loc.	विन्धवि	—	विन्धवासु
voc.	विन्धवा &c.		

So सोमवा 'who drinks the Soma juice;' शङ्खवा 'a shell-blower.'

59. The word हाहा, the name of an inferior divinity, a Gandharba, is considered as a primitive, and is inflected therefore throughout without any elision of the final, which combines with the vowel terminations agreeably to the rules of Sandhi, and is consequently in every way regularly declined.

nom.	हाहाः	हाहो	हाहाः
acc.	हाहां	—	हाहाः or हाहान्
instr.	हाहा	हाहाभ्यां	हाहाभिः
dat.	हाहे	—	हाहाभ्यः
abl.	हाहाः	—	—
gen.	—	हाहोः	हाहां
loc.	हाहे	—	हाहासु
voc.	हाहा &c.		

CLASS II. Nouns ending in इ and उ.

60. Nouns ending in these two vowels may be conveniently classed together, as they are analogously inflected; recollecting only that the semivowels to which they are changeable before other vowels are respectively य् and व्.

61. In the masculine gender the changes of the base are, the substitution of the long vowel for the final in the dual nom.

and accus., and in the accus. and gen. plural ; the Guṇa letter ए or ओ is substituted for the final before ञस्, डे, डसि, and डस्, and in the vocative singular ; and the final is dropped before the termination of the locative case singular : न् is inserted before the terminations of the instrumental case singular and the gen. plural.

62. In the same gender the dual termination औ is rejected ; न् is substituted for ञन्, and न् for the ञस् of ञस् ; the vowel of ञस् in the ablative and genitive is dropped ; and औ is substituted for ङि ; as follows :

अग्नि 'fire.'			भानु 'the sun.'		
nom. अग्निः	अग्नी	अग्नयः	भानुः	भानू	भानवः
acc. अग्निं	—	अग्नीन्	भानुं	—	भानून्
instr. अग्निना	अग्निभ्यां	अग्निभिः	भानुना	भानुभ्यां	भानुभिः
dat. अग्नये	—	अग्निभ्यः	भानवे	—	भानुभ्यः
abl. अग्नेः	—	—	भानोः	—	—
gen. —	अग्न्योः	अग्नीनां	—	भान्वोः	भानूनां
loc. अग्नौ	—	अग्निषु	भानौ	—	भानुषु
voc. अग्ने &c.			भानो &c.		

63. There are some anomalies among nouns in इ. Thus सखि, 'a friend,' substitutes खा for the final in the first five inflexions, and inserts य before their vowel terminations. In the other cases of the singular, and in the gen. and loc. dual, it is more regular than अग्नि, the final इ becoming य before a vowel. In the nom. singular खि is rejected, and in the abl. and gen. डस् is substituted for डसि and डस्.

सखि 'a friend.'		
nom. सखा	सखायौ	सखायः
acc. सखायं	—	सखीन्
instr. सख्या	सखिभ्यां	सखिभिः
dat. सख्ये	—	सखिभ्यः
abl. सख्युः	—	—
gen. —	सख्योः	सखीनां
loc. सख्यौ	—	सखिषु
voc. सखे &c.		

a. In composition this word may be inflected regularly in all the cases, or in all except the two first; सुसखिः or सुसखा 'a good friend;' सुसख्ये or सुसख्ये 'to a good friend,' &c.

b. पति, 'a master,' is declined like सखि in the five last cases singular; as, पत्न्या, पत्न्ये, पत्युः, पत्युः, पत्नी. In the rest like अग्नि. पतिना and पतौ sometimes occur.

पति in composition is declined like अग्नि; as, भूपति 'a king,' (lord of the earth,) भूपतिः, भूपती, भूपतयः, भूपतये, &c.

64. Feminine nouns in इ and उ differ from the masculine in the accus. plural, and in the third and following cases singular. They do not substitute न् for the Visarga of शस्, nor insert न् before टा. In the dative and following cases singular they have two forms, one like the masculine: in the other they insert आ before the affixes of the dative, ablative, and genitive cases; and, like feminine nouns in आ, substitute आन् for the sign of the locative ङि; as,

Fem. मति 'Mind.'			धेनु 'a milch cow.'		
nom. मतिः	मती	मतयः	धेनुः	धेनू	धेनवः
acc. मतिं	—	मतीः	धेनुं	—	धेनूः
instr. मत्वा	मतिभ्यां	मतिभिः	धेन्या	धेनुभ्यां	धेनुभिः
dat. मतये or मत्तै	—	मतिभ्यः	धेनवे or धेन्यै	—	धेनुभ्यः
abl. मत्ते or मत्ताः	—	—	धेनोः or धेन्याः	—	—
gen. —	मत्तोः	मतीनां	—	धेन्योः	धेनूनां
loc. मत्तौ or मत्तां	—	मतिषु	धेनौ or धेन्यां	—	धेनुषु
voc. मते &c.			धेनो &c.		

65. Neuter nouns in इ and उ reject the terminations of the nom. and accus. singular, substitute ई and इ for the dual and plural terminations, and insert न् before them and all other terminations beginning with a vowel. They lengthen the final before न् in the plural.

वारि 'water.'			मधु 'honey.'			
nom. }	वारि	वारिणी	वारिणि	मधु	मधुनी	मधूनि
acc. }	वारि	वारिणी	वारिणि	मधु	मधुनी	मधूनि
instr.	वारिणा	वारिभ्यां	वारिभिः	मधुना	मधुभ्यां	मधुभिः
dat.	वारिणे	—	वारिभ्यः	मधुने	—	मधुभ्यः

abl. चारिखः	चारिभ्यां	चारिभ्यः	मधुनः	मधुभ्यां	मधुभ्यः
gen. —	चारिणोः	चारीणां	मधुनः	मधुनोः	मधूनां
loc. चारिणि	—	चारिषु	मधुनि	—	मधुषु
voc. चारि or चारे &c.			मधु or मधो &c.		

66. There are a few neuter nouns in इ which before the vowel terminations of all the cases except the two first, and optionally before ङि, drop the final vowel; as,

अस्थि 'a bone.'

nom. }	अस्थि	अस्थिनी	अस्थीनि
acc. }			
instr.	अस्थना	अस्थिभ्यां	अस्थिभिः
dat.	अस्थने	—	अस्थिभ्यः
abl.	अस्थनः	—	—
gen.	—	अस्थनोः	अस्थनां
loc.	अस्थनि or अस्थनि	—	अस्थिषु
voc.	अस्थि &c.		

a. अक्षि 'an eye,' दधि 'ghee,' and शङ्खि 'a thigh,' are similarly declined: the fact being, in all probability, that as nouns in इ they are defective, and their deficiencies are supplied before the vowel terminations by analogous but obsolete nouns ending in न्, as अस्थन्, अक्षन्, दधन्, शङ्खन्.

b. Other nouns in इ and उ, declinable on the above models, are,

Masc. in इ.	Fem. in इ.	Masc. in उ.
अस्ति: a sword	कृषि: agriculture	आयु: life
सुवि: a sage	अान्ति: patience	इक्षु: sugar cane
कवि: a poet	गति: going	ऋतु: a season
गिति: a mountain	जाति: caste, sort	गुरु: a teacher
मणि: a jewel	दीप्ति: light	वन्तु: a relation
रवि: the sun	धृति: firmness	भानु: the sun
राशि: a heap	प्रकृति: nature	मृत्यु: death
विधि: an ordinance	बुद्धि: understanding	विष्णु: Vishṇu
सारथि: a charioteer	वृष्टि: rain	वेणु: a bambu
स्मृति: a name of Vishṇu	स्मृति: remembrance	शत्रु: an enemy.

c. There are not many feminine substantive nouns in उ, and but few neuter either in इ or उ. Adjectives of course, or substantives used attributively, may, with few exceptions, be declined in three genders.

d. When a noun in इ or उ, whether substantive or attributive, is used in the neuter gender in the same sense in which it is employed in the masculine, it is optionally declinable in all the cases of which the terminations begin with vowels, except the two first, either after the masculine or neuter form ; as अनादि 'eternal : ' neuter nom. and acc. अनादि, अनादिनी, अनादीनि; instr. अनादिना; dat. अनादये or अनादिने; abl. and gen. अनादे: or अनादिनः; loc. अनादौ or अनादिनि; gen. and loc. dual अनाद्यो: or अनादिनो:. If the sense differs, the neuter form only is admissible: पीलु masc. 'a kind of tree;' neut. 'the fruit of the Pīlu tree:' dat. पीलुने, abl. and gen. पीलुनः, loc. पीलुनि, &c.

e. Other neuter nouns in इ and उ are derived from nouns terminating in the long vowels ई and ऊ.

CLASS III. Nouns ending in ई and ऊ.

67. The chief peculiarity affecting the inflective base, or the word itself, in nouns terminating in ई and ऊ, regards the substitution in some cases of the syllables इय् and उय् for the finals ई and ऊ before those inflective terminations which begin with vowels. When these syllables are substituted, the nouns are inflected before the vowel terminations as if they ended with the semivowels य् and य्. When those syllables are not substituted, the final vowels combine with the vowels of the terminations, agreeably to the laws of Sandhi, with very few exceptions.

68. After the syllables इय् and उय् the inflective terminations undergo no changes; after the finals ई and ऊ they undergo a few, chiefly after feminine nouns, analogous to those already observable in feminine nouns of the preceding classes, and depending on the same conditions.

69. इय् and उय् are severally substituted for the final ई and

अ of masculine nouns, when they are monosyllabic verbal derivatives, or when the finals are preceded by a conjunct consonant; as, धी (for ध्ये) 'to think,' लू 'to cut,' खी 'to serve.'

Masc. धी 'who understands.'			Masc. लू 'who cuts.'		
nom. धीः	धियो	धियः	लूः	लुघो	लुघः
acc. धियं	—	—	लुघं	—	—
instr. धिया	धीभ्यां	धीभिः	लुघा	लूभ्यां	लूभिः
dat. धिये	—	धीभ्यः	लुघे	—	लूभ्यः
abl. धियः	—	—	लुघः	—	—
gen. —	धियोः	धियां	—	लुघोः	लुघां
loc. धिषि	—	धीषु	लुषि	—	लूषु
voc. धीः &c.			लूः &c.		

a. Nouns of this description are not considered as ceasing to be monosyllabic by having particles prefixed to them, which merely qualify their application; therefore सुधीः 'a man of good understanding,' परमधीः 'a man of excellent understanding,' and the like, substitute इप् for the final; सुधीः, सुधियो, सुधियः. So स्वयम्भूः 'self-existent,' from स्वयं 'self,' and भू 'being,' a name of Brahmá, makes स्वयम्भूः, स्वयम्भुघो, स्वयम्भुघः.

b. They are considered as polysyllabic if derived from a compound verb, as प्रधी 'a man of superior understanding,' which is a derivative, not from the simple verb धी, but the compound verb प्रधी, and therefore is declined प्रधीः, प्रध्यो, प्रध्यः, &c., the final becoming य् before a vowel, by rule 4: and they are also considered as polysyllabic if the first member of the compound is a subordinate term, or one not in opposition, as वर्षाभूः 'born in the rains,' 'a frog.' There are also certain compounds of भू which are by special rule excepted from substituting उप्; as, पुनर्भू 'born again,' हन्भू 'a snake,' काराभू 'born in a prison,' कर्माभू 'produced from the hand:' these are all declined, as, वर्षाभूः, वर्षाभ्यो, वर्षाभ्यः, वर्षाभ्यं, &c.

70. Masculine nouns ending in ई or ऊ, when consisting of more than one syllable in consequence of being compounded with another noun as a subordinate term, or being derived

from a modification of the verb, merely follow the rules of combination ; that is, ई becomes य्, and ऊ, व्, before a vowel affix.

सेनानी 'a general' (from सेना 'an army,' and नी 'who leads').			खलपू 'a sweeper,' (खल 'a place,' & पू 'who cleans').		
nom. सेनानी:	सेनान्यौ	सेनान्यः	खलपू:	खलप्यौ	खलप्यः
acc. सेनान्यं	—	—	खलप्यं	—	—
instr. सेनान्या	सेनानीभ्यां	सेनानीभिः	खलप्या	खलपूभ्यां	खलपूभिः
dat. सेनान्ये	—	सेनानीभ्यः	खलप्ये	—	खलपूभ्यः
abl. सेनान्यः	—	—	खलप्यः	—	—
gen. —	सेनान्योः	सेनान्यां	—	खलप्योः	खलप्यां
loc. सेनान्यां	—	सेनानीषु	खलप्यि	—	खलपूषु
voc. सेनानी:	&c.		खलपू:	&c.	

a. नी, 'to lead,' and its compounds substitute ज्ञान् for ङि in the locative.

b. पपी 'who drinks (moisture),' i. e. the sun, derived from पा 'to drink;' ययी 'a road,' from या 'to go;' वातप्रनी 'an antelope,' from वात 'the wind' and प्रनी 'who outstrips;' and हूहू a demigod so named; differ from सेनानी in three cases:

acc. sing. पपी	acc. plur. पपीन्	loc. sing. पपी
— ययी	— ययीन्	— ययी
— वातप्रनी	— वातप्रनीन्	— वातप्रनी
— हूहू	— हूहून्	— हूहि

They may, however, be also regularly declined in these cases, as पप्यं, पप्यः, पप्यि, &c.

c. लू in composition, as यवलू 'who cuts barley,' makes either यवल्यां or यवलूनां in the gen. plur., and यवल्यां in the loc. singular.

71. Feminine nouns in ई and ऊ, like masculine nouns, are declined in two ways: if they are monosyllables, or contain a conjunct consonant, they substitute इय् and उव् for their finals; if polysyllabic, they change the finals, agreeably to the laws of Sandhi, to य् and व् before the affixes commencing with vowels.

72. Feminine nouns of the first description optionally prefix चा to the affixes marked by a mute ङ, like feminine nouns in the short इ and उ.

73. They optionally prefix न् to चाम् in the gen. plural, and substitute चाम् for कि in the loc. singular; as,

जी 'prosperity.'			भू 'the earth.'		
nom. जी:	जियौ	जियः	भू:	भुवौ	भुवः
acc. जियं	—	—	भुवं	—	—
instr. जिया	जीभ्यां	जीभिः	भुवा	भूम्यां	भूमिः
dat. जिये or जियै	—	जीभ्यः	भुवे or भुवै	—	भूम्यः
abl. जियः or जियाः	—	—	भुवः or भुवाः	—	—
gen. —	जियोः	जियां or जीहां	—	भुवोः	भुवां or भूनां
loc. जियि or जियां	—	जीवु	भुवि or भुवां	—	भूवु
voc. जी: &c.			भू: &c.		

74. Feminine nouns of the second description, having more than one syllable, and being derivative nouns from masculine nouns by the substitution of the terminations ई and ऊ for the masculine final, insert चा before the terminations having a mute ङ, make the vowel short in the voc. singular, and prefix न् to the termination of the gen. plural.

The स् of the nominative is rejected after such nouns in ई, but not after ऊ. After both, न् is substituted for चम्, स् for the चस् of झस्, and चाम् for कि; as,

नदी 'a river.'			वधू 'a wife.'		
nom. नदी	नद्यौ	नद्यः	वधू:	वध्यौ	वध्यः
acc. नदीं	—	नदीः	वधूं	—	वधूः
instr. नद्या	नदीभ्यां	नदीभिः	वध्वा	वधूभ्यां	वधूभिः
dat. नद्यै	—	नदीभ्यः	वध्ये	—	वधूभ्यः
abl. नद्याः	—	—	वध्वाः	—	—
gen. —	नद्योः	नदीनां	—	वध्योः	वधूनां
loc. नद्यां	—	नदीवु	वध्वां	—	वधूवु
voc. नदि &c.			वधु &c.		

a. The rejection of स् after a feminine noun ending in ई depends upon that ई being the feminine termination, or sign

of the feminine gender. If it is part of the word itself, the sibilant becomes Visarga, as usual; as, लक्ष्मी: 'the goddess Lakshmi,' तन्त्री: 'a lute,' नदी: 'a boat.'

b. स्त्री, 'a woman,' is inflected in the nom. and voc. like नदी, and optionally so in the accus. singular and plural: in the other cases like स्त्री. But the insertion of न् before the gen. plural, and of चा before the terminations with a mute ह, and the substitution of चान् for हि are absolute, not optional as in स्त्री.

nom.	स्त्री	स्त्रियो	स्त्रियः
acc.	स्त्रियं or स्त्री	—	स्त्रियः or स्त्रीः
instr.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
dat.	स्त्रिये	—	स्त्रीभ्यः
abl.	स्त्रियाः	—	—
gen.	—	स्त्रियोः	स्त्रीणां *
loc.	स्त्रियां	—	स्त्रीषु
voc.	स्त्रि &c.		

c. Feminine nouns in ई and ऊ, when compounded so as to form attributes, are to be declined like nouns masculine, when used in the sense of a masculine noun, as सुखी, 'a prosperous man,' takes, in the dative, ablative, genitive, and locative cases, only one form, viz. सुख्ये, सुख्यः, and सुख्यि. If the compound is only a qualification of the substantive, the feminine form may be followed, as सुखी, 'good fortune,' makes सुख्ये or सुख्ये, &c. If the noun is a word invariably feminine, it retains its feminine terminations, although used as an attribute of a male, as बहुभेयसी 'a man of many good qualities,' makes बहुभेयस्यै, बहुभेयस्याः, बहुभेयस्यां.

d. Feminine nouns formed from verbal roots, and compounded with subordinate terms, however, when used in a sense analogous to that of the masculine, take exactly the same form, as ग्रामणी 'a female head of a village,' बालपू 'a female sweeper,' make, accus. sing. and plur. ग्रामण्यं, ग्रामण्यः,

* Wilkins has स्त्रीणां or स्त्रियां, but the Kaumudī expressly excepts स्त्री from the alternative.

सलभं, सलभः; dat. ग्रामस्थे, सलभे; abl. and gen. ग्रामस्थः, सलभः; gen. plur. ग्रामस्थां, सलभां; loc. ग्रामस्थां (see rule 70. a.), सलभि; voc. ग्रामणीः, सलपूः.

e. So पुनर् 'twice-being,' if it be applied to man or woman indifferently, is declined in the same manner; mf. पुनर्भे, पुनर्भेः, पुनर्भि; but if it mean 'a woman twice married,' it is declined like वधू; पुनर्भे, पुनर्भाः, पुनर्भां.

f. The object of these rules, and of others affecting nouns ending in ई and ऊ, is to intimate that a word which may be applied to an object either male or female is declined in a form common to both; that is, with the masculine terminations: when it is limited to a distinct female object, it is declinable only with the feminine terminations, as in the instance of पुनर्भू. So also वधूभू for instance, being 'a male' or 'female frog,' is declined alike, वधूभ्ये, -भ्यः, -भि, -भूः; but the same word being the name of a plant, in which sense there is no male, is declined only, वधूभ्ये, वधूभ्याः, वधूभां, वधूभू.

75. Nouns in ई and ऊ which are susceptible of the neuter gender, substitute the short vowels इ and उ for their finals. If the word is an attributive, and the sense of the neuter is analogous to that of the other genders, the word is declined in all the cases of which the affixes begin with vowels, except the two first, optionally, as if it were a noun ending in ई or ऊ long; that is, the final becomes य् or व् before the vowel: otherwise न is inserted, as after चारि. Thus ग्रामणी 'who leads or is chief over a village;' ग्रामणीः ब्राह्मणः 'a head-man Bráhmán;' ग्रामणीः ब्राह्मणी 'a Bráhmán woman, head of a village;' ग्रामणि कुलं 'a family, chief over a village.' The inflexion of the latter is,

nom.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
acc.			
instr.	ग्रामस्था or ग्रामणिना	ग्रामणिभ्यां	ग्रामणिभिः
dat.	ग्रामस्थे or ग्रामणिने	—	ग्रामणिभ्यः
abl.	ग्रामस्थः or ग्रामणिनः	—	—
gen.	—	ग्रामस्थोः or ग्रामणिनोः	ग्रामणीनां
loc.	ग्रामस्थां	—	ग्रामणिषु



a. Nouns ending in ई and ऊ as derived from simple verbal roots are not numerous, the roots not being in any number ; but they admit of being multiplied as compounded with other words. Feminine nouns formed by the affixes ई and ऊ, and especially the former, are more frequent.

प्रवर्गी: m. a leader, a guide.

प्रतिभू: m. a surety.

कुमारी f. a damsel.

जनू: f. an army.

पृथिवी f. the earth.

भू: f. the eyebrow.

भगिनी f. a sister.

श्वश्रू: f. a mother-in-law.

विपयवी f. a shop.

सुभू: f. a woman with good eyebrows.

CLASS IV. Nouns in च् and च्, छ and छ.

76. Masculine nouns in च् substitute च्न् for the final, and, according to the analogy of nouns in च्न्, form the nominative in चा; as, पितृ 'a father,' nom. पिता.

77. In one class of nouns in च्, the Guṇa form च्, in another the Vṛiddhi च्, is substituted for the final before the vowel terminations of the nominative dual and plural, and of the accusative sing. and dual. Before the accus. and gen. plur. the vowel is made long. च्न् is inserted before च्न्. Before the vowel terminations of the instr. and dat. singular, and gen. and loc. dual, च् is changed by Sandhi to the semivowel र्; it is changed to च् in the locative and vocative cases sing.

78. The only changes in the affixes are, the rejection of र् in the nominative sing.; the substitution of च्न् for च्न् in the accus. plural, and of च्न् for च्न् in the abl. and gen. singular; र् is rejected; and the उ of च्न् is prefixed to the semivowel र्, which as a final is changed to Visarga.

पितृ 'a father.'			कर्तृ 'a doer.'		
nom. पिता	पितरौ	पितरः	कर्ता	कर्तारौ	कर्तारः
acc. पितरं	—	पितृन्	कर्तारं	—	कर्तृन्
instr. पिता	पितृभ्यां	पितृभिः	कर्ता	कर्तृभ्यां	कर्तृभिः
dat. पिते	—	पितृभ्यः	कर्ते	—	कर्तृभ्यः

abl.	पितुः	पितृभ्यां	पितृभ्यः	कर्तुः	कर्तृभ्यां	कर्तृभ्यः
gen.	—	पितॄणाम्	पितॄणां	—	कर्तॄणाम्	कर्तॄणां
loc.	पितरि	—	पितॄषु	कर्तरि	—	कर्तॄषु
voc.	पितः &c.			कर्तः &c.		

a. Most masculine nouns implying affinity are declined like पितुः; as, भ्रातृ 'a brother,' जामातृ 'a son-in-law,' देवृ 'a husband's brother:' but नप्तृ, 'a grandson,' makes नप्ता, नप्तारौ, नप्ताट्, नप्तारं, नप्तारौ, in the first five inflexions.

b. Feminine nouns of affinity are declined also like पितुः, except in the accus. plural; as मातृ, 'a mother,' makes माता, मातरौ, माताट्, मातरं, मातरौ, मातृः; so दुहितृ 'a daughter:' but स्वसृ, 'a sister,' is declined like नप्ता; स्वसा, स्वसारौ, &c.; acc. plural, स्वसृः.

c. नृ, 'a man,' is declined like पितुः, except in the gen. plural, where the vowel is optionally short, as नृणां or नृणाम्.

d. Nouns formed from roots by the addition of the particles कृप् or कृन् (in which the finals are used merely to distinguish them from each other) are nouns of agency, and are declined like कर्तृ. They are also declinable in three genders.

e. The feminine is formed with the affix ई, before which the semivowel र् is substituted for कृः thus कर्तृ becomes कर्तरी in the feminine, and कर्तरी is declined like नदी.

f. The neuter is formed analogously to neuter nouns in इ and उ; and as there are no substantive neuter nouns in कृ, the neuter of attributives being mostly usable in the same sense as the masculine, then by a similar analogy the neuter nouns in कृ admit also of two forms before the vowel terminations of all the cases except the two first; either inserting न before them, or taking the same form as the masculine: thus, nom. and accus. कर्तृ, कर्तृणी, कर्तृणि; sing. instr. कर्तृणा or कर्तॄ; dat. कर्तॄणे or कर्तॄ; abl. and gen. कर्तॄणः or कर्तुः; loc. कर्तॄणि or कर्तॄरि; gen. and loc. dual, कर्तॄयोः or कर्तॄः. Before the other terminations the forms are the same as in the masculine.

g. कोट्ट, 'a jackal,' has lost some of its cases, and they are in part supplied by the inflexions of कोट्टु, which are those of nouns in उ. Some of the cases belong to both nouns.

nom.	कोडा	कोडारी	कोडाः
acc.	कोडारं	—	कोडून्
instr.	कोडा or कोडुना	कोडुभ्यां	कोडुभिः
dat.	कोडे or कोडये	—	कोडुभ्यः
abl.	कोडुः or कोडोः	—	—
gen.	—	कोडोः or कोडोः	कोडूनां
loc.	कोडरि or कोडो	—	कोडुषु
voc.	कोडः or कोडो &c.		

h. To the preceding examples of nouns in क् may be added कर्तृ, 'a man of the military caste;' जेतृ m. 'a conqueror,' or mfn. 'victorious;' दातृ m. 'a donor,' or mfn. 'liberal;' धातृ m. 'a creator;' mfn. 'cherishing;' योद्धृ 'a warrior,' mfn. 'warlike;' and होतृ m. 'a priest.'

79. There are a few roots ending in क्, from which verbal nouns may be formed; as, from कृ, 'scatter,' comes कृ 'who or what scatters.' These are usually inflected by substituting इर for the radical; agreeably to which, कृ becomes किर, and is then declined like nouns ending in र्; as किर, nom. कीः, किरि, किरि, &c. If this change does not take place, the noun is regularly declined, substituting the semivowel र् before the vowel terminations; as कृ 'who injures;' nom. कृः, क्री, क्रः, &c. These forms are of rare occurrence.

80. The same may be said, with still greater truth, of nouns ending in ल्ह and लृ; but grammarians admit the possibility of their occurrence: thus गम्, the root गम् 'to go,' with the affix ल्ह, may be declined analogously to nouns ending in क्; as, गमा, गम्ली, गम्लः. In the ablative and genitive उ is substituted for the ञ् of क्, and prefixed to the final semivowel; उ is rejected, as being the last member of a conjunct consonant: the form is therefore गमुल्. This is of little practical value.

CLASS V. Nouns in र्.

81. There are no simple nouns ending in र्, but compounds are exhibited to illustrate the declension of nouns so terminat-

ing ; as **से**, which is compounded of **स**, 'with,' and **इ**, 'love ;' 'one who loves.' The declension is regular, except in the abl. and gen. singular, where the initial of **स** is rejected ; as, sing. nom. **सेः**, acc. **स्यं**, instr. **सया**, dat. **स्ये**, abl. and gen. **से**, loc. **सधि** ; dual nom. and acc. **सयौ**, instr. dat. and abl. **सेभ्यां**, gen. and loc. **सयोः** ; plural nom. and acc. **सयः**, instr. **सेभिः**, dat. and abl. **सेभ्यः**, gen. **सवां**, loc. **सेषु**.

CLASS VI. Nouns in **हे**.

82. Nouns ending in **हे** are declined regularly, the terminations are unchanged ; the inflective base substitutes **ह** for its final before the consonantal terminations, and is changed to **ह्य**, agreeably to the laws of Sandhi, before the vowels ; as **रै** mf., 'wealth,' makes

nom.	रः	रायौ	रायः
acc.	रायं	—	—
instr.	राया	राभ्यां	राभिः
dat.	राये	—	राभ्यः
abl.	रायः	—	—
gen.	—	रायोः	रायां
loc.	राधि	—	रासु

83. The neuter of nouns in **हे** is formed by changing the final before the vowel terminations to **इ**, and inflecting it like neuters in **इ**. Before the consonants, **ह** is substituted for the final ; as **वै** 'wealthy ;' n. **वै** ; sing. nom. and acc. **वै**, instr. **वैषा**, dat. **वैषे**, abl. and gen. **वैषिः**, loc. **वैषि** ; dual nom. and acc. **वैषी**, instr. dat. and abl. **वैष्यां**, gen. and loc. **वैष्योः** ; plural nom. and acc. **वैषि**, instr. **वैषिभिः**, dat. and abl. **वैष्यः**, gen. **वैष्यां**, loc. **वैष्यु**.

a. Some grammarians affirm, that when it is used attributively, a neuter noun ending in **हे**, like those ending in **इ** or **उ** &c. (see rule 75), may take also the masculine form before the vowel terminations **टा** &c., as **वैषि** or **वैषा** ; but this is denied by the best authorities.

CLASS VII. Nouns in जो.

84. Nouns in जो, both masculine and feminine, substitute the Vṛiddhi letter जो for the final before the three terminations of the nominative case and that of the accusative dual. They substitute जा for the final before the terminations of the accusative singular and plural. Before the other vowel terminations जो becomes जम् by rule of Sandhi 5, except before ऊस्ति and ऊस्, which reject the initial ज of जम्, and consequently the final of the base is unchanged.

गो 'a cow.'

nom. गो:	गावो	गावः
acc. गां	—	गाः
instr. गवा	गोभ्यां	गोभिः
dat. गवे	—	गोभ्यः
abl. गोः	—	—
gen. —	गवोः	गवां
loc. गवि	—	गोषु

85. In the neuter the final is changed to उ, as उपगु नृवं 'pasture near the cow;' which is declined like neuters in उ.

a. Here also authorities differ as to the alternative of inflecting the neuter optionally as the masculine in the instrumental and other cases singular, उपगुना or उपगवा &c.: the former is to be preferred.

CLASS VIII. Nouns in जौ.

86. Nouns in जौ, masculine and feminine, are strictly regular, as in the example already given of नौ 'navis,' 'a boat.' In the neuter the final becomes उ; as जतिनु जलं 'the water beyond the boat;' जतिनु, जतिनुनी, जतिनूनि, &c.

a. The nouns that end in diphthongs are not numerous. To the preceding may be added जौ mf. 'heaven,' and ग्लौ m. 'the moon.'

SECTION II.

Nouns ending in consonants.

87. Nouns ending in consonants may also be conveniently arranged according to the classification of the letters by analogy of articulation ; distinguishing further those ending with the nasals, semivowels, sibilants, and with ह्, as constituting separate classes.

88. Nouns ending in consonants modify their finals before the inflectional terminations, agreeably to the rules of Sandhi : thus a hard consonant is optionally changed to a soft when it is final, that is, in the nominative singular : absolutely, before the terminations of the dual and plural beginning with न्. A soft consonant must be changed to a hard consonant before न्. Before the terminations beginning with vowels they are unchanged, as they are then no longer considered final letters.

89. Whatever other special modifications the inflective base may undergo, they are, with a few exceptions, confined to the first five inflections ; that is, to the nominative in the three numbers, and the accusative in the singular and the dual. Whatever form the word assume before the termination of the accusative plural, is preserved before all subsequent terminations beginning with vowels.

90. The inflectional terminations are attached unchanged to the final consonant of the base : the only seeming irregularity is the rejection of न् as the termination of the nominative singular ; but this is the result of the rule, that of a final conjunct consonant the last member shall be rejected. (See rule 35.

91. As the inflectional terminations are unchanged, there is of course but one form for both masculine and feminine nouns. In the neuter gender the terminations of the two first cases dual and plural are changed, as after nouns ending in vowels, to ई and इ, and न् is prefixed to the last consonant of the base.

CLASS I. Nouns ending in the gutturals क, ख, ग, घ.

92. There is no peculiarity in the declension of these nouns : their inflexion is conformable to the rules of Sandhi. The final of the nominative may be either of the unaspirated letters, क् or ग् ; thus सर्वेशक्, 'omnipotent,' makes सर्वेशक् or सर्वेशग् ; and चित्रलिक्, 'a painter,' makes also चित्रलिक् or चित्रलिग्. Before the vowels the termination of the base is unchanged, as सर्वेशकी, चित्रलिनी. Before भ the final must be the unaspirated soft consonant, सर्वेशग्भा, चित्रलिग्भा. Before the स of सु the unaspirated hard consonant must be placed, सर्वेशक्कु, चित्रलिक्कु ; or the sibilant being changeable after a guttural to च, the form may be सर्वेशक्चु, or in the compound letter, सर्वेशचु.

In the neuter, the nominative and accusative forms are,

सर्वेशक् or ग्	सर्वेशकी	सर्वेशहि
चित्रलिक् or ग्	चित्रलिनी	चित्रलिहि

CLASS II. Nouns ending in the palatals च, छ, ज, झ.

93. Nouns ending in a palatal commonly substitute क् for the final before the inflectional terminations beginning with consonants ; which again is subject to the usual euphonic changes.

वाक् 'speech.'			भुक् 'who eats.'		
nom. वाक् or वाग्	वाची	वाचः	भुक् or भुग्	भुजी	भुजः
acc. वाचं	—	—	भुजं	—	—
instr. वाचा	वाग्भा	वाग्भिः	भुजा	भुग्भा	भुग्भिः
dat. वाचे	—	वाग्भ्यः	भुजे	—	भुग्भ्यः
abl. वाचः	—	—	भुजः	—	—
gen. —	वाचीः	वाचां	—	भुजीः	भुजां
loc. वाचि	—	वाक्कु or वाचु	भुजि	—	भुजु
voc. वाक् &c.			भुक् &c.		

n. वाक् or वाग्	वाची	वाचि
भुक् or भुग्	भुजी	भुजि

94. There are several anomalies in this class, as regarding, not the inflectional terminations, but the inflective base.

a. Derivatives from the roots कृच्छ् 'cut,' भृश् 'fry,' वृश्

'create,' कृन् 'rub,' रन् 'worship,' रान् 'shine,' भान् 'shine,' गन् 'go,' substitute क् for their final in the nom. sing., and before the terminations beginning with भ and ष; that is, they are declined like nouns ending in क्, which in those cases substitute ट before a hard, and ड before a soft consonant.

b. भङ् is further changed to भृन्, 'who fries,' and ब्रह् to बृन्, 'who cuts,' before the terminations beginning with consonants; they are changed to भृञ् and बृञ् before those beginning with vowels.

nom.	भृट् or भृड्	भृञी	भृञः
acc.	भृञ्	—	—
instr.	भृञ्ना	भृङ्भ्यां	भृङ्भिः
dat.	भृञ्ने	—	भृङ्भ्यः
abl.	भृञ्जः	—	—
gen.	—	भृञ्जोः	भृञ्जां
loc.	भृञ्जि	—	भृट्सु

c. So ब्रह्, 'who cuts,' makes बृट् or बृड्, बृञी, बृञः, बृङ्भ्यां, बृट्सु. विश्वसृज्, 'creator of the universe,' makes, nom. sing. विश्वसृट् or -सृड्, nom. dual विश्वसृञी, nom. acc. plur. विश्वसृञः, instr. dual विश्वसृङ्भ्यां, loc. plur. विश्वसृट्सु; but स्रज्, 'a garland,' derived from the same root, makes, nom. स्रक् or स्रग्, स्रञी, स्रजः; instr. dual स्रङ्भ्यां, loc. plur. स्रक्सु; and असृज्, 'blood,' is differently inflected, as will be noticed below. परिमृज्, 'who cleanses,' makes, nom. sing. परिमृट् or -मृड्, nom. dual -मृञी, instr. dual -मृङ्भ्यां, &c. देवेज्, (इज् being substituted for यज्,) 'a worshipper of the gods,' makes देवेट् or देवेड्, nom. dual देवेञी, instr. dual देवेङ्भ्यां, &c.; but क्षत्रिज्, 'a ministering priest,' which is also derived from इज् for यज्, 'to worship,' is regular; nom. sing. क्षत्रिक् or क्षत्रिग्, nom. dual क्षत्रिञी, instr. dual क्षत्रिङ्भ्यां, &c. राज्, 'a ruler,' makes, nom. sing. राट् or राड्, nom. dual राजी, instr. dual राङ्भ्यां; but विश्वराज्, 'a universal ruler,' has this peculiarity, that when the final of राज् is changed, the short final vowel of विश्व is made long; as, nom. sing. विश्वराट् or -राड्, nom. dual विश्वराञी, acc. sing. विश्वराज्, instr. dual विश्वराङ्भ्यां, &c. विभाज्, 'who shines much,' makes, nom. sing. विभाट् or -भाड्, nom. dual

विभाजौ, instr. dual विभाङ्भ्यां; but this is a derivative from the root, which is marked in the lists of radicals, as टु-भाज्. There is another root, भाज् 'to shine,' without the prefix टु, and its derivatives are regular; as, nom. sing. विभाक् or विभाग्, nom. dual विभाजौ, instr. dual विभाङ्भ्यां, &c. परित्राज्, 'a mendicant,' 'an errant,' makes, nom. sing. परित्राट् or -इ, nom. dual परित्राजौ, instr. dual परित्राङ्भ्यां, &c.

95. Derivatives from roots ending in च् or ज्, formed by adding the affix technically termed क्तिन्, insert a nasal before the final in the first five inflexions; as, युज्, 'who joins,' from युज्, 'join,' makes, nom. युक्, युजौ, युजः; acc. युज्मं, युजौ; in the rest it is regular, acc. plur. युजः, instr. sing. युजा, instr. dual युग्भ्यां, loc. plur. युक्त्वा. It is regular throughout in composition; as अश्वयुज्, a constellation so named, makes, nom. अश्वयुक् or -ग्, अश्वयुजौ, अश्वयुजः. युज् also, if derived from युजिर्, is regular; as युज् 'one who meditates;' nom. युक् or युग्, &c.

a. कृच्, 'a curlew,' retains the nasal throughout: as, nom. कृक्, कृजौ, कृचः; instr. कृचा, कृक्भ्यां, कृक्भिः; loc. plur. कृक्त्वा or कृक्त्वा.

96. Derivations of अच् in the sense of 'going,' compounded with prepositions and with certain other words, are very irregular. They are,

प्राच् eastern.	विश्वप्राच् moving all round.
पश्चच् western.	सम्यच् moving equally.
उदच् northern.	सम्यच् moving with.
अवाच् southern.	तिथ्यच् moving crookedly.

Which are thus inflected:

प्राच् 'eastern.'			पश्चच् 'western.'		
nom. प्राक्	प्राचौ	प्राचः	पश्चक्	पश्चजौ	पश्चचः
acc. प्राचं	—	प्राचः	पश्चचं	—	प्राचीचः
instr. प्राचा	प्राचभ्यां	प्राचिभिः	प्राचीचा	पश्चचभ्यां	प्राचीचिभिः
dat. प्राचे	—	प्राचभ्यः	प्राचीचे	—	पश्चचभ्यः
abl. प्राचः	—	—	प्राचीचः	—	—
gen. —	प्राचोः	प्राचां	—	प्राचीचोः	प्राचीचां
loc. प्राचि	—	प्राचु	प्राचीचि	—	पश्चचु

a. They form the feminines by dropping the nasal, and adding the termination ई, as प्राची, प्रतीची, and are declined like नदी. The neuters are regular; as, nom. and acc. प्राक्, प्राची, प्राचि; प्रत्यक्, प्रतीची, प्रत्यचि; the rest like the masculine. अवाक् is declined like प्राक्. उदक् substitutes ई for the antepenultimate before the accus. plur. and following vowel terminations; as, उदक्, उदचौ, उदचं, उदीचः, उदीचा, &c. Those derivatives also in which the semivowel य occurs, change it to ई, analogously to the similar change in प्रत्यक्. तिर्यक् is changed to तिरश्च before the vowel terminations beginning with the accus. plur.

nom. तिर्यक्	तिर्यचौ	तिर्यचः
acc. तिर्यचं	—	तिरश्चः
instr. तिरश्चा	तिर्यग्भ्यां	तिर्यग्भिः
dat. तिरश्चे	—	तिर्यग्भ्यः
abl. तिरश्चः	—	—
gen. —	तिरश्चोः	तिरश्चां
loc. तिरश्चि	—	तिर्यक्षु

b. When the derivatives are from a similar root, but which has a different meaning, namely, अच् 'to worship,' they follow the rules of Sandhi only; that is, च is rejected when final, and before a consonant, when also the palatal nasal becomes the guttural; as, प्राक् 'who worships:' sing. nom. प्राक्, acc. प्राचं, instr. प्राचा, dat. प्राचे, abl. and gen. प्राचः, loc. प्राचि; dual. nom. and acc. प्राचौ, instr. dat. and abl. प्राक्भ्यां, gen. and loc. प्राचोः; plur. nom. and acc. प्राचः, instr. प्राक्भिः, dat. and abl. प्राक्भ्यः, gen. प्राचां, loc. प्राक्षु. Fem. sing. nom. प्राची, प्राच्यौ, प्राच्यः; neut. nom. and acc. प्राक्, प्राची, प्राचि.

97. There are not many nouns ending in छ, but they follow the model of व्रश्च &c. before the consonants, and optionally change छ to झ before the vowels: thus सर्वप्राक्, 'who asks all,' makes,

nom. सर्वप्राट् or -इ	सर्वप्राचौ or -प्राज्ञौ	सर्वप्राचः or -प्राज्ञः
acc. सर्वप्राचं or प्राज्ञं	—	—

instr.	सर्वप्राज्ञा or -प्राज्ञा	सर्वप्राज्ञ्यां	सर्वप्राज्ञिभिः
dat.	सर्वप्राज्ञे or -प्राज्ञे	—	सर्वप्राज्ञ्यः
abl.	सर्वप्राज्ञः or -प्राज्ञः	—	—
gen.	—	सर्वप्राज्ञोः or -प्राज्ञोः	सर्वप्राज्ञां or -प्राज्ञां
loc.	सर्वप्राज्ञि or -प्राज्ञि	—	सर्वप्राज्ञु

98, यज्ञ, 'to sacrifice,' when compounded with the preposition अव, lengthens its penultimate vowel before the vowel inflectional terminations, and is declined like a noun ending in य् before the consonants, as if it was an imperfect noun supplied in part by the obsolete noun अवयस्. Thus अवयज्, 'an inferior worshipper,' makes,

nom.	अवयाः	अवयानी	अवयानः
acc.	अवयानं	—	—
instr.	अवयाना	अवयोभ्यां	अवयोभिः
dat.	अवयाने	—	अवयोभ्यः
abl.	अवयानः	—	—
gen.	—	अवयानोः	अवयानां
loc.	अवयानि	—	अवयःसु
voc.	अवयः or अवयाः &c.		

99. खञ्ज, 'a lame man,' drops, agreeably to the rules of combination, the last member of its conjunct, when final, or when followed by a consonant: hence, sing. nom. खन्, instr. dual खन्यां; plur. खन्भिः, loc. plur. खन्सु. Before the vowels there is no change; खञ्जी, खञ्जः, खञ्जा, &c.

100. ऊर्ज, 'strong,' may reject one ज before a pause or a consonant, but is in other respects regular: sing. nom. ऊर्क् or ऊर्ग, acc. ऊर्ज, instr. ऊर्जा; dual instr. ऊर्ज्यां; plur. instr. ऊर्जिभिः, loc. ऊर्जु, &c. The neuter plural may be ऊर्जि or ऊर्जिः; but in composition with बहु, 'much,' the nasal, if inserted, must precede the final consonant; as, plur. nom. and acc. बहुर्जि or बहुर्जि 'very strong.'

101. असृज्, 'blood,' a neuter noun, optionally borrows its inflexions in the accus. plur. and following cases from an obsolete noun, असृन्, which is inflected like other nouns in न्.

nom.	असृक्	असृगी	असृग्नि
acc.	—	—	— or असाणि
instr.	असृणा or असा	असृग्णा or असग्णा	असृग्भिः or असग्भिः
dat.	असृणे or असे	—	असृग्भ्यः or असग्भ्यः
abl.	असृजः or असाः	—	—
gen.	—	असृगोः or असोः	असृगां or असां
loc.	असृणि or असनि	—	असृसु or अससु

CLASS II. Nouns ending in cerebrals, or ट, ठ, ड, ढ.

102. Nouns terminating in these letters do not, as far as is yet known, occur; but ट and ठ are used as the substitutes of nouns ending in च. The first, as a hard consonant, is changed optionally when final, and absolutely before the inflexions beginning with भ, to ड.

CLASS IV. Nouns terminating in the dentals, त, थ, द, ध.

103. Nouns terminating in consonants of the dental class are for the most part regular, being subject to no other changes than those which the laws of Sandhi require. The final in the nominative is either the unaspirated hard or soft letter त or द; before भ it is the soft द; and before सु the hard consonant त; as in the following paradigmas of हरित् 'green,' अग्निमत् 'one who kindles fire,' ककुद् 'a bull's hump,' समिध् 'fuel.'

	हरित् mfn.	अग्निमत् mfn.	ककुद् f.	समिध् f.
s. nom.	हरित् or -द्	अग्निमत् or -द्	ककुत् or -द्	समित् or -द्
— acc.	हरिर्	अग्निमर्थ	ककुर्द	समिधं
— inst.	हरिता	अग्निमथा	ककुदा	समिधा &c.
d. inst. &c.	हरिजां	अग्निमजां	ककुजां	समिजां &c.
pl. inst.	हरिभिः	अग्निमभिः	ककुभिः	समिभिः
— loc.	हरिसु	अग्निमसु	ककुसु	समिसु

The neuter form of the two first is in the nom. and acc.; हरित् or -द्, हरिती, हरिनि; अग्निमत् or -द्, अग्निमथी, अग्निमन्वि; but वेभिद्, 'who cuts much,' and similar derivatives, do not insert the nasal in the plural; as, वेभिन् or -द्, वेभिदी, वेभिदि.

a. दन्, 'a tooth,' and पृत्, 'an army,' are considered as optionally substituted for दन्त and पृतना; as, sing. nom. दन् or दद् or दन्तः, acc. दन्तं or दन्तं, instr. दन्ता or दन्तेन; dual instr. &c. दन्तां or दन्ताभ्यां, &c.

b. So पद्, 'a foot,' is the optional substitute for पाद in all cases, and absolutely for पाद् in composition, but only in the accus. plur. and subsequent cases beginning with vowels; as, sing. nom. पत् or पद् or पादः, acc. पदं or पादं, instr. पदा or पादेन; dual instr. &c. पदां, पादाभ्यां, &c.: but व्याघ्रपाद्, 'tiger-foot,' a plant so named, makes, nom. व्याघ्रपात् or -पाद्, व्याघ्रपादौ, व्याघ्रपादः; acc. व्याघ्रपादं, व्याघ्रपादौ, व्याघ्रपादः; instr. व्याघ्रपादा, व्याघ्रपादां, व्याघ्रपादिः, &c. In like manner, हृद्, 'the heart,' is a substitute for हृदय; nom. हृत् or हृद्, हृदी, हृदि, &c.

104. यकृत्, 'the spleen,' and शकृत्, 'ordure,' neuter nouns, are declined analogously to असृज्; that is, they optionally substitute in the accusative plural and subsequent cases the inflexions of obsolete nouns ending in न्, as यकन् and शकन्.

nom.	यकृत्	यकृती	यकृति
acc.	—	—	— or यकानि
instr.	यकृता or यक्रा	यकृतां or यक्र्यां	यकृतिः or यकभिः
dat.	यकृते or यक्रे	—	यकृतेः or यक्र्यः
abl.	यकृतः or यक्रः	—	—
gen.	—	यकृतोः or यक्रोः	यकृतां or यक्रां
loc.	यकृति or यकनि	—	यकृत्सु or यक्रसु

So शकृति or शकानि, शकृता or शक्रा, &c.

a. बुध्, 'who knows,' changes its initial to भ whenever it changes its final to the unaspirated letter, that is, in the nominative singular, and before the inflectional terminations beginning with a consonant.

nom.	भुत् or भुद्	बुधौ	बुधः
instr.	बुधा	भुतां	भुतिः &c.
loc. plur.	भुत्सु &c.		

105. Besides nouns of a general character ending in दन्त, there are certain declinable participles ending in चत् and

वत्, and certain possessive nouns ending in वत् and मत्, which undergo some modification of the inflective base before the terminations of the nominative, and before the accusative singular and dual. In all the other cases they are regularly declined like other nouns ending in त्; that is, the vowel affixes are attached to the final; त् is unaltered before रु, and becomes द before भ.

106. These participial and possessive nouns prefix an न् to their final त् before the terminations of the five first inflexions: thus पचत्, 'cooking,' becomes पचन्. Those ending in वत् or मत् also make the penultimate long in the nominative, and accordingly कृतवत् becomes कृतवान् 'having done:' but by the rule that the second member of a final conjunct consonant is to be rejected, the final त् is thrown out, and the words remain in the nominative singular पचन्, कृतवान्. Before the vowels the compound is unchanged, पचन्तो, कृतवन्तो, &c.: thus,

गच्छत् 'going.'			गतवत् 'having gone.'		
nom. गच्छन्	गच्छन्तो	गच्छन्तः	गतवान्	गतवन्तो	गतवन्तः
acc. गच्छन्	—	गच्छतः	गतवन्	—	गतवतः
instr. गच्छता	गच्छद्वां	गच्छद्भिः &c.	गतवता	गतवद्वां	गतवद्भिः &c.

So धनवत् 'having wealth, wealthy;' masc.

nom. धनवान्	धनवन्तो	धनवन्तः
acc. धनवन्	—	धनवतः
instr. धनवता	&c.	

and श्रीमत् 'having prosperity, prosperous;' masc.

nom. श्रीमान्	श्रीमन्तो	श्रीमन्तः
acc. श्रीमन्	—	श्रीमतः &c.

a. To form the feminine gender of these nouns, ई is added to the termination, and the noun is declined like नदी; as, गतवती, धनवती, श्रीमती. The neuter is regular; as, गतवत्, गतवती, गतवन्ति.

b. Participles of the present tense formed with वत् sometimes retain the nasal augment in the feminine noun throughout, and in the nominative and accusative dual of the neuter;

as गच्छत् makes गच्छन्ती, गच्छन्तो, गच्छन्तः, &c. in the feminine ; and in the neuter, गच्छत्, गच्छन्ती, गच्छन्ति.

c. This insertion of the nasal is imperative in the present participles of all verbs of the first, fourth, and tenth conjugations, and optional in those of the sixth. It is optionally inserted after verbs of other conjugations, which either in their simple form or in their conjugational bases end with च or चा. It is not inserted after any others.

Verb.	Part. pres. masc.	Fem.
1st conj. भू to be	भवत्	भवन्ती
2d — { चद् to eat भा to shine	चदत् भात्	चदती भाती or भान्ती
3d — { हु to sacrifice ; repeated, जुहु	जुह्वत्	जुह्वती
4th — दिव् to play	दीव्यत्	दीव्यन्ती
5th — { सु to bear ; with increment सुनु	सुन्वत्	सुन्वती
6th — रुद् to torment	रुदत्	रुदती or रुदन्ती
7th — रुध् to obstruct	रुन्धत्	रुन्धती
8th — { तन् to stretch ; with increment तनु	तन्वत्	तन्वती
9th — { क्री to buy ; with increment क्रीया	क्रीयत्	क्रीयती or क्रीयन्ती
10th — चुर to steal	चोरयत्	चोरयन्ती

So in the nominative and accusative dual of the neuter, भवन्ती ; चदती, भाती or भान्ती, &c.

d. The participles of the present tense of verbs which take a reduplicate form, even though the crude verb originally terminates in च or चा, do not insert an न before their final ह्, but are declined like nouns in general ending in that consonant ; as दा 'to give : ' part. pres. ददत् ; masc. nom. ददत् or ददद्, ददती, ददतः ; acc. ददत्, ददती, ददतः ; instr. ददता, ददतां, &c. : fem. sing. nom. ददती ; neut. nom. acc. dual ददती ; plur. ददन्ति or ददति.

e. There are certain other verbs which are analogously inflected in their present participles ; as, जघ् 'to eat ; ' जघत्, जघन्ती, जघन्तः, &c. : ज्ञास् 'govern ; ' ज्ञासत्, ज्ञासती, ज्ञासतः, &c.

f. भवन्, when a term of address, as 'Sir,' 'Your worship,' is declined amongst the pronouns.

g. पृषन् 'a deer,' जगन् 'the world,' and बृहन् 'great,' are declined like participles in the three numbers of the nominative and in the accusative singular and dual; in the rest they are regular.

nom.	{	पृषन्	पृषन्तो	पृषन्तः
		जगन्	जगन्तो	जगन्तः
		बृहन्	बृहन्तो	बृहन्तः
acc.	{	पृषन्तं	पृषन्तो	पृषन्तः
		जगन्तं	जगन्तो	जगन्तः
		बृहन्तं	बृहन्तो	बृहन्तः
instr.		पृषन्ता	पृषन्तां	पृषन्निः &c.

107. महन् 'great,' makes its penultimate long before the first five inflexions of the masculine, and that of the two first cases plural of the neuter; as,

nom.	महान्	महान्तो	महान्तः
acc.	महान्तं	—	महतः
instr.	महन्ता	महन्तां &c.	

Fem. महती; neut. nom. and acc. महत्, महती, महानि.

a. Nouns of every description ending in dentals are numerous; of which the following are a few.

Substantives.

उपनिषद्	f. a sacred treatise
कुसुम्	n. a lotus
कण्वाद्	mf. a cannibal
हस्तद्	f. a stone
प्रतिपद्	f. 1st day of lunar fortnight
मरुद्	m. wind
विद्युद्	f. lightning
शरद्	f. autumn
सम्पद्	f. wealth
संधिद्	f. agreement

Attributives.

कृन्	who or what cuts
चिन्	who or what gathers
पन्	who or what falls
वृन्	who or what is or abides
क्वन्	who speaks
मच्	who or what churns
तृन्	what torments
वृन्	who sends or drives
भिद्	who or what breaks
विद्	who or what knows.

Possessives.	Participles.
आयुष्मत् long-lived	कुर्वन् doing
कुसुमत् abounding in lotuses	गच्छत् going
धीमत् sensible	चरत् going
परवत् dependant	जयत् conquering
पुत्रवत् having children	जानन् knowing
मूर्तिमत् having form	तरत् crossing
भगवत् majestic, divine	दमत् taming
यशस्वत् famous	धरत् holding
लक्ष्मीवत् prosperous	नदत् sounding
सरस्वत् having elegance	जवत् flowing.

CLASS V. Nouns ending in labials, प, फ, ब, भ.

108. These, which are few in number, are for the most part regular. The nominative ends in प् or ब्. The final remains before the vowel terminations, and is च before भ, and ष before झ; as गुप् 'who preserves:' nom. गप् or गुब्, गुपौ, गुपः; acc. गुपं, गुपौ, गुपः; instr. गुपा, गुप्यां, गुभिः; loc. plur. गुप्सु. So ककुभ् 'a quarter of the horizon:' nom. ककुप् or ककुब्, ककुभौ, ककुभः; acc. ककुभं, ककुभौ, ककुभः; instr. ककुभा, ककुभ्यां; loc. plur. ककुप्सु.

109. There is one irregular noun in this class, जप् 'water,' declinable only in the plural number: plur. nom. जापः, acc. जपः, instr. जभिः, dat. and abl. जभः, gen. जपां, loc. जप्सु.

In composition it may be declined like any other noun in प्; as, स्वप्, from सु 'good,' and जप् 'water,' 'having good water,' makes, nom. sing. स्वप् or स्वब्, nom. dual स्वपौ, nom. plur. स्वपः, instr. dual स्वप्यां, loc. plur. स्वप्सु, &c.

CLASS VI. Nouns ending in nasals, ङ, न, य, न, म.

110. Of words terminating in nasals of the two first classes no instances are known, and but few are met with ending in ङ्. They are quite regular, but may optionally insert ट् before सु; as सुगण् 'of a good class:' nom. सुगण्, सुगणौ, सुगणः; instr. &c. dual सुगण्यां; loc. plur. सुगणसु or सुगण्टसु. See r. 17.

111. Nouns ending in न् are numerous, and present many peculiarities. They may be divided into two orders; one ending in अन्, the other in इन्.

Nouns ending in अन्.

112. When regularly inflected, nouns in अन् drop the final in the nominative singular, and before the terminations beginning with consonants; and in the masculine and feminine genders they make the penultimate letter long before all the terminations of the nominative, and those of the accusative singular and dual: the vocative singular is unchanged. Thus आत्मन्, 'soul,' is declined as follows:

nom.	आत्मा	आत्मानी	आत्मानः
acc.	आत्मानं	—	आत्मनः
instr.	आत्मना	आत्मभ्यां	आत्मभिः
dat.	आत्मने &c.		loc. आत्मसु
voc.	आत्मन्		

In the neuter form the vowel is made long only, agreeably to general rule, in the plural; where however a nasal is not inserted before a nasal; ब्रह्मन् 'Brahma,' 'the Supreme;' nom. acc. ब्रह्म, ब्रह्मणी, ब्रह्मणि; nor is the vowel made long before a double consonant, as हृद् 'the heart,' plur. हृदि.

113. In these two examples, आत्मन् and ब्रह्मन्, the final अन् is preceded by a conjunct consonant, of which the final letter is म. If the last of such conjunct be व, the noun is similarly inflected; as यज्ञन् 'a sacrificer;' nom. यज्ञा, यज्ञानी, यज्ञानः; acc. यज्ञानं, यज्ञानी, यज्ञनः, &c.: but if no compound of which म or व is the final member precede, then in the accusative plural and following cases, of which the terminations begin with vowels, the penultimate अ is rejected, and the antepenultimate and final coalesce; as राजन् 'a king:' nom. राजा, राजानी, राजानः; acc. राजानं, राजानी, राजः; instr. राजा, राजभ्यां, राजभिः; voc. राजन्, &c. In the locative sing. the rejection is optional, as राजि or राजनि.

a. The same takes place before the feminine affix ई; as राजी

‘a queen:’ and optionally before the neuter dual; as **द्यौमन्** ‘the sky:’ nom. acc. **द्यौम**, **द्यौक्षी** or **द्यौमनी**, **द्यौमानि**.

b. When a noun ending in **ञन्** is derived from a root ending in **र्** or **क्**, preceded by **इ**, **उ**, or **ऋ**, the vowel is made long before the conjunct consonant of the accusative plural, &c.; as **परिदिषन्** ‘who sports:’ nom. **परिदिषा**, **परिदिषानी**, **परिदिषानः**; acc. **परिदिषानं**, **परिदिषानी**, **परिदीप्ता**; instr. **परिदीप्ता**, **परिदिषभ्यां**, **परिदिषभिः**, &c.

c. **मघवन्**, a name of Indra, may substitute **इ** for its final, and be declined like a noun in **वन्**; as, nom. **मघवान्**, **मघवनी**, **मघवतः**; acc. **मघवानं**, **मघवनी**, **मघवतः**, &c.: but it is also declinable as a noun in **न्** when it changes its semivowel **व** to **उ** before the vowel terminations of the accusative plural and following cases, and **द्यौ** is substituted for **उ** and the **ञ** of **मघ**; in the other cases it is declined like **आत्मन्**; as,

nom. मघवा	मघवानी	मघवानः
acc. मघवानं	—	मघोनः
instr. मघोना	मघवभ्यां	मघवभिः
dat. मघोने		loc. मघवसु
voc. मघवन्		

d. **श्वन्**, ‘a dog,’ and **युवन्**, ‘a youth,’ are declined so far analogously to **मघवन्**, that they change **व** to **उ** before the accusative plural and the following cases, of which the terminations begin with vowels. In **श्वन्** the **उ** is of course merely subjoined to the **श्**; in **युवन्** it is preceded by the **उ** of **यु**, and consequently the two short vowels combine into one long one; they then follow the analogy of **राजन्**, as by rule 113, and reject the penultimate **ञ**; in consequence of which, **उ** or **ऊ** immediately precedes the final **न्**. **श्वन्**, *kuṣṇ*, ‘canis,’ ‘a dog:’ nom. **श्वा**, **श्वानी**, **श्वानः**; acc. **श्वानं**, **श्वानी**, **श्वनः**; instr. **श्वना**, **श्वभ्यां**, **श्वभिः**; dat. **श्वने**, **श्वभ्यां**, &c. **युवन्**, ‘juvenis,’ ‘a youth:’ nom. **युवा**, **युवानी**, **युवानः**; acc. **युवानं**, **युवानी**, **यूनः**; instr. **यूना**, **युवभ्यां**, **युवभिः**; dat. **यूने**, **युवभ्यां**, &c.

e. **अव्यम्**, ‘the sun,’ is irregular in not making the penultimate long before the terminations of the nominative dual and

plural, and accusative singular and dual; in the rest it follows राजन्; its न् is changed to ण् by virtue of the र in जयि.

nom.	जय्यमा	जय्यमसौ	जय्यमः
acc.	जय्यमं	—	जय्यमः
instr.	जय्यम्या	जय्यमभ्यां	जय्यमभिः
loc.	जय्यमिण् or जय्यमणि	—	जय्यमसु
voc.	जय्यमन्		

f. Compounds with हन्, 'to kill,' follow the analogy of जय्यमन्, i. e. they do not make the vowel long in the nom. dual, &c. They also change ह् to ष before the vowel terminations of the accusative plural, and following cases, in which also the penultimate vowel is rejected, and accordingly the antepenultimate and final consonants combine.

ब्रह्महन्, 'the murderer of a Brahman.'

nom.	ब्रह्महा	ब्रह्महसौ	ब्रह्महः
acc.	ब्रह्महं	—	ब्रह्मः
instr.	ब्रह्महा	ब्रह्महभ्यां	ब्रह्महभिः
dat.	ब्रह्मणे &c.		

g. सूर्यन्, 'the sun,' is inflected after the model of जय्यमन्; but in the accusative plural, and analogous cases, an imperfect noun, सूर्य, is optionally substituted.

nom.	सूर्या	सूर्यसौ	सूर्यः
acc.	सूर्यं	—	सूर्याः or सूर्यः
instr.	सूर्या or सूर्या	सूर्यभ्यां	सूर्यभिः
dat.	सूर्ये or सूर्ये &c.		

h. अश्विन्, 'a horse,' belongs to nouns in अन् in one case only, the nom. sing.: in all the rest it is declined like a noun in इ, or अश्विन्; as,

nom.	अश्वी	अश्विनौ	अश्विनः
acc.	अश्विनं	—	अश्विनः
instr.	अश्विना	अश्विनां	अश्विभिः
dat.	अश्विने &c.		

If compounded with a negative, and used attributively, it is declined regularly as a noun ending in अन् preceded by a

conjunct consonant, of which the last member is ष; as अनश्विन् 'one who has not a horse:' nom. अनश्वी, अनश्वीनी, अनश्वीनः; acc. अनश्वीनं, अनश्वीनी, अनश्वीनः; instr. अनश्वीना, अनश्वीभ्यां, &c.

114. अहन् neut., 'a day,' is very irregular, substituting र् for the final in the nominative singular and locative plural, and उ convertible to ओ with the short vowel of अह before भ. In the other cases it conforms to अ्योमन्; as,

nom.	} अहः	अहूरी or अहनी	अहानि
acc.			
instr.	अह्रा	अहोभ्यां	अहोभिः
dat.	अह्रे	—	अहोभ्यः
abl.	अह्रः	—	—
gen.	—	अह्रोः	अह्रां
loc.	अह्रि or अहनि	—	अहःसु or अहसु

a. Compounded with numerals, with वि, or with साय, अह्र is substituted before all the terminations, and is declined like a noun ending in अ; as सायाह्र 'the afternoon:' सायाह्रः, सायाह्री, सायाह्राः, &c.: but in the locative case singular these compounds take different forms; as सायाह्रे, सायाह्रि or सायाहनि.

b. Compounded with other words, अहन् is declined in the masculine and feminine like other nouns in अन्, except before the terminations of the dual and plural that begin with भ, where it substitutes उ for न्; as दीर्घाहन् 'a long day:' nom. दीर्घाहा, दीर्घाहानी, दीर्घाहानः; acc. दीर्घाहानं, दीर्घाहानी, दीर्घाह्रः; instr. दीर्घाह्रा, दीर्घाहोभ्यां, दीर्घाहोभिः; dat. दीर्घाह्रे, &c.; loc. sing. दीर्घाह्रि or दीर्घाहनि, plur. दीर्घाहःसु or दीर्घाहसु, voc. दीर्घाहः, &c.

Nouns in इन्.

115. Many possessive nouns are formed with the affixes इन्, विन्, and भिन्; as, धनिन् 'having wealth,' 'opulent;' दक्षिन् 'having a staff,' 'an ascetic;' तपस्विन् 'having devotion,' 'a devotee;' वाग्मिन् 'having speech,' 'eloquent:' all of which are declined on one model. They reject the न् before the consonants; retain it before the vowels; and make the penultimate of the base long in the nom. singular: in all the other cases

the inflectional terminations are added, without any change, to the final of the base : as धनिन् mfn. 'rich.'

masc. nom.	धनी	धनिनौ	धनिनः
acc.	धनिनं	—	—
instr.	धनिना	धनिभ्यां	धनिभिः
dat.	धनिने &c.		loc. धनिषु
voc.	धनिन्		

The feminine affixes ई, as धनिनी, and is declined like नदी. The neuter is regular ; nom. acc. धनि, धनिनी, धनीनि.

116. There are three irregular nouns of this class ; पथिन् 'a road,' मथिन् 'a churning stick,' and ऋषुषिन् a name of Indra. These substitute ञ् for the final syllable before the affix of the nominative singular, and for इ before the other affixes of the nominative, and those of the accusative singular and dual. Before the vowel terminations of the accusative plural and other cases they reject the final syllable altogether : before the consonants they reject the न्. They retain the णि of the nom. sing.

The two first also prefix a nasal to the consonant ञ्, before the first five inflexions ; viz. those of the nominative, and the singular and dual accusative ; as पथिन् 'a path,' 'a road.'

nom.	पन्थाः	पन्थानौ	पन्थानः
acc.	पन्थानं	—	पथः
instr.	पथा	पथिभ्यां	पथिभिः
dat.	पथे &c.		loc. पथिषु
voc.	पथिन्		

So मथिन् makes मन्थाः, मन्थानौ, मथा, मथिभ्यां, &c.

Compounded with other words, these are declined in the masculine in the same manner as the uncompounded word : in the feminine the final syllable is rejected, and the affix ई is added to the antepenultimate consonant : in the neuter न् is rejected in the singular and dual, and prefixed to ञ् before the plural : as सुवृषिन्, 'having a good road,' makes, masc. सुपन्थाः, &c. ; fem. सुपथी, सुपथ्यौ, &c. ; neut. nom. and acc. सुपथि, सुपथी, सुपन्थानि.

चुभुषिन् makes, nom. चुभुषाः, चुभुषाणी, चुभुषाणः ; acc. चुभुषां, चुभुषाणी, चुभुषः ; instr. चुभुषा, चुभुषिभ्यां, &c.

117. Nouns ending in ण् are few : before the consonantal terminations it is changed to न् ; as प्रज्ञान् 'mild,' 'quiet,' 'makes,' nom. प्रज्ञान्, प्रज्ञानी, प्रज्ञानः ; instr. प्रज्ञाना, प्रज्ञान्यां, प्रज्ञानिः ; loc. plur. प्रज्ञांसु or (r. 17.) प्रज्ञान्सु.

CLASS VII. Nouns ending in semivowels, य, र, ल, व.

118. Nouns ending in य् and ल् are of rare occurrence : if they occur, they are regular.

119. Nouns derived from verbal roots ending in र् or ण् make a preceding vowel long before the inflectional terminations which begin with consonants. र् is changed to Visarga in the nominative singular ; but not before the locative plural, if it be a radical letter. स followed by a vowel, as in सु, is not doubled after र्. Thus गिर् fem. 'speech:' nom. गीः, गिरौ, गिरः ; acc. गिरं, गिरौ, गिरः ; instr. गिरा, गीर्षीं, गीर्षिः ; loc. plur. गीर्षु.

Nouns ending in semivowels do not insert a nasal before the neuter plural. वार् n., 'water,' makes, nom. and acc. वाः, वारी, वारिः ; instr. वारा, वार्षीं, वार्षिः, &c.

a. दिक्, 'sky,' changes व to जी in the nominative, and to उ before the consonantal terminations. The इ of दि becomes य् by the rules of Sandhi. दिक् f. 'sky:' nom. जीः, दिवौ, दिवः ; acc. दिवं, दिवौ, दिवः ; instr. दिवा, युष्मां, युभिः ; loc. plur. सुप्तु.

b. Used attributively, as in सुदिक्, 'having a clear sky (a day),' the neuter form is, nom. and acc. सुद्यु, सुदिक्, सुदिषि ; the rest like the masculine.

CLASS VIII. Nouns ending in sibilants, श, ष, स.

श.

120. Nouns formed from verbal roots ending in श्, with the affix technically termed झिन्, substitute for the final the guttural letter क् before all the terminations beginning with consonants ; as दिक् f. 'space.'

nom.	दिक् or दिग्	दिक्षौ	दिक्षः
acc.	दिक्षं	—	—
instr.	दिक्षा	दिग्भ्यां	दिग्भिः &c.
loc.	दिक्षि	दिक्षोः	दिक्षु

When formed with any other affix, it is said that क् is substituted for the final; and for क् the cerebral ट् is substituted in the same cases.

विश् (विक्) 'who enters.'

nom.	विट् or विह्	विक्षौ	विक्षः
acc.	विक्षं	—	—
instr.	विक्षा	विह्भ्यां	विह्भिः &c.
loc.	विक्षि	विक्षोः	विट्सु

neuter nom. and acc. विट् or विह्, विक्षी, विक्षि.

a. नश्, 'who or what destroys,' takes either form.

nom.	नक्-नग् or नट्-नह्	नक्षौ	नक्षः
acc.	नक्षं	—	—
instr.	नक्षा	नग्भ्यां or नह्भ्यां	नग्भिः or नह्भिः
loc.	नक्षि	—	नक्षु or नट्सु

b. हश् 'who sees,' with its compounds ईहश्, ताहश्, सहश्, 'such-like,' 'similar,' take the guttural substitute: so do the derivatives of स्पृश् 'to touch;' ताहक् or ताहग्, ताहक्षौ, ताहक्षा, ताहग्भ्यां, &c.: so घृतस्पृश् 'who touches Ghee;' घृतस्पृक् or -ग्, घृतस्पृक्षौ, घृतस्पृक्षा, घृतस्पृग्भ्यां, &c.

c. निश् may be substituted for निक्षा 'night,' and is then declined like विश्; according to some, a palatal may be substituted for the cerebral before the consonants, except in the nominative singular; as निह्भ्यां or निग्भ्यां, निट्सु or निक्षु.

च.

121. Nouns ending in च् are inflected in one of three ways; 1. by substituting ट् for the final before the consonantal inflexions; 2. by substituting क् in the similar cases; and 3. by substituting before the same inflexions 'ru' or र्.

The substitution of ट् is considered the regular form of inflecting verbal derivative forms in प्; as त्विप् f., 'light,' from त्विप् 'to shine.'

nom.	त्विट् or त्विट्	त्विषी	त्विषः
acc.	त्विषं	—	—
instr.	त्विषा	त्विष्यां	त्विषिभिः
dat.	त्विषे &c.	loc. त्विट्सु or त्विट्सु (r.17.)	

122. As in the case of nouns ending in झ्, those in च् formed from verbs by the affix क्तिन् take the guttural substitute; as दधृच् 'arrogant,' from धृच् 'to be proud.'

nom.	दधृक् or -धृक्	दधृषी	दधृषः
acc.	दधृचं	—	—
instr.	दधृचा	दधृष्यां &c.	

123. In the case of सजुच् 'a friend,' and some other words, particularly those in which the final is properly झ्, but has become च् in consequence of being preceded by some other vowel than अ or आ (see rule 29), र् is substituted for the final before the consonantal inflexions, and the nouns are declined like nouns ending in र्.

	सजुच् 'a friend.'		
nom.	सजुः	सजुषी	सजुषः
acc.	सजुचं	—	—
instr.	सजुचा	सजुष्यां	सजुषिभिः
dat.	सजुषे &c.	loc. सजुःसु or सजुष्यु	

a. आशिप् for आशिप् f. 'a benediction,' is similarly inflected.

nom.	आशीः	आशिषी	आशिषः
acc.	आशिचं	—	—
instr.	आशिचा	आशिष्यां	आशिषिभिः
dat.	आशिषे &c.	loc. आशीःसु or आशिष्यु	

b. दोच् for दोच् 'the arm,' besides being declined in this manner, admits before the vowel terminations of the accusative plural and following cases the optional use of दोचन्, declined like nouns in चन्.

nom. दोः	दोषो	दोषः
acc. दोषं	—	— or दोषः
instr. दोषा or दोषा	दोषीं	दोषिः
dat. दोषे or दोषो	—	दोष्यैः
abl. दोषः or दोषः	—	—
gen. —	दोषोः or दोषोः	दोषां or दोषां
loc. दोषि or दोषि	—	दोषु or दोषु

It is also neuter: nom and acc. दोः, दोषी, दोषि.

c. Neuter nouns with a penultimate इ or उ short, make the vowel long only before the nasal augment of the nominative and accusative plural; as, धनुस् 'a bow,' चक्षुस् 'the eye,' रोचिस् 'light,' हविस् 'Ghee,' severally for धनुस्, चक्षुस्, &c.; as, nom. and acc. रोचिः, रोचिनी, रोचिणी; instr. रोचिना, रोचिनीं, रोचिभिः, &c.: so, nom. and acc. चक्षुः, चक्षुनी, चक्षुणी; instr. चक्षुना, चक्षुनीं, चक्षुभिः.

d. Nouns derived from the desiderative form of the verb are declined after this manner; as पिपठिस्, 'one who wishes to read,' makes, mf. पिपठिः, पिपठिनी, पिपठिनीं, &c.; neuter nom. and acc. पिपठिः, पिपठिनी, पिपठिनि. It does not insert the nasal in the neuter plural. चिच्छिस्, 'one who wishes to do,' rejects the sibilant before a consonantal inflexion (see rule 35); as, चिच्छिः, चिच्छिनी, चिच्छिनीं, चिच्छिनीं, &c.

124. Nouns formed from verbs ending in the compound letter च् reject before the consonantal inflexions either the first member of the compound or च्, and are then declined like nouns in च्; or they reject the second member च्, and are declined as if ending in च्.

The same words, accordingly as they are said to be formed with different affixes, may take both modifications; as तच् mf. 'who or what pares' or 'makes thin:' nom. sing. तद् or तद्, तच् or तच्; instr. dual &c. तद्भ्यां or तद्भ्यां; loc. plur. तद्भु or तद्भु; so गोरच्, 'a cow-keeper,' makes, nom. sing. गोरद् or गोरद्, गोरच् or -रच्; instr. dual &c. गोरद्भ्यां or गोरद्भ्यां; loc. plur. गोरद्भु or गोरद्भु. Before the vowels the final is of course unchanged; as तच्चो, गोरच्चो.

a. Nouns in ङ् formed from desideratives reject the sibilant only; as विषङ्, 'who desires to cook,' makes, विषङ् or -ङ्, विषङ्गौ, विषङ्ग्यां, विषङ्गु, &c. विषङ् 'who wishes to speak,' दिषङ् 'what desires to burn,' are similarly inflected.

ख.

125. Nouns masculine and feminine ending in ख्, when preceded by ञ्, make the penultimate long in the nominative singular, and substitute ङ for the sibilant before the inflexions beginning with भ्, which with a preceding ञ् makes ञो (r. 41).

ब्रेषङ् 'Brahmá.'

nom.	ब्रेषः	ब्रेषसौ	ब्रेषः
acc.	ब्रेषम्	—	—
instr.	ब्रेषसा	ब्रेषोभ्यां	ब्रेषोभिः
dat.	ब्रेषसे	—	ब्रेषोभ्यः
abl.	ब्रेषतः	—	—
gen.	—	ब्रेषसोः	ब्रेषसां
loc.	ब्रेषसि	—	ब्रेषःसु or ब्रेषसु
voc.	ब्रेषः &c.		

a. The vowel is not made long in the nominative, if the noun retain the form of the radical whence it is derived; as, वस् 'to clothe;' सुवस् 'who dresses well;' nom. sing. सुवः. So पिण्डग्रस् 'who takes a funeral cake,' from पिण्ड and ग्रस् 'to take;' nom. sing. पिण्डग्रः.

b. Three masculine nouns in ञङ् are irregular, कालेहस् 'time,' उशनस् 'the regent of the planet Venus,' and पुरुदंशस् a name of Indra. They are declined in the nominative singular as if ending in ञन्; कालेहा, उशना, पुरुदंशा. In the vocative the first and last are regular, कालेहः, पुरुदंशः; the second has three forms, उशनः, उशन, उशनन्.

126. Neuter nouns in ञङ् do not make the penultimate long in the nominative and accusative singular, but make it long in the plural; as पयस् 'water;' nom. and acc. पयः, पयसौ, पयांसि; पयसा, पयोभ्यां, पयोभिः, &c.; पयःसु or पयसु.

127. Nouns ending in ङ् in conjunction with a consonant

drop the final (by rule 36) before the consonantal inflexions ; 'so हिन् mf., 'who or what injures,' becomes, nom. हिन्, हिन्तो, हिन्तः ; acc. हिन्, हिन्तो, हिन्तः ; instr. हिन्ता, हिन्त्यां, हिन्भिः, &c.

a. Derivatives from संस् and अस्, 'to fall,' with the affix क्तिन्, substitute ट् for the final (which becomes ट् and इ) before the consonants, and reject the nasal throughout. अस् 'who falls:' nom. अट् or अइ, अतो, असः ; acc. अस्, अतो, असः ; instr. असा, अइभ्यां, अइभिः, &c.

128. पुंस्, 'a man,' drops the final sibilant before the consonantal inflexions ; and it is otherwise peculiar in the nominative, and in the singular and dual of the accusative ; as,

nom.	पुमान्	पुमांसौ	पुमांसः
acc.	पुमांसं	—	पुंसः
instr.	पुंसा	पुंभ्यां	पुंभिः
dat.	पुंसे	—	पुंस्यः
abl.	पुंसः	—	—
gen.	—	पुंसोः	पुंसां
loc.	पुंशि	—	पुंसु or पुंसु
voc.	पुमन् &c.		

It may be declined in three genders as an epithet ; as सुपुंस् 'of a good man:' mf. सुपुमान् &c. ; neut. nom. and acc. सुपुन्, सुपुंसी, सुपुमांसि.

129. जरस् fem., 'decay,' is an imperfect noun, and its place is supplied before the consonantal terminations by जरा ; as, nom. sing. जरा ; dual instr. &c. जराभ्यां ; plur. instr. &c. जराभिः, जराभ्यः, जरासु. Before the vowel terminations it keeps its own final, जरसी, जरसः, जरसं, जरसा, &c.

130. There are some participial nouns formed with वस्, which before the inflexions of the nominative, and of the singular and dual accusative masculine, prefix a nasal to the sibilant, and make the preceding vowel long. In the nominative singular the स् is rejected, as the final of a conjunct consonant. Before the accusative plural, and following vowel inflexions, व is changed to व, as also before a feminine formed with ई, and

the dual neuter. The sibilant, when final (as in the neuter singular), and before the consonantal inflexions, is changed to न्, becoming ह् before a soft consonant.

विद्वत् 'who is knowing, wise.'

masc. nom.	विद्वान्	विद्वान्सौ	विद्वान्सः
acc.	विद्वान्सं	—	विदुषः
instr.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
dat.	विदुषे &c.		loc. विद्वत्सु
voc.	विद्वन्		
fem. nom.	विदुषी	विदुष्यौ	विदुष्यः
neut. n. acc.	विद्वन्	विदुषी	विद्वान्सि

a. If the termination च्च् be preceded by इ, that vowel is rejected when the च्च् is changed to उ ; as सेदिवत् 'who was sitting:' nom. सेदिवान्, सेदिवांसौ, सेदिवासः ; acc. सेदिवासं, सेदिवांसौ, सेदुषः ; instr. सेदुषा, सेदिवद्भ्यां, &c. ; fem. nom. sing. सेदुषी ; neut. nom. and acc. सेदिचह्, सेदुषी, सेदिवांसि.

131. Superlatives formed with the termination ईयस् are declined in the three numbers of the nominative, and in the singular and dual accusative, analogously to participles in च्च् ; in the other cases they follow the analogy of nouns in च्च् ; as गरीयस् 'most heavy.'

masc. nom.	गरीयान्	गरीयांसौ	गरीयांसः
acc.	गरीयांसं	—	गरीयसः
instr.	गरीयसा	गरीयोभ्यां	गरीयोभिः
dat.	गरीयसे &c.		loc. गरीयःसु or गरीयसु
voc.	गरीयन्		
fem. nom.	गरीयसी	गरीयस्यौ	गरीयस्यः
neut. n. acc.	गरीयः	गरीयसी	गरीयांसि

CLASS IX. Nouns ending in ह्.

132. Nouns ending in ह् substitute ह् for it, agreeably to rule 32 : ह् undergoes the changes to which the rules of Sandhi subject it. मधुलिह् 'a bee,' from मधु 'honey,' and लिह् 'who or what sips,' is thus declined :

nom.	मधुलिट् or -लिङ्	मधुलिहो	मधुलिहः
acc.	मधुलिहं	—	—
instr.	मधुलिहा	मधुलिहभ्यां	मधुलिहभिः
dat.	मधुलिहे	—	मधुलिहभ्यः
abl.	मधुलिहः	—	—
gen.	—	मधुलिहोः	मधुलिहां
loc.	मधुलिहि	—	मधुलिट्सु or -लिट्सु
voc.	मधुलिट्		

The feminine is the same as the masculine. लिङ् in the neuter makes, nom. and acc. लिट् or -इ, लिही, लिंहि.

a. वृषसाङ्, a name of Indra, is inflected like मधुलिङ्, but has the peculiarity of changing स to ष when the final is changed; as वृषसाट् or -इ, वृषसाहो, वृषसाङ्भ्यां, &c.

183. Words formed with the affix क्तिन् substitute क् for a final ह्, which becomes क् or ग्, agreeably to the rules of Sandhi, before the consonantal inflexions; as उक्तिङ्, a metre of the Vedas.

nom.	उक्तिङ् or -ग्	उक्तिहो	उक्तिहः
acc.	उक्तिङ्	—	—
instr.	उक्तिहा	उक्तिङ्भ्यां	उक्तिङ्भिः
dat.	उक्तिहे &c.		loc. उक्तिङ्सु

a. Some other verbal nouns formed with the same affix substitute either a guttural or a cerebral for the final; as मुह् mf. 'one who is perplexed.'

nom.	मुट्-मुह् or मुक्-मुग्	मुहो	मुहः
acc.	मुहं	—	—
instr.	मुहा	मुह्भ्यां or मुग्भ्यां	मुहभिः or मुग्भिः
dat.	मुहे &c.		loc. मुट्सु or मुक्सु

So मुह् 'one who vomits;' किङ् 'one who is kind;' दुह् 'one who hates.'

b. But, monosyllabic verbal derivatives, ending in an aspirated soft consonant, change their initial, if it be any unaspirated soft consonant, except क्, to its corresponding aspirate, whenever the final is changed, as in the case of बुष्

already specified (r. 103. a.): by the same rule दुष् for दुह् becomes, nom. sing. दुक् or दुग्, दुट् or दुह्; instr. dat. and abl. dual दुग्भ्यां or दुह्भ्यां; instr. plur. दुग्भिः; dat. and abl. plur. दुग्भ्यः or दुह्भ्यः; loc. plur. दुग्बु or दुह्बु; in the other cases, दुही, दुहः, दुहा, &c. So दह् 'what burns:' धक् or धग्, धट् or धह्; धग्भ्यां or धह्भ्यां, &c. दुह्, 'who or what milks,' takes the guttural substitute only, but, like the others, changes its initial.

nom. पुक् or पुग्	दुही	दुहः
acc. दुहं	—	—
instr. दुहा	पुग्भ्यां	पुग्भिः
dat. दुहे &c.		loc. पुग्बु

c. वाह्, 'what bears or carries,' substitutes ख for the first two letters in several compound nouns before the accusative plural and subsequent vowel inflexions in the masc., and before the feminine termination ई; this ख (by rule 3. c.) makes, with a preceding च, जो not जो; as विम्बवाह् m. 'all-sustaining.'

nom. विम्बवाट् or -वाह्	विम्बवाही	विम्बवाहः
acc. विम्बवाहं	—	विम्बीहः
instr. विम्बीहा	विम्बवाह्भ्यां	विम्बवाहभिः
dat. विम्बीहे &c.		loc. विम्बवाट्सु
fem. nom. sing. विम्बीही		

If the preceding vowel be not च or चा, the ख to which वा is changed combines with it, according to rule: thus भूवाह् 'earth-sustaining;' nom. भूवाट्, भूवाही, भूवाहः; acc. plur. भूहः; instr. sing. भूहा, &c.

d. चेतवाह्, 'Indra,' (he who is borne on a white horse,) presents several anomalies. In the nominative and vocative singular, and before the consonantal inflexions, it is declined as if ending in चस्; as चेतवस्. In the accusative plural and following cases with vowel inflexions it retains its final, but substitutes ख for वा optionally; as,

nom. चेतवाः	चेतवाही	चेतवाहः
acc. चेतवाहं	—	चेतीहः or चेतवाहः
instr. चेतीहा or चेतवाहा	चेतवोभ्यां	चेतवोभिः

dat. चेतोहे or चेतवाहे	चेतवोभ्यां	चेतवोभ्यः
abl. चेतोहः or चेतवाहः	—	—
gen. —	चेतोहोः or चेतवाहोः	चेतोहां or चेतवाहां
loc. चेतोहि or चेतवाहि	—	चेतवःसु or चेतवस्सु

e. उपानह् f., 'a slipper,' substitutes ध् for the final before the consonantal inflexions; making उपानत् or उपानद्, उपानङ्गां, उपानङ्गिः, उपानङ्गः, उपानत्सु; before the vowels, उपानही, &c.

f. जनदुह्, 'an ox,' is very anomalous. In the nominative and vocative singular न् is substituted for the final; and in all the numbers of the nominative, and in the accusative singular and dual, जा is prefixed to the final; before which, ड regularly becomes ष. Before the consonantal inflexions ह् is changed to ह्.

nom. जनद्वान्	जनद्वोही	जनद्वोहः
acc. जनद्वान्	—	जनद्वोहः
instr. जनद्वोहा	जनद्वोङ्गां	जनद्वोङ्गिः
dat. जनद्वोहे &c.	loc. जनद्वोहसु	
voc. जनद्वान्		

Compounded so as to form an epithet, this word may become feminine and neuter; as खनदुह्, 'having good cattle,' makes, fem. nom. खनद्वोही, neut. nom. and acc. खनद्वान्, खनद्वोही, खनद्वोहि.

SECTION III.

Adjectives.

134. Adjective or attributive nouns are inflected in the same manner as substantive nouns; admitting the three genders, and varying as to their inflectional terminations according to their proper finals, agreeably to the rules already given for the inflexions of nouns.

135. Adjectives admit the variations of degree common in other languages, as comparatives and superlatives. When regular, they are formed by adding to the crude noun the

terminations **तर** and **तम** (technically called **तरप्** and **तमप्**): in the former of which we have the Greek *τερος*, and in the latter an approximation to *τατος* and the 'timus' of the Latin. Thus,

पुस्व holy	पुस्वतर more holy	पुस्वतम most holy.
षट् eloquent	षट्तर more eloquent	षट्तम most eloquent.

a. Before these affixes a final **न्** is rejected, and the final **स्** of the participial affix **वस्** is changed to **त्**; as,

युवन् young	युवतर younger	युवतम youngest.
विद्वस् wise	विद्वत्तर wiser	विद्वत्तम wisest.

b. The same affixes, with a like import, are added to some particles; as **अति**, 'more than,' may make **अतितर** and **अतितम** 'still more' or 'most:' and although different etymologies are assigned to **उत्तर** and **उत्तम**, which, besides other meanings, denote degrees of excellence, or 'better,' 'best,' they are most probably formed from **उद्** 'up,' with the terminations of the comparative and superlative degrees.

c. The terminations are sometimes added to substantive nouns; as, **नृप** 'a king;' **नृपतर** 'more a king;' **नृपतम** 'most a king.'

d. When added to feminine nouns in **ई** or **ऊ**, the finals may be made short; as, **अतिर** or **अति** 'more fortunate;' **अतिम** or **अति** 'most fortunate.'

e. The same terminations, with the syllable **जाम्** added, give a comparative and superlative force to the personal inflexions of verbs; as, **जस्यति** 'he talks;' **जस्यतितराम्** 'he talks more than he ought;' **जस्यतितमाम्** 'he talks without stint or measure.'

186. Attributives formed with **तर** and **तम** are declined in three genders like other nouns in **ज**, and like them offer a marked resemblance to Latin attributives in 'us,' as **पुस्वतरः**, **पुस्वतरा**, **पुस्वतरं**, &c.

187. Attributives of comparison are also formed with the affixes **ईयस्** and **इह**, which are analogous to the *ίων* and *ιστος*

of the Greek ; the former properly denoting the comparative, the latter the superlative ; although the distinction is not always carefully observed. Those which are formed with इह are declined like nouns in च ; those with ईयस् in the manner explained under nouns ending in स् (see rule 131). They take the three genders ; as, बल 'strong ;' बलीयस् 'stronger,' nom. बलीयान्, बलीयसी, बलीयः ; बलिष्ठ 'strongest,' बलिष्ठः, बलिष्ठा, बलिष्ठं, &c.

a. These affixes have the effect of causing, as in the example given, a final vowel to be dropped. बल rejects its own च, and consequently the vowels ई and इ are attached at once to the consonant ; so पटु, 'eloquent,' makes पटीयस् and पटिष्ठ. If the word be a monosyllable, however, the final च is not rejected, and the usual change by Sandhi takes place ; as प्र for प्रिय, 'dear,' with ईयस् and इह makes प्रेयस्, प्रेष्ठ ; and अ for अद्भुत, 'excellent,' ऐयस्, ऐष्ठ. They also cause the elision of the possessive affixes मत्, इन्, भिन्, and of नृ when an affix forming nouns of agency ; so मत्सिद्ध, 'having sense,' 'sensible,' becomes मत्तीयस् 'more sensible,' मत्तिष्ठ 'most sensible ;' मेधाविन्, 'possessed of intelligence,' makes मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent ;' धनिन्, 'having wealth,' 'rich,' धनीयस् 'richer,' धनिष्ठ 'most rich ;' कर्तृ from कृ 'to do,' 'an agent,' 'active,' करीयस् 'more' or 'very active,' करिष्ठ 'most active.'

b. The affixes ईयस् and इह are attached, however, most commonly to modifications of the original noun, or to what are considered as substitutes for it, and which are never used singly, although possibly in some cases they are the proper originals become obsolete. The following is a list of the principal instances.

Primitive.	Substitute, when compounded.	Comparative.	Superlative.
अनिक्त near	नेद	नेदीयस्	नेदिष्ठ
अल्प little, young	{ कथ कन	कथीयस् कनीयस्	कथिष्ठ कनिष्ठ
अह large	अर	अरीयस्	अरिष्ठ

कृश thin	क्रश	क्रशीयस्	क्रशित
क्षिप्र quick	क्षेप	क्षेपीयस्	क्षेपित
कुट्ट small or mean	खोट	खोटीयस्	खोटित
गुरु heavy	गर	गरीयस्	गरित
तृप्त content	तृप	तृपीयस्	तृपित
दीर्घ long	द्राघ	द्राघीयस्	द्राघित
दूर distant	दघ	दघीयस्	दघित
दृढ firm	द्रढ	द्रढीयस्	द्रढित
परिवृह large	परिव्रह	परिव्रहीयस्	परिव्रहित
पृथु large	प्रथ	प्रथीयस्	प्रथित
प्रशस्य excellent	{ अ ज्या	श्रेयस् ज्येयस्	श्रेष्ठ ज्येष्ठ
प्रिय dear	प्र	प्रेयस्	प्रेष्ठ
बहु much	बंह	बंहीयस्	बंहित
भृश much	भ्रश	भ्रशीयस्	भ्रशित
मृदु soft	मद	मदीयस्	मदित
युवन् young	{ यव कण कन	यवीयस् कणीयस् कनीयस्	यवित कणित कनित
बाढ heavy	साध	साधीयस्	साधित
वृद्ध	{ वर्ष ज्या	वर्षीयस् ज्येयस्	वर्षित ज्येष्ठ
वृन्दारक excellent	वृन्द	वृन्दीयस्	वृन्दिष्ठ
स्थिर firm, stable	स्थ	स्थेयस्	स्थेष्ठ
स्थूल gross, bulky	स्थव	स्थवीयस्	स्थवित
स्फुर much	स्फ	स्फेयस्	स्फेष्ठ
ह्रस्व short	ह्रस्	ह्रसीयस्	ह्रसित

c. बहु, 'much,' may substitute भूय, and is anomalous in the first form, as भूयस्, भूयिष्ठ.

d. Occasionally the regular terminations are superadded to these superlatives to imply excess in a still greater degree; as, श्रेष्ठतर 'more excellent;' श्रेष्ठतम 'most excellent,' 'most best.'

SECTION IV.

Pronouns and Pronominal Nouns.

138. Pronouns and certain other nouns are classed together, as agreeing in some peculiarities of inflexion, by which they are distinguished from all other nouns. The list commences with the distributive pronoun सर्व 'all;' whence they are called सर्वोदि or Sarva and others.

139. Besides the meaning 'all,' सर्व is a name of Śiva, and in that sense it is declined like any other noun in ऋ; but when it is a pronominal noun it differs from its regular inflexion in the following respects:

nom. plur. ए	is substituted for ऋः, as सर्वे	for सर्वाः
dat. sing. स्मै	_____	हे — सर्वस्मै — सर्वाय
abl. sing. स्मात्	_____	हसि—सर्वस्मात् — सर्व्यात्
loc. sing. स्मिन्	_____	हि — सर्वस्मिन् — सर्वे
gen. plur. स्	_____	न — सर्वेषाम् — सर्व्याणां

140. After the feminine form सर्वा, स्य is prefixed to the terminations of the dative, ablative, genitive, and locative singular; and the final of the inflective base is made short. In the genitive plural स is prefixed to चाम्.

सर्व 'all.'

Masculine.			Feminine.		
nom. सर्वः	सर्वी	सर्वे	सर्वा	सर्वे	सर्वाः
acc. सर्वं	—	सर्वान्	सर्वां	—	—
instr. सर्वेभ्यः	सर्वाभ्यां	सर्वेः	सर्वेभ्यः	सर्वाभ्यां	सर्वाभिः
dat. सर्वस्मै	—	सर्वेभ्यः	सर्वेभ्यः	—	सर्वाभ्यः
abl. सर्वस्मात्	—	—	सर्वेभ्यः	—	—
gen. सर्वस्य	सर्वयोः	सर्वेषां	—	सर्वयोः	सर्वासां
loc. सर्वस्मिन्	—	सर्वेषु	सर्वेभ्यः	—	सर्वासु

Neuter nom. and acc. सर्वं सर्वं सर्वाणि &c.

141. All the words of this class follow this model, as far as regards the inflectional terminations, with exception of the two first personal pronouns, which are altogether anomalous.

The class consists of the following pronouns and pronominal nouns.

1. Personal pronouns.

अहम् I.

तुम् thou.

तद् } that, or he, she, it.
तद् }

2. Demonstrative pronouns.

एदम् this or that.

इतद् this.

इदम् this.

3. Relative.

यद् who, which, or what.

4. Interrogative.

किम् who? or what?

5. Honorific.

भवत् your honour, your excellency.

6. Pronominal nouns.

1. Distributives.

सर्वे } all.
विभ्वा }

एक one.

एकतर one of two.

एकतम one of many.

अन्य other.

अन्यतर either.

इतर other.

कतर which of two?

कतम which of many?

यतर whether of two.

यतम whether of many.

द्वय two, twofold.

उभ } both.
उभय }

द्वितीय } second.
द्वितीय }

तृतीय } third.
तृतीय }

प्रथम first.

अन्त last.

अर्ध half.

अल्प few.

कतिपय how many.

सम all.

सिन्ध whole.

नेम half.

सर्व all.

स्व own.

2. Locatives.

पूर्व prior, east.	अधर inferior, west.
पर after.	दक्षिण south, right.
अधर posterior, west.	उत्तर subsequent, north.
अधर inferior, other.	अन्य outer.

142. The pronouns of the first and second persons are very anomalous, but their irregularities are of exceeding interest, as they present striking analogies to those of the pronouns of the same persons in the classical and teutonic languages.

अस्मद् 'I.'		
nom. अहम्	आवां	वयं
acc. मां or मा	आवां or नी	अस्मान् or नः
instr. मया	आवाभ्यां	अस्माभिः
dat. मङ्गम् or मे	आवाभ्यां or नी	अस्मभ्यम् or नः
abl. मत्	आवाभ्यां	अस्मात्
gen. मम or मे	आवयोः or नी	अस्माकम् or नः
loc. मयि	आवयोः	अस्मासु
युष्मद् 'thou.'		
nom. त्वं	युष्वां	यूयं
acc. त्वां or त्वा	युष्वां or वाम्	युष्मान् or वः
instr. त्वया	युष्वाभ्यां	युष्माभिः
dat. त्वङ्गम् or ते	युष्वाभ्यां or वाम्	युष्मभ्यम् or वः
abl. त्वत्	युष्वाभ्यां	युष्मात्
gen. त्वम or ते	युषयोः or वाम्	युष्माकम् or वः
loc. त्वयि	युषयोः	युष्मासु

143. The other pronouns are declinable in three genders, and follow more nearly the model of the class, तद्, in their inflexions.

Those which end in द्, as तद् &c., reject their final consonant before all the inflexions, except in the nominative singular of the neuter; and they thus become words terminating in च.

Before the nominative masculine and feminine, तद्, त्वद्, and एतद् change their द् to त्; becoming therefore त्, त्वा, त्वया, एत, एतया; as,

तद् 'that,' or 'he, she, it.'

Masculine.			Feminine.		
nom. सः	तौ	ते	सा	ते	ताः
acc. तं	—	तान्	तां	—	—
instr. तेन	ताभ्यां	तैः	तया	ताभ्यां	ताभिः
dat. तस्मै	—	तेभ्यः	तस्यै	—	ताभ्यः
abl. तस्मात्	—	—	तस्याः	—	—
gen. तस्य	तयोः	तेषां	—	तयोः	तासां
loc. तस्मिन्	—	तेषु	तस्यां	—	तासु
Neuter तद् or तत्			ते तानि.		

So तद् 'that,' makes,

masc. स्यः	तौ	ते	एषः	एतौ	एते
fem. स्या	ते	ताः	एषा	एते	एताः
neut. तद्	ते	तानि	एतद्	एते	एतानि

and एतद्, 'this.'

The other inflexions of एतद् are also like those of तद् ; but in the accusative singular, dual, and plural, in the instrumental singular, and the genitive dual, in the three genders, एन is sometimes used for एत ; as,

masc. acc.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
instr. s.	एतेन or एनेन		
gen. d.	एतयोः or एनयोः		
fem. acc.	एतां or एनां	एते or एने	एताः or एनाः
instr. s.	एतया or एनया		
gen. d.	एतयोः or एनयोः		
neut. acc.	एतद् -नत्	एने	एतानि

a. The second form is employed in the subsequent member of a sentence in which the first has already been used ; as, एतेन व्याकरणधीतमेनं हितोपदेशं पाठय, 'The grammar has been studied by him ; now set him to read the Hitopadeśa.'

144. The other two demonstrative pronouns, एतद् 'this' or 'that,' and इदम् 'this,' undergo various modifications, chiefly of the inflective bases.

अदच् 'this' or 'that.'

	Masculine.			Feminine.		
nom.	असौ	अनू	अनी	असौ	अनू	अनूः
acc.	अनुं	—	अनून्	अनुं	—	—
instr.	अनुना	अनूभ्यां	अनीभिः	अनुया	अनूभ्यां	अनूभिः
dat.	अनुये	—	अनीभ्यः	अनुये	—	अनूभ्यः
abl.	अनुभ्यात्	—	—	अनुभ्याः	—	—
gen.	अनुय	अनूयोः	अनीषां	—	अनूयोः	अनूषां
loc.	अनुभिन्	—	अनीषु	अनुषां	—	अनूषु

Neuter nom. and acc. अदः अनू अनूनि.

इदच् 'this' or 'that.'

	Masculine.			Feminine.		
nom.	अयं	इमौ	इमे	इयं	इमे	इमा
acc.	इमं	—	इमान्	इमां	—	—
instr.	अनेन	आभ्यां	एभिः	अनया	आभ्यां	आभिः
dat.	अस्मै	—	एभ्यः	अस्त्यै	—	आभ्यः
abl.	अस्मात्	—	—	अस्त्याः	—	—
gen.	अस्य	अनयोः	एषां	—	अनयोः	आसां
loc.	अस्मिन्	—	एषु	अस्त्यां	—	आसु

Neuter nom. and acc. इदच् इमे इमानि.

This pronoun also substitutes एन for the base in the same cases as एतद्. See above, rule 143.

145. The relative pronoun यद्, 'who' or 'which,' is declined like तद्; as, masc. nom. यः, यौ, ये; fem. nom. या, ये, याः; neut. nom. and acc. यद्, ये, यानि, &c.

146. किम्, 'who' or 'what?' interrogative, is also declined analogously to तद्, substituting क् for its final consonant and preceding vowel, except in the nom. neuter, and thus becoming a noun in क्; as,

क for किम् 'who?' 'which?'

	Masculine.			Feminine.		
nom.	कः	कौ	के	का	के	काः
acc.	कं	—	कान्	कां	—	—
instr.	केन	आभ्यां	केः	कया	आभ्यां	काभिः

dat.	कस्मै	काभ्यां	केभ्यः	कस्मै	काभ्यां	काभ्यः
abl.	कस्मात्	—	—	कस्याः	—	—
gen.	कस्य	कयोः	केषां	—	कयोः	कसां
loc.	कस्मिन्	—	केषु	कस्यां	—	कानु

Neuter nom. and acc. किन् के कानि.

a. किन् to various of its inflexions may affix चित् or चन, giving to it a more general and indefinite signification; as, कश्चित् 'some one,' 'any one,' 'a certain one;' कस्मैचित् 'to some one;' केषित् 'some ones,' 'any ones;' किञ्चित् 'something,' 'any thing.' The neuter also occurs in the obsolete form of कत्; as कश्चित् 'any thing.' चन is also added to inflexions of किन् in a like sense; as, कश्चन 'some one;' किञ्चन 'any thing, something.'

b. The preceding pronouns may be compounded with दृश्, दृश्, or दृक्ष, derivatives from दृश् 'to see,' to signify 'similarity:' when तद्, एतद्, यद्, &c. become ता &c., ई is substituted for चदस् and इदन्, and की for किन्; as,

तादृश्, तादृक्ष, or तादृक्ष, such like.

एतादृश्, एतादृक्ष, or एतादृक्ष, this like.

यादृश्, यादृक्ष, or यादृक्ष, how or what like?

ईदृश्, ईदृक्ष, or ईदृक्ष, that or this like.

कीदृश्, कीदृक्ष, or कीदृक्ष, how like?

These are declinable in three genders, forming the feminine in ई; mn. तादृक्, f. तादृशी; or as nouns ending in च, as तादृक्षः, तादृक्षी, तादृक्ष, &c.

b. To तद्, एतद्, यद्, may be added चत्, implying 'quantity,' when they are similarly changed; as, तावत् 'so much;' एतावत् 'so much;' यावत् 'how much?' which are declinable like nouns in चत्; as, तावान्, तावती, तावत्, &c.: they are also used in the neuter form as adverbs, as, यावत् 'how much?' तावत् 'so much;' and correlatively, as यावत् तावत् 'as much as.'

c. इदन् and किन् in a similar sense have यत् joined to the vowel of the base; as, इयत् 'so much;' कियत् 'how much?' nom. इयान्, इयती, इयत्, &c.

d. To क substituted for किम् may be also added कित्, to form कित् 'quot,' 'how much?' 'how many?' It is the same for all genders, and is declinable in the plural only; as, nom. and acc. कित्, instr. कितिभिः, dat. and abl. कितिभ्यः, gen. कतिनाम्, loc. कतिषु. Similar derivatives may be formed from तद् and यद्, as तत्ति and यत्ति, but they are of very rare occurrence.

147. भवन्, an honorific term for युष्मद्, and which, like 'Your honour,' 'Vossignoria,' &c., although used for the second, is a pronoun of the third person: it is declined like other nouns in जन्; as,

masc. nom. भवान्	भवन्तो	भवन्तः
acc. भवन्	—	भवन्तः
instr. भवता	भवतां	भवन्तिः
dat. भवते &c.		loc. भवतु
fem. nom. भवती	भवती	भवत्यः
neut. nom. भवन्	भवन्ती	भवन्ति

148. With respect to some of the following pronominal nouns, a few observations will be necessary.

a. एक, 'one,' 'some one,' is also the numeral 'one,' and will be again noticed. In this place it admits of three numbers; as, एकः 'one,' एको 'two ones,' एके 'some;,' as एके वदन्ति 'some ones,' or 'some, say.'

b. अन्य and the six following words in the list of pronominal nouns, which are analogous to comparatives and superlatives, differ from them in being inflected like सर्व. They are also peculiar in forming the neuter in न्; as, अन्यन्, अन्यतरन्, कतरन्. The two terms preceding अन्य, एकतर and एकतम, make their neuters like other nouns in ज्, as एकतर्, एकतमं.

c. उभ, 'both,' is declinable in the dual only; as, उभौ, उभाभ्यां, उभयोः.

d. उभय, 'both,' has no singular: nom. dual उभयौ, pl. उभये.

e. द्वितय and त्रितय have two forms in the nom. plural, द्वितये or द्वितयाः &c.; so have द्वितीय, तृतीय; and the two last have

also two forms in both the masculine and feminine before the inflexions of the dat., abl., gen., and loc. sing. ; as, द्वितीयाय or द्वितीयस्यै, द्वितीयाये, द्वितीयस्यै, &c.

f. प्रथम 'first,' चरम 'last,' अल्प 'few,' कतिपय 'how many,' have two forms in the nom. plur., प्रथमाः or प्रथमे, चरमाः or चरमे, &c.

g. सम, when meaning 'equal,' 'same,' is not a pronoun : it is declined like nouns in स; nom. plur. समाः, dat. sing. समाय.

h. नेम has two forms in the nom. plur., नेमे, नेमाः.

i. स्व, when implying 'property,' is a noun ; as a pronoun it has two forms in the abl. and loc. sing., स्वात् or स्वस्मात्, से or स्वस्मिन्.

j. पूर्वं and the remaining terms have two forms in the abl. and loc. sing., and nom. plural, पूर्वात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्, पूर्वे or पूर्वाः; so परात् or परस्मात्, &c. They are pronouns only as signifying relation in time or space ; 'before,' 'after,' 'east,' 'west,' and the like. In any other sense they are nouns ; as दक्षिण 'clever : ' nom. plur. दक्षिणाः, dat. sing. दक्षिणाय.

k. अन्तर is a pronoun in the sense only of 'outer,' and then takes two forms in the nom. plur. ; as, अन्तराः or अन्तरे गृहाः 'outer houses ;' अन्तरे or अन्तराः श्राटकाः 'outer garments ;' but अन्तरस्याः शालायाः 'of the outer hall.' If a city be intended, it does not take the pronominal form in this sense ; as अन्तरायां (not अन्तरस्यां) पुरि 'in the outer town,' the suburb or Pettah.

SECTION V.

Numerals.

149. The first ten numerals are, एक one, द्वि two, त्रि three, चतुर four, पञ्च five, षष् six, सप्त seven, अष्ट eight, नव nine, दश ten.

150. The nine first are compounded with दशन्, 'ten,' to form the next nine, undergoing in some instances slight changes of termination ; as,

एकादशन् eleven.	षोडशन् sixteen.
द्वादशन् twelve.	सप्तदशन् seventeen.
त्रयोदशन् thirteen.	अष्टादशन् eighteen.
चतुर्दशन् fourteen.	नवदशन् nineteen or
पञ्चदशन् fifteen.	अनविंशति one less than twenty.

151. With विंशति, 'twenty,' the simple numerals are combined on much the same plan; as,

एकविंशति twenty-one.	षट्त्रिंशति twenty-six.
द्वाविंशति twenty-two.	सप्तविंशति twenty-seven.
त्रयोविंशति twenty-three.	अष्टाविंशति twenty-eight.
चतुर्विंशति twenty-four.	नवविंशति twenty-nine or
पञ्चविंशति twenty-five.	अनर्ध्विंशत् one less than thirty.

152. The rest of the series and its decimal subdivisions are composed analogously to विंशति and its subdivisions.

त्रिंशत् thirty.	सप्तति seventy.
चत्वारिंशत् forty.	अष्टीति eighty.
पञ्चाशत् fifty.	नवति ninety.
षष्टि sixty.	

Higher numbers have distinct denominations.

शतं a hundred.
सहस्रं a thousand.
अयुतः or अयुतं ten thousand.
लक्षं or लक्षा a lac, a hundred thousand.
नियुतः or -तं } one million.
प्रयुतः or -तं }
कोटिः a crore, ten millions.
अर्बुदः or -दं a hundred millions.
महार्बुदः or -दं a thousand millions.
पञ्च ten thousand millions.
महापञ्च a hundred thousand millions.
सङ्ख्ये a billion.

a. Numerals, when declinable, are inflected upon the same principles as other nouns, but in some cases they undergo peculiar modifications of the base, which it is necessary to notice.

b. एक, 'one,' is declined as a numeral in the singular number only, in the three genders, एकः, एका, एकं. It retains the pronominal form of inflexion ; as, एकस्मै 'to one;' एकस्मात् 'from one,' &c.

c. द्वि is declined in the dual only, substituting च for its final ; as, nom. and acc. masc. द्वौ, fem. and neut. द्वे, instr. &c. द्वौभ्यां, gen. and loc. द्वयोः.

d. त्रि and the rest are declined in the plural only. त्रि substitutes इ for इ, becoming च्चि before a vowel : it substitutes also त्रिभु in the feminine gender, of which च्चि becomes र् before a vowel (r. 4).

	Masc.	Fem.
nom.	त्रयः	त्रिसः
acc.	त्रीन्	—
instr.	त्रिभिः	त्रिभुभिः
dat. }	त्रिभ्यः	त्रिभुभ्यः
abl. }		
gen.	त्रयाणां	त्रिसृणां
loc.	त्रिषु	त्रिषुषु

Neuter nom. and acc. त्रीणि. The rest as the masculine.

e. चतुर्, 'four,' inserts चा before the final in the nom. masc. and nom. and acc. neuter, and substitutes त्सृ for the last syllable before the inflexions of the feminine, च्चि becoming र् before a vowel.

	nom.	f.	n.
nom.	चत्वारः	चतस्रः	चत्वारि
acc.	चतुर्	—	चत्वारि &c.
instr.	चतुर्भिः	चतसृभिः	
dat. }	चतुर्भ्यः	चतसृभ्यः	
abl. }			
gen.	चतुर्वीन्	चतसृणां	
loc.	चतुर्षु	चतसृषु	

f. The remaining numbers to twenty, declinable in the plural only, are the same in all genders. A final न् is rejected before all the affixes, and the terminations of the nominative

and accusative are dropped: षडन् substitutes षौ for its final vowel in the two first cases, and optionally elongates it in the rest: thus पञ्चन्, 'five,' makes, nom. and acc. पञ्च, instr. पञ्चभिः, dat. and abl. पञ्चभ्यः, gen. पञ्चानाम्, loc. पञ्चसु. After which model are inflected सप्तन्, नवन्, दशन्, द्वादशन्, &c.

षट्, 'six,' makes, nom. and acc. षट्, instr. षट्भिः, dat. and abl. षट्भ्यः, gen. षट्मां, loc. षट्सु.

अष्टन् 'eight;' nom. and acc. अष्टौ, instr. अष्टभिः or अष्टाभिः, dat. and abl. अष्टभ्यः or अष्टाभ्यः, gen. अष्टानां, loc. अष्टसु or अष्टासु.

g. विंशति 'twenty,' त्रिंशत् 'thirty,' &c. are declined like other nouns with similar terminations; but they are confined to the feminine gender, and to the singular number, unless multiples of them be signified, when they take the other numbers; as, sing. विंशति: 'twenty,' dual विंशती 'two twenties,' plur. विंशतयः 'many twenties:' otherwise the number does not vary with the substantive with which it may be connected; as विंशता, त्रिंशता, चत्वारिंशता इति, 'with twenty, thirty, forty arrows,' &c. Instances however do occur where they take the plural number, to agree with a plural substantive; as पचाशद्विह्वे: 'with fifty horses.'

A. शतं 'a hundred,' and सहस्रं 'a thousand,' are both neuter nouns, and are usually limited to the singular, except when repetition of them is intended; as, शते 'two hundreds,' सहस्रे 'two thousands.' शतानि 'many hundreds,' सहस्राणि 'many thousands.' In construction they are commonly employed with nouns in the genitive plural, as शतं दासीनां 'a hundred (of) female slaves;' although they are also used attributively with plural nouns, as सहस्रं पितरः 'a thousand ancestors.' The other numerals are inflected, like nouns in general, according to their gender and termination.

153. Numerals in composition with nouns to form attributives are inflected, like other nouns, according to their finals; as, त्रियन्त्रिः त्रिगुणः 'a man having three friends;' त्रियन्त्रिः स्त्री 'a woman having three lovers;' त्रियन्त्रि कुलं 'a family having three agreeable persons:' but त्रियन्त्रि, 'a man who has

three mistresses,' makes प्रियतिसा, प्रियतिस्त्री, प्रियतिसः, प्रियतिसृभ्यां, &c. The same term may be used in the neuter; as प्रियतिसृ कुलं 'a family with three beloved females;' nom. and acc. प्रियति or प्रियतिसृ, प्रियतिसृषी, प्रियतिसृषि, &c. चतुर in such a compound becomes चत्वार in the nominative and in the accusative singular and dual; as, nom. प्रियचत्वाः, प्रियचत्वारौ, प्रियचत्वारः; acc. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुः; instr. प्रियचतुः, &c.

a. Similar compounds of चत् are inflected like nouns in च्, and those of the numerals ending with न् like nouns in जन्; but चङ् may in composition be inflected like a noun in जन् (p. 61), or like a primitive noun masculine in जा (p. 34), or in the plural number like the simple numeral; as, nom. प्रियाष्टा, प्रियाष्टानी, प्रियाष्टानः, or प्रियाष्टाः, प्रियाष्टौ, प्रियाष्टाः or प्रियाष्टौ; acc. प्रियाष्टानं, प्रियाष्टानी, प्रियाष्टनः, or प्रियाष्टां, प्रियाष्टौ, प्रियाष्टाः, प्रियाष्टान् or प्रियाष्टौ; instr. प्रियाष्टाना, प्रियाष्टभ्यां, प्रियाष्टभिः, or प्रियाष्टा, प्रियाष्टाभ्यां, प्रियाष्टभिः, &c.

b. जन, implying 'less,' is only used, as above exhibited, to signify one less than the numeral to which it is prefixed; as, जनविंशतिः 'twenty minus one,' i. e. nineteen; जनत्रिंशत् 'thirty minus one,' i. e. twenty-nine. It may also be used with a definite number; as, द्वाकोनविंशतिः 'twenty minus one;' पञ्चोन त्रिंशत् 'thirty minus five,' i. e. twenty-five; दशोनशतं 'a hundred minus ten,' i. e. ninety. The term अधिक, 'more,' but which is declinable, is also compounded with numerals to denote addition, as पञ्चाधिकं शतं 'a hundred plus five,' or 'one hundred and five.'

Ordinals.

154. The ordinal equivalent of 'one,' or 'first,' is most commonly प्रथम, declinable in three genders, प्रथमः, -मा, -नं, and according to the rules of pronominal inflexion (p. 79). Other synonymes are, आदिः, आद्यः, आदिनः; the first is restricted to the masculine gender, the others are declinable in three genders.

155. In forming ordinals from the other cardinal numbers, certain terminations are either added to or are substituted for

their proper finals, and the word is declinable in the three genders. In the case of चतुर्, 'four,' other words are optionally substituted.

द्वितीयः	-या -यं	second.	षष्ठः	-डी -डं	sixth.
तृतीयः	-या -यं	third.	सप्तमः	-मी -मं	seventh.
चतुर्थः	-यी -यं	fourth.	अष्टमः	-मी -मं	eighth.
तृतीयः	-या -यं		नवमः	-मी -मं	ninth.
तृतीयः	-या -यं		दशमः	-मी -मं	tenth.
पञ्चमः	-मी -मं	fifth.			

156. The termination ञ, derived from the technical affix इट्, being added to एकादशन् and the rest as far as twenty, is substituted for the final syllable, leaving एकादशः, -शी, -शं, 'eleventh ;' द्वादशः, -शी, -शं, 'twelfth,' &c.

157. The same affix, causing the elision either of the final syllable or final vowel, is also added to the numerals from twenty upwards. In another form they add त्व to their finals ; as,

विंशतितमः or विंशः	twentieth.	सप्ततितमः or सप्ततः	seventieth.
त्रिंशत्तमः or त्रिंशः	thirtieth.	अशीतितमः or अशीतः	eightieth.
चत्वारिंशत्तमः or चत्वारिंशः	fortieth.	नवतितमः or नवतः	ninetieth.
पञ्चाशत्तमः or पञ्चाशः	fiftieth.	शततमः or शतः	hundredth.
षष्टितमः or षष्ठः	sixtieth.		

a. In these as in the cardinal numbers the decimal subdivisions are expressed by prefixing the numeral, as एकविंशतितमः or एकविंशः 'one and twentieth.'

b. There are other modifications of the numerals, declinable or indeclinable, in different shades of meaning ; as, द्वयम् 'a two,' 'a duad ;' त्रयम्, त्रयी, 'a triad ;' also द्वितयम् and त्रितयम् in similar senses. द्विः 'twice ;' त्रिः 'thrice ;' एककृत्वः or एकधा 'once ;' द्विधा 'twice,' &c. : but these belong more especially to the subject of derivation.

CHAPTER IV.

INDECLINABLES.

158. THE indeclinable words of the Sanskrit language comprehend nouns used as nouns, and nouns or particles used as particles, that is, in some other sense than that which is expressed by a noun or verb.

159. 1. Nouns which retain their character of the names of things or notions, but which are employed in one unalterable inflexion, whatever may be their relation to the other members of the sentence in which they stand, may be either simple monoptote nouns, or compounds of the indeclinable class : the latter will be noticed when treating of the different classes of compounds : the former are not numerous ; the principal are the following :

अस्तम् setting, decline, of the	wane.
sun or of fortune.	भुवः sky, atmosphere.
अस्ति what is, existence.	भूः earth.
आदि remainder, et cetera.	मिश्रः a pair.
अम् water, head, happiness.	संवत् a year.
क्षमा patience, pardon.	शुद्धि the fortnight of the moon's
अनम् food.	increase.
नमस् reverence, salutation.	स्वः heaven.
नास्ति non-existence.	स्वस्ति salutation, greeting.
वदि the fortnight of the moon's	

a. Besides अस्ति, as specified in the above list, there are a few other verbal inflexions which may be used in the sense of nouns ; as, भवति and विद्यते ' what is,' ' existence ;' स्यात् ' what may be,' ' scepticism : ' or of pronouns ; as, अस्मि ' I,' properly ' I am ;' त्वि ' thou,' properly ' thou art.' They are also used absolutely, or as particles ; as, अस्तु, भवतु ' so be it,' implying assent ; इति ' come,' ' begin ;' पश्य and पश्यत ' see ! ' ' lo ! ' ' behold ! ' and a few others of rarer occurrence.

160. 2. The other division of Indeclinables, termed **विभक्तः**, comprises a variety of terms, the origin and character of which are sometimes of difficult determination, but which, from the functions they fulfil, may be considered as adverbs, prepositions, conjunctions, interjections, expletives; and particles properly so termed; that is, syllables which are affixed or prefixed to words to modify their meaning, although in themselves they are apparently insignificant.

Adverbs.

161. Adverbs are numerous, and are variously formed, but they are obviously in most instances, and very possibly in all, attributive nouns adverbially employed in some one or other unvarying inflexion. The prevailing form is that of the neuter accusative; offering in this respect an analogy to such Latin adverbs as 'facile,' 'difficile,' 'dulce,' 'ceterum,' 'multum,' and the like: but other inflexions, either regularly or irregularly constructed, are also in use as adverbs. Thus **सत्यम्**, 'truth,' means also 'truly'; **सुखम्**, 'happiness,' occurs as **सुखम्** 'happily'; **कृतः**, -ता, -तं, 'done,' furnishes **कृतम्** 'done with,' 'enough:' from **स्थानं**, 'place,' comes **स्थाने** 'in place,' 'suitably,' 'fitly'; and from **बलं** 'strength,' 'force,' **बलात्** 'by force,' 'forcibly,' 'violently.' It may be a question if every Sanskrit noun which is capable of being used attributively may not be employed as an adverb, to denote the variations of mode, circumstance, kind, degree, or those modifications which adverbs are intended to express. The following list furnishes some of those in most familiar use. The manner in which such are formed as differ from the inflexions of the nouns hitherto described, belongs to the head of derivation.

अकस्मात् suddenly, unexpectedly,
without a wherefore.

अग्रतस् before, preceding.

अग्रे before, in front of.

अचिरम्

अचिरात्

अचिरेश्च

अजस्रम् continuously, continually.

} without delay.

अज्ञानतस् ignorantly.	असकृत् repeatedly, more than once.
अज्ञप्ता quickly.	असम्प्रति improperly, unfitly.
अतस् hence, hereafter, moreover.	असम्प्रतन् improperly, unseasonably.
अतीव very much.	अह्नाय by day.
अत्र here.	आनुवक् } successively, serially.
अथ so, thus.	आनुवद् } tim.
अथकिम् how-else, yes.	आरात् near, afar.
अद्वा rightly, truly, clearly.	आर्व्यहलम् forcibly, violently.
अद्य to-day.	आविस present, in sight.
अद्यत्ने now, at present.	इतस् hence, from hence.
अध } down, downwards.	इतस्ततस् here and there.
अधस् }	इति so, thus, ita.
अधस्तात् below.	इतरम् again, another.
अपरम् moreover, further.	इतरेषुस् either day.
अपरेषुस् the day after.	इतिह traditionally.
अधुना now.	इत्थम् thus.
अनिश्चिन् always, eternally.	इदानीम् now.
अनारम् } without, except ;	इद्वा clearly, truly.
अनारा }	इव like, as, so.
अनारे }	इह here, in this place, in this world.
अनारेण }	ईषत् a little.
अन्यच्च moreover.	उच्चैस् high, loud.
अन्यत् other, otherwise.	उत्तरम् subsequently.
अन्यद् elsewhere.	उत्तरेषुस् a subsequent day.
अन्यथा otherwise.	उपांशु secretly, privately, in a whisper.
अभितस् quickly, entirely, around, near.	उभयतस् on both sides.
अभीक्ष्णम् repeatedly, quickly.	उभयसुस् } both days.
अम् quickly, a little.	उभयेषुस् }
अमुत्र there, in the next world.	उषा dawn.
अरम् quickly.	अृतम् rightly, truly.
अर्द्धाक् behind in time or place.	अथक् rightly, truly.
अलम् enough ; it is also a prefix.	
अवस् without, outside.	

एकत्र at one place, together.

एकदा at one time.

एकधा once.

एकपदे at the same moment.

एतर्हि at this time.

एव also, verily, so.

एवम् thus, so, as.

ओम् yes, so be it: it is also
an inceptive mystical term
prefixed to prayers and
charms.

कचन् } what if, how, if ever.
कचिन् }

कचम् how.

कचचन् } some how.
कचचिन् }

कचचाम् how then, how indeed.

कदा when.

कदाचित् some when, some time:
न कदाचित् never.

कहिं when, at what time.

कहिंचित् some when, at some
time.

किञ्चिल्ल what truly, what indeed.

किञ्च further, moreover.

किञ्चन { a little, something; as
किञ्चिन् { with a negative न
किञ्चन nothing.

किन्तु but, also.

किन्तु but what, but how.

किम् what.

किन्तुत् what, what how.

किन्तु or what, or also.

किमुह what, how.

किंवा or, either, but how.

किञ्चित् or perhaps.

किल indeed, possibly.

किमु what then, how.

कुतस् whence, how.

कुत्र where.

कुत्रचित् somewhere.

कुपित् abundantly.

कुवत् excellently.

कूपत् excellently, well.

कृतम् enough.

क्व where.

क्वचित् somewhere; न क्वचित्
nowhere.

स्तु certainly.

चिरम् a long time. Other cases
of this noun are used in the
same sense, as चिराय, चिरेण,
चिरात्, चिरस्य, चिरे.

चिरादाय for a long time.

जातु sometimes, some-when.

जोषन् silently, happily.

ज्योक् quickly, frequently.

ऋगिति } quickly.
ऋटिति }

तत् (तद्) therefore, then.

ततस् thence, from or after that.

तत्र there.

तदा then, at that time.

तदानीम् then.

तथा thus, so.

तथाहि thus, thus even.

तथैव in like manner.

तस्मात् therefore, from that.

तर्हि then, at that time.

तावत् so far, so much.

तिरस् } crookedly; also dis-
 तिर्यक् } honestly.

तुम् thou-ing.

तूष्णीकम् silently.

तूष्णीम् silently.

तेन by that, therefore.

दिवा by day.

दिव्या fortunately, luckily.

दुःखम् vilely, badly.

दुहु badly.

दूरम् far off, distant.

दोषा in the evening.

द्राक् } speedily.
 द्राह् }

नकिम् } no-what, nothing, ex-
 नकिम् } cept.

नक्तम् by night.

न } no, not.
 नम् }

नवरम् only.

नह् } no, not.
 नहि }

नाना many, various.

नाम evidently, variously.

निकषा near.

निकामम् willingly, readily, very.

नुषा perhaps.

नूनम् certainly, truly.

नो no, not.

नै perhaps.

परम् after, afterwards.

परश्चस् day after to-morrow.

परितस् all round.

परेष्टयि } the morrow, the day

परेष्टुस् } after.

पर्याप्तम् sufficiently, abundantly.

पशु well, good, right.

पश्चात् after, afterwards, behind,
 east.

पुनर् again; पुनः पुनर् again and
 again, repeatedly.

पुरतस् } before either in place
 पुरत् } or time, in front,
 पुरश्चात् } formerly.

पुरा in the east, in front, for-
 merly.

पूर्वतस् formerly, in front.

पूर्वेष्टुस् day before, yesterday,
 forenoon.

पृथक् separately, distinctly,
 apart.

प्रगे in the morning.

प्रतान् widely.

प्रतान् } wearily, with fatigue.
 प्रशाम् }

प्रतिदिनम् daily, day by day.

प्रतुन on the contrary, otherwise.

प्रभाते early, in the morning.

प्रवाहिका } at the same time.
 प्रवाहुकम् }

प्रसह्य violently, forcibly.

प्राक् before in place or time,
 in front, formerly, in pre-
 sence of, east, hereafter.

प्रातर् early, in the morning.

प्राश्चन् in a contrary way, con-
 tinuously.

प्रायस् mostly, for the most
 part.

प्राह्णे in the forenoon.

प्रेत after death, in the next world.

बलवत् } violently, by violence
बलात् } or force.

बहिस् out, without, outside.

भास्वत् speedily, quickly.

भूयस् again, repeatedly; much, abundantly.

भूयम् much, very much.

मंघु speedily, quickly.

मनाक् a little, slowly, dully.

ना or नाक् } no, not; prohi-
मास् } bitive, 'do not.'

नाकिम् } no, not, except.
नाकिस् }

नापिरम् without delay.

मियस् } together, mutually, in
मियो } conjunction.

मिथ्या falsely.

मुधा vainly, idly, unprofitably.

मुहुर् repeatedly.

मृषा falsely.

यत् (यद्) what; यत्, तत्, that-
which.

यत्रस् whence, wherefore.

यत्र where.

यथा as; यथा, तथा, so-as.

यथाकथाच any how; seldom.

यथाक्रमम् in order or succession.

यथातथा properly, rightly.

यदा when.

यावत् as far as, as much as; यावत्,

तावत्, as much as, so much.

युक् bad, ill.

युक्त्वं fitly, properly.

युगपत् (-यद्) at once.

युत् bad, ill.

येन wherefore, why, because.

रात्रौ by night.

वाद् like, as.

वाच only.

विभावा in two ways, optionally,
alternately.

विश्वक् universally.

विभु many.

विहायसा aloft, in the air.

वृथा vainly, idly.

वे verily, indeed.

श्नैस् slowly.

शाश्वत् eternally, continually.

शुकम् quickly.

सकृत् once.

संघु speedily.

सत् well, good, right.

सततम् always.

सदा always.

सद्यस् at the same time.

सनत् } always, continually,
सना }
सनात् } eternally.

सनुत् in concealment, privily.

सपदि at once.

समग्रात् wholly, altogether, all
about, all round, on every
side.

समम् together, equally.

समया near to.

समीपम् } near to, in the pre-
समीपे } sence of.

समीचीनम् entirely, rightly.

समुपजोषन् happily.	स्वामि half, equally.
सम्पत्ति now, at this time.	साम्प्रतन् now, opportunely, fitly.
सम्मुखन् before, in the presence or face of.	सायन् evening.
सम्यक् entirely, completely ; rightly, properly.	सुकम् very, exceedingly.
सर्वत्र wholly, every way, every where.	सुषिरम् for a long time.
सर्वत्र every where.	सुधा uselessly, idly.
सर्वदा always.	सुष्ठु good, excellent, very.
सहसा hastily, precipitately.	स्वयम् of one's-self.
साक्षात् visibly, manifestly ; be- fore or in sight.	हि verily, for, because.
स्वामि awry, indirectly.	हिहन् without, except.
	हेतोः } because, by reason or
	हेतौ } on account of.
	कम् yesterday.

The same difficulty that exists in other languages applies to various terms in the preceding list, and they may be sometimes thought to be rather conjunctions or prepositions than adverbs. Several, no doubt, fulfil either office, and in any case the embarrassment is that rather of denomination than of application, as the connexion of the sentence will readily point out the sense in which they are to be employed.

Prepositions.

162. The most important of these are used chiefly in combination with simple verbs, and form with them compound or derivative verbs, which, either in their own inflexions, or those of the nouns derived from them, constitute the bulk of the language. The verbs thus compounded sometimes retain the meaning of the original, or more frequently they have the sense of their component elements ; but in many instances they express significations which depart widely from those which they might be expected from their composition to convey. In all these respects they offer striking analogies to the compound verbs of the Greek, Latin, and German languages.

A preposition combined with a verb is termed an Upasarga (उपसर्गः). The name Gati (गतिः) is also given to it, as well as to other verbal prefixes. The Upasargas are twenty-one in number.

a. The principal or primary notion conveyed by these prepositions is in general sufficiently obvious, and may be rendered by equivalents in English or in the classical languages. Usage, convention, and metaphor, however, extend the primary notion through a variety of modifications, which can become familiar only by practice. The explanation of them all is the province of a dictionary, and in this place all that can be attempted is the explanation of, 1. the principal purport of each preposition; 2. the equivalents by which it is usually translated; and 3. its exemplification by nouns of frequent occurrence, derived from verbs compounded of a simple verb and a preposition; as in the following arrangement.

अति 1. Going beyond a real or imaginary limit: 2. 'over, beyond,' 'trans, ex:' 3. अतिगमः (1) 'going over or beyond;' (2) 'transgression;' अतिशयः 'excess.'

अधि 1. Being above in place or degree: 2. 'over, above, upon,' 'super:' 3. अधिगमः (1) 'going over or on;' (2) 'going over or through,' as a book; अधिकायः 'office, superintendence;' अध्यात्मा 'presiding spirit.'

अनु 1. After in order or manner: 2. 'after, like:' 3. अनुचरः 'a follower;' अनुक्रमः 'an index, a series;' अनुकृतिः 'imitation.'

अन्तर् 1. Coming within a space or interval: 2. 'inner, within,' 'inter, unter:' 3. अन्तर्द्वान् 'disappearance;' अन्तर्बाली 'the pervading or inner soul.'

अप 1. Taking away in substance or kind: 2. 'from, away, off,' अपो, 'de, dis, ex:' 3. अपहारः 'carrying off;' अपवादः 'detraction,' 'censure.'

असि 1. Affirming of a certainty: 2. 'verily, indeed' (but this is more frequently used alone, as an adverb or conjunction):

3. अपिचानं 'a covering;' it is read also पिचानं, the initial being rejected.

अभि 1. Being present, opposite, or near to; also, being above in place or degree: 2. 'to, unto,' 'ad; 'before, opposite,' 'ob; 'up,' 'super:' 3. अभिमुखं 'in front or in presence of; ' अभिगमः 'approach; ' अभिसारः 'a high land; ' अभिरक्षः 'a person of high rank.'

अव 1. Being below in place or degree; also, being separated: 2. 'down, off, from,' 'de, dis, ex:' 3. अवतरतः 'coming down,' as from heaven to earth; अवच्छिन्नं 'cutting off, excision; ' अवगतः 'gone away, departed; ' अवगीतः 'despised.'

आ or आह् 1. Bounding or limiting; also 'reversing:' 2. 'to, unto, as far as,' 'ad, re:' 3. आकाशः 'form; ' आकाशः 'sky; ' गमनं 'going; ' आगमनं 'coming; ' दानं 'gift or giving; ' आदानं 'taking.' It is also used conjunctively with nouns in the ablative case; as, आद्यानाम् 'as far as to the village; ' आसमुद्राम् 'as far as to the ocean.'

उत् or उद् 1. Being high in place or excellent in kind: 2. 'up, above, superior,' 'super, valde:' उड्डीनं 'flying up; ' उत्कृष्टः 'excellent; ' उत्सन्नः 'great effort.'

उप 1. Being near or next to; whence also, being less than: 2. 'near, less,' उपरि, 'sub, infra:' 3. उपगमः 'approach; ' उपवेदः 'a minor Veda or scripture.'

दुर् 1. Condition of badness, pain, difficulty, and the like: 2. 'in, un,' दुः, 'dis:' 3. दुराचारः 'wicked; ' दुःखं 'unhappiness, pain; ' दुस्सहः 'unbearable; ' दुर्ज्ञेयः 'difficult of access.'

नि 1. Being within, below, or under; also, being contrary or reverse: 2. 'in, on,' नि, 'in; ' 'down,' 'sub; ' 'un or in,' 're:' 3. निकेतः 'a dwelling; ' निचयः 'a heap; ' निपतनं 'coming down; ' निकृतिः 'iniquity.'

निर् 1. Being out or exempt from; whence also 'affirmation,' as excluding doubt: 2. 'out, without,' 'ex, ab, ne:' 3. निर्गमः 'going forth,' 'exit; ' निश्चयः 'certainty; ' निर्दोषः 'faultless.'

- अप** 1. Being opposite or opposed to; whence also 'reverse:'
 2. 'over, back,' *ὑπὲρ*, 'ob, re, de:' 3. *पराजयः* 'turned back;' *पराजयः* 'defeat.'
- परि** 1. Being all round or about; whence also 'fulness, completeness:' 2. 'about, around,' *περί*, 'per, circum:'
 3. *परिधिः* 'circumference;' *परिक्षामः* 'maturity;' *परिष्कारः* 'perfection of fabric.'
- प्र** 1. Being before in time, place, or quality: 2. 'fore, before, above,' *πρὸ*, 'pro, præ:' 3. *प्रभवः* 'first birth;' *प्रयासः* 'going forth, proceeding;' *प्रभावाः* 'preeminence.'
- प्रति** 1. Reverted, or reflected, or repeated action or condition:
 2. 'again, back,' 're:' 3. *प्रतिकारः* 'retaliation, requital;' *प्रतिभाषा* 'reply;' *प्रतिबिम्बः* 'a reflected image;' *प्रतिदिनं* 'day by day.'
- वि** 1. Being several or separate; whence also 'privation:'
 2. 'apart, away, without,' 'dis, de, se:' 3. *विकारः* 'separate or new form, change of form;' *विभोगः* 'disjunction, separation;' *विज्ञेयः* 'distinction;' *विकलीः* 'without ears.'
- सम्** 1. Being conjoined with; whence also 'completeness:'
 2. 'with, together with,' *σύν*, 'con:' 3. *सङ्गमः* 'association;' *संयोगः* 'union;' *संस्कारः* 'perfect fabric or performance.'
- सु** 1. The opposite of दुः, or condition of happiness, ease, and the like: 2. 'good, well,' *εὖ*, 'bene:' *सुखं* 'happiness;' *सुहृद्* 'handsome.'

b. Some of these prepositions may be used separately or without verbs, especially *अति*, *अनु*, *अन्तः*, *अप*, *अति*, *जा*, *उप*, *परि*, and *प्रति*; and there are others which are not subject to be compounded with verbs; as, *अन्तरेण* 'except,' *अना* 'with,' *अन्ते* 'except,' *विना* 'without' or 'except,' and *समुच्च*, *सह*, *सहितम्*, *साकम्*, or *साकम्*, 'with,' 'together with.' Some of the words given as adverbs may be considered as prepositions, as *समीपं*, *समीपे*, 'near to.'

c. Besides prepositions in the sense in which they are usually understood, a number of words which are actually or were

originally nouns, of which some are included in the above list of adverbs, are prefixed in one unvarying or uninflected form, analogously to particles, to the verbs **अस्** 'to be,' **भू** 'to be' or 'become,' and **कृ** 'to do.' To these, in native grammars, the term *Gati*, 'motion' or 'transition,' is extended; and a few of them may be conveniently specified here, as illustrative of the manner in which they are used with nouns derived from the verbs above specified.

अन्वासे assisting the weak ;	अन्वासेकरत्वं giving such assistance.
अलम् ornament ;	अलङ्कारः decoration.
आविस् manifestation ;	आसीर्भूतः appeared.
उररी	{ उरीकरत्वं &c., promising, making assent.
उरी	
उररी	
उरी	
कपाली	{ striking ;
केपाली	
केपाली	
माली diffusion ;	मालीभूतः diffused.
नमस् reverence ;	नमस्कारः reverential salutation.
पशु an animal, a victim ;	पशुभूतः hurt, slain.
पादौ in the hand ;	पादौकरत्वं marriage.
प्रादुस् manifestation ;	प्रादुरसि appearance.
प्राभ्यन् continuity ;	प्राभ्यङ्कृतं tied in regular order.
अज्ञा faith ;	अज्ञाकरत्वं believing, trusting.
सत् good ;	सत्कार treating kindly or hospitably.
साक्षात् manifestly ;	साक्षाद्भवः being manifest.

Most nouns may also be combined in this manner with the analogous verbs **भू** and **अस्** 'to be,' and **कृ** 'to do,' by the substitution of the technical affix **प्ति**, leaving the vowel **ई** for their finals; as, **कृष्ण** 'black;' **कृष्णीकरत्वं** 'blackening,' 'making black,' &c.: but this subject belongs rather to derivation.

Conjunctions.

163. The principal conjunctions are the following :

अथ {	inceptive, used to begin a sentence or a subject;	किंवा but, or, moreover.
अथो {	' now, then, thus.'	किंकिं or, perhaps.
अथि and, also.		अथ and, or, but.
अथ {		अथि if.
अथो {	but, how.	अथ and also.
अथोकिं inceptive, and implying doubt.		तु but.
इति conclusive, used to finish a sentence or a subject; ' so it is,' ' finis.'		किं but how ; implying doubt.
अथ also, or.		नतु but not.
अथ {	whether ; implying	नतु but, if, is not, nonne.
अथो {	doubt or interrogation.	नवा or not, if not.
अथ also.		तु if, how ; implying doubt.
किं but.		तुकिं either, or.
किं but.		तुवा perhaps, or if.
किं but how ; implying doubt.		ने किं if.
किं how, but.		नोकिं if not.
किंन or how, or also.		किं if, perhaps.
किंन or how, or what.		अथि if.
		वा or, either.
		वे किं if.
		किं for, because.

Interjections.

164. These are numerous : they are mostly sounds devoid of signification, other than the unpremeditated utterance of natural emotions : some are significant words, and of them some are capable in other senses of inflexion, although others appear to have become obsolete both in inflexion and meaning.

Of the simple exclamations the principal are the vowels, as अ आ, इ ई, उ ऊ, अ अ, ऐ, औ, which may express 'surprise' or 'sorrow,' like ' ah !' ' eh !' and अथि, अह, अहह, अहो, अहोवा, ह, हा, हाहा, are exclamations of a similar kind. Others are, किं

implying 'contempt;' **धिक्** importing the same, also 'grief,' 'alas!' 'ah me!' **वन** implying 'grief;' **इक्** 'anger' or 'sorrow;' **हाहा** or **हाहो** 'grief;' **हिम्** 'alarm;' **हुम्** 'displeasure,' &c.

a. Vocative particles, used in speaking or calling to, are frequently employed; some of which are respectful, others disrespectful. Of the former class are, **जबो**, **जह**, **जहो**, **जहोवन**, **र**, **रे**, **जो**, **जौ**, **पाट**, **पाट**, **भगोस्**, **भोस्**, **हंहो**, **हे**, **है**, **हो**. Of the latter are, **जरे**, **जवे**, **रे**, **रै**. **जह** may be used in either.

b. Some ejaculatory syllables are mystical, like the monosyllable **जोम्**, which is typical of the three great deities of the Hindu mythology, **Brahmā**, **Vishṇu**, and **Śiva**, and of the three Vedas, and should never be uttered in the hearing of ears profane. Others are used with charms and mystical prayers peculiar to certain sects; as **हं**, **हुम्**, **ह्रीं**, **फट्**. Others, again, of which some are significant words, are uttered in the act of pouring oiled butter on the sacrificial fire, as a libation to the manes or the gods; as **चाट**, **चेट्**, **चबट्**, **जौबट्**, **जौबट्**, **खण**, and **खाहा**.

Expletives.

165. Syllables used mostly to complete the metre of a line are considered to be devoid of signification; they are, **किल**, **खलु**, **च**, **तु**, **नु**, **वै**, **स**, **ह**, **हि**; being identical, therefore, for the most part with the conjunctions.

Particles.

166. These are syllables added to words, either as prefixes or affixes, to qualify their purport. The specification of them properly belongs to derivation, but a few may be advantageously noticed here.

अ may be prefixed to nouns of any kind, to give them a contrary or negative sense; as, **अर्त्ति**: 'virtue,' **अवर्त्ति**: 'vice;' **अन्** 'being,' **असन्** 'non-existent.' Before a vowel it is changed to **अम्**; as, **अन्तः**: 'finite,' **अनन्तः**: 'infinite,' 'eternal.'

अह is a prefix implying 'surprise;' **अद्भुतं** 'wonderful!'

का prefixed to nouns gives them a depreciatory sense ; as, पुरुषः 'a man,' कापुरुषः 'a contemptible man,' 'a wretch.' It also signifies 'diminution ;' as, का + उष्ण = कोष्ण 'a little warm.'

कु is also a depreciatory prefix ; कुकृत्यं 'wickedness.'

चन } These are added to pronouns and adverbs to give them
चित् } a more extended sense ; as, कचन, कचित् 'any one,'
'some one ;' कयचन, कयचित् 'any how ;' कहिचित् 'any where,' &c.

वत् implies 'resemblance,' as ब्राह्मणवत् 'like a Brahman.'

ए is usually an expletive, but when affixed to a verb in a present tense it gives it a past signification : as, भवति 'it is,' भवतिस् 'it was.' It is also used with the prohibitive ना or मातु ; as, मास् 'no,' 'not,' 'do not.'

खि is added to particles to imply 'doubt and interrogation ;' as, किंखि 'How is it?' 'Is it so?' चहोखि 'Whether?' 'Is it so?' and the like.

सी prefixed to कृ and its derivatives implies 'consent ;' सीकारः 'assent,' 'promise.'

CHAPTER V.

CONJUGATION.

SECTION I.

Roots and indicatory letters.

167. THE धातु or 'radical' of the Sanskrit language, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, or as the crude verb ; in which condition it undergoes the usual modification of conjugation, and the varieties of voice, mood, and tense.

168. As arranged in the Dhātu-páthas (धातुपथाः) or 'glos-

saries of roots,' the root is usually interpreted by an active or abstract noun in the locative case ; as, **चङ्ग-विभागे** 'in' division ; **गम-गती** 'in' going ; **भू-सत्तायां** 'in' being ; **ज्ञा-ज्ञाने** 'in' knowledge ; and the like ; intimating one general and comprehensive idea to which the different modifications expressed by its derivatives may be referred.

169. All the roots, with a few doubtful exceptions, as **आन्दोल** 'swinging,' **अवधीर** 'ascertaining,' **कुमाल** 'playing,' **गणेश** 'seeking,' are monosyllables : many of them are unliteral, as **इ** 'going,' **वृ** 'injuring : ' the greater number, however, terminate in consonants, as **तर्क** 'discussion,' **गङ्** 'sounding,' **भास्** 'shining.' In all cases, however, the root has some vowel, most usually the short **अ**, attached to the final consonant, not as a radical letter, but for the sake of pronunciation or accentuation, and the mark of quiescence is therefore not always subjoined : the roots specified, although ending as radicals in consonants, are written **तर्के, गङ्ग, भास**. The whole number is about nineteen hundred.

170. In the original lists the roots have attached to them certain supernumerary letters or Anubandhas (**अनुबन्धाः**), which have one of two objects ; 1. Some of them denote the class or conjugation in which the verb is inflected ; 2. Others intimate those peculiarities to which each single verb is subject in its inflexions. It will be useful to specify the principal of either class for the sake of occasional reference.

1. General Anubandhas.

Sign.	Verb.	Conjugation.
ल	अद ल	second.
लि	हु लि	third.
य	दिष य	fourth.
न	बु न	fifth.
ञ	हुद ञ	sixth.
ष	रुष ष	seventh.
द	तन द	eighth.

ग	चौ ग	ninth.
क	चुर क	tenth.
गुङ	सुत गुङ	{ a subdivision of the first conjugation, सुत and other verbs.
रे	यज रे	
		another subdivision.

2. *Special Anubandhas.*

च is added to all roots not terminating in any other radical or indicative vowel ; as रुध (रुध् + च). This vowel should be accented, and the accents mark the voice in which the verb is conjugated. The grave shews that the verb takes the voice which is termed the *Ātmane-pada*, 'the reflective ;' the acute accent indicates the *Parasmai-pada* or 'transitive ;' and the circumflex denotes that the verb takes both voices. The accents, however, are no longer marked in manuscripts.

आ denotes the optional insertion of इ before the affix of one of the past participles, and its absolute insertion before another ; as, श्विदा (श्विद् + आ) 'to perspire ;' indef. past part. श्वेदिताः or श्विद्धः ; perfect past part. श्विसिदिषत्.

इ indicates the insertion of a nasal after a radical vowel in all the tenses ; as, निदि for निद् 'to abuse ;' निन्दति, निमिन्द, निमिन्दिता, &c.

इर indicates two modes of inflecting the indefinite past ; as, स्फुटिर् (स्फुट् + इर्), 'to swell,' makes either अस्फुटीन् or अस्फुटन्.

ई prohibits the insertion of इ in the past participle ; as, उन्दी (उन्द् + ई) 'to wet ;' past part. उन्नः.

उ marks the optional insertion of इ in the indeclinable past participle ; as, दनु 'to tame' (दन् + उ), दमिता or दान्ता.

ऊ indicates the optional insertion of इ in certain of the tenses ; as, विधू (विध् + ऊ) 'to succeed ;' definite future सेद्धा or सेधिता ; indefinite future सेह्यति or सेधियति ; indef. past असेहीन् or असेयीन्.

चु prohibits the substitution of a short vowel for a radical long one in the indefinite past of the causal verb ; as, शीकृ. (शीक् + चु) 'to sprinkle,' अशीशीकृ.

शु denotes that this is optional; as, भाव् (भाञ् + शु), 'to shine,' makes either जविभाजन् or जविभजन्.

ह restricts the indefinite past of the simple verb to one form; as, वस् (वस् + ह) 'to eat;' indef. past जवत्.

ह prohibits the substitution of a Vṛiddhi letter in the indefinite past; as, ऋते (ऋ + ह) 'to encompass;' indef. past जकटीन् not जकाटीन्.

जो indicates the change of the usual termination of the past participle, न to न; as, भङ्गो (भञ्ज + जो) 'to break;' past part. भग्नः.

जौ prohibits the insertion of इ in those tenses in which it might else be inserted; as रजौ (रज् + जौ) 'to begin;' def. fut. रजा; indef. fut. रप्स्यति; indef. past जरत्.

ह indicates the reflective voice; as, मिह् (मि + ह्) 'to smile,' स्मयते.

ज indicates both voices; as, जिन् (जि + ज्) 'to serve,' जयति or जयते.

वि indicates the optional employment of the past participle in the sense of the present; as, निष्विद् 'to perspire;' लिखः 'perspiring,' 'perspired.' This is an instance of what is not uncommon, the annexation of more than one Anubandha to a verb. The present occurs in the lists, as निष्विदा.

टु indicates that the verb may take the affix क्तु to form abstract or active nouns; as, टुवेष् 'to tremble;' वेचपुः 'a trembling,' 'a tremor.'

डु indicates the formation of participial nouns with the affix क्लिन्; as, डुषच् 'to cook' or 'ripen;' यक्लिन् 'cooked,' 'ripened.'

व indicates the formation of feminine derivatives with टाप्, as in the case of the last quoted verb वच्, which occurs डुषचच्, and therefore forms the derivative वचा 'cooking,' 'maturing.'

With regard to the roots themselves it may be added, that those which in the lists are marked as beginning with the cerebral nasal or sibilant, ञ् or ञ्, change usually those letters in inflexion to the corresponding dentals; so ञ्जन्, 'to bow,' makes ननति 'he bows;' बह्, 'to bear,' सहते 'he bears.' There are a few exceptions.

SECTION II.

Classes or Conjugations of Verbs.

171. The conjugational inflexion of Sanskrit verbs is effected by a scheme similar to that which has been described under the head of the Declension of nouns. The verb in its inflected form is composed of two elements; 1. the Anga or 'base,' the modified verb to which the inflexions are subjoined; and 2. certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base. These terminations, which will be presently specified, are subject to but few changes in themselves; but there is some variety in the manner of attaching them to the base. The crude verb, on the contrary, is liable to a greater number of modifications, most of which are special; that is, they are restricted to the individual instance; and, as not being reducible to general rules, they constitute the chief difficulty of Sanskrit grammar.

172. Certain changes, affecting a greater or lesser number of verbs alike, have the effect of distributing them into *ten* classes or conjugations. These changes regard the manner in which the base is fitted to receive the affixes, either immediately, or mediately through the intervention of a vowel or a syllable, accompanied in some instances by the substitution of a Guña vowel for the vowel either of the base or of the adjunct, when it is capable of such substitution.

a. Each conjugation is designated by a word compounded of the first verb of the conjugation with the term चादि, equivalent to 'et cetera,' added to it. They are severally, 1. आदि or भू 'to be,' and other verbs; 2. खादि or ख 'to eat,' and others; 3. जुहादि or हु 'to sacrifice,' &c.; 4. दिवादि or दिव 'to sport,' &c.; 5. खादि or सु 'to bear,' &c.; 6. हुदादि or हृद 'to tease,' &c.; 7. रुधादि or रुध 'to obstruct,' &c.; 8. त्नादि or तन 'to stretch,' &c.; 9. ब्रूयादि or ब्रू 'to buy,' &c.; 10. चुरादि or चुर 'to steal,' &c. The following are the characteristic peculiarities.

1. The first conjugation, आदि, interposes अ between the

final of the verb and the inflectional termination, and requires the Guṇa change of the simple vowel. Thus before *ति*, the affix of the third person singular of the present tense, the verb भू 'to be' substituting Guṇa becomes भो, and च being inserted, जो with च becomes जच (r. 5); the entire form therefore is (भव-ति) भवति. Before the letters च, न of a termination this च is made long; as, भवानि 'I am.'

2. In the second conjugation, खादि, the affixes are attached immediately to the base, with only such change as the rules of Sandhi require: खद्, 'to eat,' with *ति* makes (खत्-ति) खति.

3. The third conjugation, called जुहादि, requires the reduplication of the base, and the substitution of the Guṇa vowel before certain terminations: no vowel is interposed. हु, 'to sacrifice,' becomes जुहु; and with *ति*, (जुहो-ति) जुहोति.

4. The fourth conjugation, दिवादि, interposes व, and in some cases elongates a radical vowel: दिव्, 'to sport,' thus makes (दीव्य-ति) दीव्यति.

5. The fifth conjugation, खादि, is characterised by the addition of नु to the base; the उ of which substitutes the Guṇa letter जो before certain affixes; as वु, 'to bear young,' becomes वुनु, and in inflexion (वुनो-ति) वुनोति.

6. The sixth conjugation, तुदादि, like the first, interposes च; but it differs from the first in not substituting a Guṇa letter for the vowel of the base: तुद्, 'to torment,' makes तुद (तुद-ति) तुदति.

7. The seventh conjugation, रुधादि, subjoins न् to the last vowel of the base: रुध्, 'to obstruct,' becomes therefore रुधन्. The vowel च is however inserted between the members of the conjunct consonant before certain affixes; and in combination with *ति*, changed to दि, the verb makes (रुधच्-दि) रुधति.

8. The eighth conjugation, तनादि, adds उ to the final of the base; for which, before certain affixes, the Guṇa element जो is substituted: thus तनु for तन्, 'to stretch,' makes (तनो-ति) तनोति.

9. The verbs of the ninth conjugation, क्रीयादि, take ना after the final; as क्री 'to buy,' (क्रीयाना-ति) क्रीयति.

10. The tenth conjugation, चुरादि, inserts च before the

affixes, and substitutes the Guṇa letter for a radical vowel: चुर, 'to steal,' becomes (चोरय-ति) चोरयति.

b. Of these conjugational distinctions it may be remarked, that their especial object is obviously, in every conjugation except the second and third, to interpose a vowel between the base and the terminations. In four of them the vowel is either mediately or immediately ञ, and consequently an analogous mode of adapting the terminations to the base prevails in all of them; that is, in the first, fourth, sixth, and tenth. The vowel of the fifth and eighth classes is ऋ; of the ninth ऌ. The second and third dispense with any vowel. Professor Bopp has accordingly distributed the verbs into two principal conjugations; the first composed of the first, fourth, sixth, and tenth; and the second of the remaining conjugations. The first he considers as agreeing most nearly with Greek verbs in ω ; the second with those in μ .

c. It is also to be borne in mind with regard to these conjugational characteristics, that they are limited to four tenses, the present, the first præterite, the imperative, and the potential, in all the conjugations except the tenth, in which the distinctive sign is preserved in most of the other tenses. In the other nine conjugations the tenses beyond the four above named have not the conjugational characteristic distinctions. Accordingly Dr. Wilkins has given the four tenses specified above alone under each conjugation, and has classed the other tenses promiscuously together. Professor Bopp has followed a similar distinction in regard to the same, under the denomination of "Tempora specialia" and "Tempora generalia." The inconvenience however of searching for different tenses of the same verb in different places, seems to be more than equivalent to any advantage resulting from the more distinct exhibition of conjugational peculiarities in the four special or conjugational tenses; and although the peculiarities of these will be noted in the following pages, yet the whole of the tenses of each verb, when particularised, will be kept together.

SECTION III.

Moods and Tenses.

173. The moods are not distinguished from the tenses by native grammarians, who arrange the inflexions of the verb under nine subdivisions. One of these, however, being again subdivided, we have ten divisions, tenses and moods, of which the verb consists. There is another, an imperative, peculiar to the Vedas; which, not occurring in other books, need not be farther noticed in this place. Adopting, however, the principle of classification common in European grammatical systems, we shall arrange the Sanskrit verb in the following manner :

Indicative mood.

1. Present tense.
2. First præterite or imperfect tense.
3. Second præterite or perfect tense.
4. Third præterite, indefinite præterite, or aorist.
5. Definite future.
6. Indefinite future.
7. Imperative mood.
8. Potential mood.
9. Benedictive mood.
10. Conditional mood.

On which distinctions a few observations may be necessary.

174. The present tense requires no remark; it is defined as denoting present action—action begun, and not completed : स करोति 'he does' or 'is doing;' सा गच्छति 'she goes' or 'is going.'

175. The first præterite corresponds in the adoption of the temporal augment, and apparently in application, with the imperfect of the Greek verb. It is defined as denoting action recently past—action only not of to-day. But it seems especially used to signify action past, but not perfected; or it represents a past action continuing during another past action,

and accompanying it; as, **ऋषयो मनुमभिगम्येदं वचनमब्रुवन्** 'The Rishis having gone to Manu, spake this speech.' What they said then follows; so that the act of speaking was not then perfected. Again; **न तानगच्छन् सङ्क्षानास्त्रन्दश्च रिपून् द्विवः** 'The hostile (Rakshasas) regarded not all those (omens), but attacked their enemies.' In both cases we have the action accompanying another action, and only begun, not done and past.

176. The second præterite is the absolute past; it relates to an action entirely out of sight, or concluded, and also agrees in purport, as well as construction by reduplication, with the Greek præterite; as, **जम्बुमाली जहौ प्राशान् द्याव्वा माहतिना हतः** 'Jambumālī abandoned life, slain by the son of the wind with a stone.'

177. The third præterite is the past of any period, but usually remote; as, **जासीद्वामा** 'There was a king;' **अभूद्वयो विदुषस्तः** 'There was a prince, a friend of the gods;' that is, they were, at some time or other, in fact long ago; but how long, is undetermined. The application of this tense is both that of the Greek aorists and "plusquam-perfectum;" and in its forms it varies so as to correspond more or less with them, sometimes taking only the augment, and sometimes taking the reduplication and the augment also. It has hence been termed by Professor Bopp the "Præteritum augmentatum multiforme," and may be suspected of being an aggregate of more than one tense under a common denomination.

178. The first future is the definite future, denoting action which will be after a fixed period, not remote, although not immediate; as, **अयोध्यां चः प्रयातासि** 'Thou shalt depart tomorrow to Ayodhyā.'

179. The second future defines no limit to the commencement of the action; it will be at some future period, or it will be contingent on some future event; as, **रविस्तप्स्यति निःशङ्कं वास्तवमियमं मरुद्** 'The sun will shine without fear; the wind will blow unrestrained;' that is, when the power of the enemy Rávana shall be overturned.

180. The imperative mood is defined as implying not simply command, but the various significations of the potential. In general, however, it denotes, in the second and third persons, injunction, advice, or command; as, हिंसा भवतु ते दुष्टिरेतासु कुरु निरुरं 'Let thy purpose be cruel, shew sternness, to these (thy guards).' In the first person, the senses are those of intention or volition, and the verb is commonly put interrogatively, as asking for acquiescence or command; as, किं करवाणि ते 'What may I do for thee?' करवानेतन्मित्रं देषि चरं तव 'Let us do that which is agreeable to thee, O queen.'

181. The senses of the potential, which may be also expressed by the imperative, are said to be, 1. प्रेरणं 'commanding;' as, त्वं ग्रामं गच्छे: 'Thou mayest go (i. e. Go thou) to the village:' 2. निनन्त्रणं 'directing;' as, इह दौहित्रो भुञ्जीत 'Let the daughter's son eat in this place:' 3. ज्ञानन्त्रणं 'inviting;' as, भवानिह आसीत 'Let your honour sit here:' 4. चषीष्टं 'expression of wish;' as, गुरुः पुत्रमध्यापयेत् 'Let the Guru teach the boy:' 5. सम्प्रश्नः 'interrogation' or 'inquiring;' as, वेदमधीयीय उत तर्कमधीयीय 'Shall I peruse the Veda? or shall I study logic?' and 6. प्रार्थना 'asking;' as, भो भोजनं लभेय 'O may I obtain (i. e. give me) food.' It is also very commonly used as the subjunctive mood with the conjunction 'if;' as, क्षियेय न स्यात्त्वं यदि मे गतिः 'If thou be not my protector, then I may (or shall) die.'

182. The benedictive or optative mood is considered as a modification of the potential; as, चेदा धीरजमप्युतं स्येयाः कर्च्येयुः चञ्चूनां 'Mayest thou preserve unshaken firmness, and be steady in the affairs of thy friends.'

183. The last tense is the conditional, which is susceptible, like the moods, of all times, and is commonly used with the conjunctions यदि and चेत्; as, नाभविष्यदियं शुद्धा यक्षपास्यमहं न त्रां 'She (Sītā) would not have been purified, if I had not protected her;' यावज्जीवनं शोषिष्यो नाहास्यचेदिदं तमः 'You will grieve as long as you live, if you do not relinquish this error.'

SECTION IV.

Voices.

184. The preceding moods and tenses are common to the usual distinctions of active and passive voices; but the Sanskrit verb, like the Greek, has two active voices, as well as one passive: they are called severally *Parasmai-pada* and *Ātmane-pada*, which terms are retained by Professor Bopp, and rendered by Dr. Wilkins 'common' and 'proper' forms.

185. The *Parasmai-pada* is that inflected word or verb (*pada*) the action of which is addressed to another than the agent (from *Parasmai*, dative of *Para*, 'another'). *Ātmane-pada* is a word or verb the action of which is addressed or reverts to the agent himself (from *Ātmane*, dative of *Ātman*, 'self'). These might be rendered therefore 'transitive' and 'reflective' verbs, but that it is in a peculiar sense that the action is said to affect either a different agent or the agent himself: it is the result rather than the action, and this is therefore compatible with an intransitive verb. Thus, 'Devadatta cooks:' in the one case he cooks for his master, the verb is then put in the *Parasmai-pada*, देवदत्तः पचति; but in another case he cooks for himself, the *Ātmane-pada* is then employed, and the phrase is देवदत्तः पचते. In ordinary usage, however, the distinction of import is little observed, and some verbs are conjugated in one voice, some in the other, and some in both, without much attention being paid to their signification or relations.

186. The passive voice takes the terminations of the *Ātmane-pada*, and prefixes य ya or in some cases य् to them before those of the four conjugational tenses. Before य the radical vowel takes neither Guṇa nor Vṛiddhi. In the other tenses the form is the same as in the active, with a few special changes to be hereafter noticed.

SECTION V.

Numbers and Persons.

187. The Sanskrit verb in its different tenses has three numbers, singular, dual, and plural; and three persons in each number. They are arranged in native grammars in an inverse order to that which we follow, the third person being placed first, and the first person last; but it may be more convenient to follow the European order. The terminations by which the persons are distinguished are shewn in the following scheme.

Indicative mood.

Present tense.

Paraśmai-pada.				Ātmane-pada.		
Pers.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1.	मिप्	यस्	मस्	ए	यहे	महे
2.	सिप्	यस्	य	से	आये	ध्वे
3.	तिप्	तस्	अनि	ते	आते	अमे

First præterite or imperfect.

1.	अमिप्	य	म	इ	यहि	महि
2.	सिप्	तं	त	यास्	आयां	ध्वं
3.	दिप्	तां	अन्	तन्	आतां	अन

Second præterite or perfect.

1.	अप्	व	म	ए	यहे	महे
2.	यप्	अयुस्	अ	से	आये	ध्वे
3.	अप्	अयुस्	उस्	ए	आते	इरे

Third præterite or indefinite past.

1.	अन्	अ	अ	सि	अहि	अहि
2.	सीस्	अं	अ	स्यास्	आयां	ध्वं
3.	सीत्	आं	सुस्	अ	आतां	अत

First or definite future.

1.	तास्मि	तास्मस्	तास्मस्	ताहे	तास्महे	तास्महे
2.	तासि	तास्यस्	तास्य	तासे	तासाये	ताध्वे
3.	ता	तारौ	तारस्	ता	तारौ	तारस्

Second or indefinite future.

1.	स्यामिष्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
2.	स्यसिष्	स्यवस्	स्यथ	स्यसे	स्येथे	स्यथ्वे
3.	स्यतिष्	स्यतस्	स्यन्ति	स्यते	स्येते	स्यन्ते

Imperative mood.

1.	आमिष्	आवप्	आमप्	हेप्	आवहेप्	आमहेप्
2.	हि	तं	त	स्व	आथां	ध्वं
3.	तुप्	तां	अनु	तां	आतां	अनां

Potential or subjunctive mood.

1.	यां	याव	याम	ईय	ईवहि	ईमहि
2.	यास्	यातं	यात	ईयास्	ईयाथां	ईध्वं
3.	यात्	यातां	युस्	ईत	ईयातां	ईरन्

Benedictive or optative mood.

1.	यासं	यास्व	यास्म	सीय	सीवहि	सीमहि
2.	यास्	यासं	यास्त	सीतास्	सीयास्यां	सीध्वं
3.	यात्	यास्तां	यास्तुस्	सीह	सीयास्तां	सीरन्

Conditional mood.

1.	स्यन्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि
2.	स्यस्	स्यातं	स्यत	स्यवास्	स्येथां	स्यध्वं
3.	स्यन्	स्यातां	स्यन्	स्यत	स्येतां	स्यन्त

Principles of Conjugation.

188. The inflexions of the verb are formed, like those of nouns, by adding the preceding terminations to a base modified from the root by conjugational or other peculiarities; requiring us therefore to consider the subject under the same heads, or changes of the terminations and changes of the base.

Changes of the Terminations.

189. Of the changes of the terminations, some relate to their structure, independently of any influence of the base, and arise from the rejection of the superfluous and indicator letters which they comprehend: thus the letter ष in मिष्, सिष्, तिष्, and

wherever else it occurs, is rejected, leaving नि, सि, ति, and the like, as the real terminations. But य is an indicatory letter, and serves to point out that, when there is no rule to the contrary, the vowel of the base, whether radical or derived from the conjugation, is to be changed to its Guṇa substitute: thus इ, 'to go,' makes इमि before मिप्, but before मस्, इमः; सु 'to extract,' in the base सुनु, before तिप् makes सुनोति, before तस्, सुनुतः; or the य serves to limit other changes of the vowel of the base to the persons in which it occurs; as, क्री, 'to buy,' before सिप् is क्रीणासि, before यस्, क्रीणीयः. In the Ātmane-pada, it will be observed, an indicatory य occurs only in the first persons of the imperative, and accordingly before the rest of the terminations the changes which that letter is employed to indicate do not occur.

a. In the first präterite the इ of अमिप्, सिप्, दिप् is inserted only for the articulation of the syllable, and the real terminations are therefore अन्, स्, ह्, the latter changeable to त्: thus वद, 'to speak,' having a final अ in the base from the conjugation, makes अवदन्, अवदस्, अवदत्. When the base ends in a consonant, स् and ह् as the finals of a conjunct consonant are rejected: thus हन्, 'to kill, makes अहन्, अहन्, अहन्, not अहन्स्, अहन्. In the Ātmane-pada the न् of the termination तन् is superfluous, leaving त् as the real termination, अभवत्.

b. The ख of अय् in the first and third persons singular of the second präterite is an indicatory letter, and as य is so also, as well as in अय् of the second person, the real terminations are अ, य, अ; but य, as before, indicates the Guṇa change of the radical vowel, while ख indicates its taking the Vṛiddhi form if it be final, or if it be a medial अ; as, गी, 'to guide,' makes निनाय (ई becoming ऐ, and ऐ becoming आय्, by r. 5, before अ): so अर्, 'to go,' becomes अवार, the medial radical अ taking the Vṛiddhi आ.

c. A final स् becomes of course Visarga by the rules of Sandhi (r. 37); so अन्, तस्, &c. make अः, तः, and the like.

190. Besides those changes of the terminations which are

independent of the influence of the base, the initial letters of the terminations are commonly modified according to the letter of the base which immediately precedes them. Some of these modifications are merely the changes of Sandhi, as when इ follows a base ending in अ the substitute is इ (r. 2); as, भव and इ make भवे; भव and इतां, भवेतां; and dental letters following a cerebral final become, as being part of an affix, cerebrals also (r. 13); as द्विष्, 'to hate,' with ति forms द्वेति, the vowel being changed by virtue of the य of तिष्: so ज्ञे, ज्ञं, &c. of the Ātmane-pada become ज्ञे &c. after a cerebral. But besides these changes of Sandhi, there are some of a special character, of which the following are the most important.

a. After a base ending in अ, that is, after a verb of the first, fourth, sixth, and tenth conjugations, the आ of the terminations of the potential mood in the Parasmai-pada substitutes in the first pers. sing. इय्, in the rest इ, as इय्, इत्; and in the third pers. plur. prefixes इ to युक्. With the अ of the base इ becomes इ, and we have therefore with भव, from भू 'to be,' भवेयं, भवेः, भवेत्, &c.

b. In the same conjugations in the Ātmane-pada, the इ of the first person sing. present tense, and the initial आ of the terminations of the second and third persons dual of the present, first præterite, and imperative, are changed to इ, which with the conjugational final अ becomes इ, as इव 'to increase,' इवे, इवेवे, इवेते. In the other conjugations the initials are unchanged, as वच् 'to speak,' second conj., वचे, वच्वाचे, वच्वाते.

c. After verbs of the four conjugations which form their bases with अ, the initial अ of the terminations of the third person plural of the present, first præterite, and imperative in both Padas is rejected; as पक् 'to cook,' पचति, अपचन्, पचन्तु, not पचानि &c., as would else accrue from the concurrence of a final and an initial अ. After any other vowel the initial remains, as सुनु, सुन्वति; also after a consonant, जद्, जदति.

d. After verbs which are polysyllabic, or become so by reduplication, the nasal of the third person plural of the

present, first præterite, and imperative is rejected; as, दरिद्रा 'to be poor,' दरिद्रति; मा 'to measure,' reduplicated, मिनन्ते, चमिनन्त, मिनन्तां. The nasal of the third person plural is also rejected in the same tenses in the *Ātmane-pada* after all verbs in all the conjugations except the first, fourth, sixth, and tenth; as, शास, 2d conj., 'to rule,' शासते, चशासन्त, शासतां; कृ, 8th conj., 'to do,' कुर्वन्ते, चकुर्वन्त, कुर्वन्तां, not शासन्ते, कुर्वन्ते, &c.

e. After a base ending in वा, whether it be the radical vowel or derived from a diphthong, the व left by वप् is changed to औ, in which the final of the base is merged, as दा 'to give,' ददौ.

f. The initial न or च of a termination, as नस्, चस्, &c., or when it has become the initial by rejecting a preceding व, as ञ from च्छ (see next clause), is changed to थ after an inflective base ending in an aspirated soft consonant, which aspirate becomes of course the corresponding unaspirated letter (r. 8); so ति after हवप् makes हवथि, and चस् after हवप् makes हवथि.

g. The initial च of the compounds छ, छ, छा, ह्वाच्, and छ of the third præterite is rejected after an inflective base ending in any short vowel except अ, or in any consonant except a nasal or a semivowel; so कृ, 'to make,' before छ, छ, &c. makes चकृन्त, चकृन्त, &c.; पच, 'to cook,' before छा, Par. pada, चपाछा; before छ, *Ātm. pada*, चवच्छ (the च having been changed to क): so दह, 'to burn,' having made its final च, makes चदाम्हा with छा; the च being rejected, न becomes थ by the preceding clause, and च, ग by Sandhi (r. 32).

h. The termination हि of the second person singular of the imperative is rejected altogether after a verb of the first, fourth, sixth, and tenth conjugations. In the other conjugations it remains unaltered after a base ending in a vowel, as वृहि 'speak:' it is changed to थि after a consonant, चहि 'eat:' it is similarly changed after the verb हृ 'to sacrifice,' as वृहुथि.

Changes of the Base.

191. The inflective bases are modified in the conjugational tenses according to the rules already described (r. 172),

or the influence of the indicatory letters contained in the terminations affixed to them. But in affixing those terminations, the final of the base, whether a vowel or a consonant, will be further modified by the rules of Sandhi, which should always be borne in mind, as many seeming anomalies arise from no other cause, and admit of ready explanation. Most of the rules of Sandhi which are applicable to verbal inflexion, and some which scarcely belong to the subject of euphonic combination alone, have been already inserted; but it will be convenient to repeat some of those which are most useful, as immediately concerned in the principles of conjugation.

a. The final vowels of the inflective base take the changes required by Sandhi before other vowels. Monosyllabic bases ending in इ, ई, उ, ऊ, when not liable to Guṇa or Vṛiddhi, change them sometimes to इक् and उक्; as, असी 'to study,' असीयान्ते; यु 'to join,' युवन्ति; बू 'to bear,' as a child, सुवान्ते. Final diphthongs in the non-conjugational tenses substitute आ; as, ज्ञे 'to decay,' first future, ज्ञाता; धो 'to destroy,' धाता, &c.

b. Final consonants in coming upon terminations beginning with consonants combine with them, according to the rules affecting hard and soft consonants: thus अद्, 'to eat,' changes द to ढ before ति &c., as अत्ति, अत्तिस्; before a soft consonant it is unaltered, as अत्ति. But before semivowels and nasals, although, as included in the class of soft consonants, they should require a change in the preceding letter, yet, in conjugation, hard consonants remain unaltered; as, वक् 'to speak,' वक्ता, वक्तास्; pot. वक्ष्यात्.

c. A final palatal consonant followed by any consonant except a nasal or a semivowel is changed to its corresponding guttural; as, वक् before ति makes वक्ति; त्वा 'to abandon,' 1st fut., त्वाक्ता.

d. But there are certain verbs ending in palatals which in conjugation, as well as in declension, substitute ष for the final (see r. 94, a) before any consonant except a nasal or a semi-

vowel: यञ्, 'to worship,' is one of these; hence in the first future, यहा.

e. A final ञ before स becomes ञ, and forms with it ञ (r. 27): whether therefore ञ be derived from the change of the palatal to a guttural, as in तञ्, making तग्, and before a hard consonant तक्, or from the change of the palatal to ञ, and thence to ञ, as in यञ्, making यप्, and then यक्, the formation with terminations beginning with स will be the same, as in the second future we have with स्यामि &c. तस्यामि, यस्यामि, and the like.

f. A final ञ or ञ may also be changed to ञ before any consonants except a nasal or a semivowel; as, प्रञ्, 'to ask,' with ता makes प्रहा; लिञ् 'to be small,' लेहा; and with स्यति, प्रक्षति, लेक्षति.

g. A final द् or ष may be optionally changed to र् (ह) before the स् of the second person sing. of the first præterite in the Parasmai-pada, when विद्, 'to know,' would become अवेर्स्; but स् as the final of a conjunct must be rejected (r. 35), leaving अवेर्; and as र् final is changed to Visarga, the form is अवेः; otherwise, the radical final being merely changed to its hard consonant before स्, we have अवेह्; so before त् or द् of the third person we have अवेत् or अवेह्, becoming, by rejection of the final of the conjunct, अवेत् or अवेह्.

h. A final ञ before स् and ह् of the first præterite, and before षि of the second person imperative, and ष्य of the second person plural in all the tenses of the Atmane-pada, is changed to ट्. In the two first cases the finals of the conjunct are rejected, leaving ट् as the final; as, द्विष् 'to hate,' second and third persons first præt. अद्वेट्. In the latter the hard letter becomes the soft ड, and ष after a cerebral is changed to the cerebral ढ, whence we have द्विडि, द्विड्दे, द्विड्दुं.

i. A final ञ before any consonant except a nasal or a semivowel rejects ञ, and is inflected like a verb ending in ञ; as, वञ्, 'to speak,' makes वहे, वजे, with ते, से, &c.

j. A final स may be changed to ह् before the terminations

of the second and third persons of the first præterite, rejecting them as finals: चकास्, 'to shine,' makes अचकाः, अचकात्. Before a sibilant, स may be changed to न; as, वस, 'to dwell,' before सीन् makes अवासीन्, before स्यति, वस्यति. In the present tense of the indicative mood स may be rejected or retained before सि, से; as ज्ञास्, 'to govern,' makes ज्ञासि, ज्ञासे, or ज्ञास्सि, ज्ञास्से. After अस्, 'to be,' it is rejected, making असि only. Before धि and स्त it is rejected; as, from ज्ञास् we have ज्ञाधि, ज्ञास्त.

k. A final ह before any consonant except a nasal or a semivowel is changed either to च or ढ. It is changed to च if the verb begins with द, followed by any vowel except ऋ; if it begins with the syllable ह, or with any other consonant than द, it is changed to ढ, except in the verb बाह 'to bind,' when ह becomes व. These several consonants combine with the initials of the inflectional terminations, agreeably to the rules of Sandhi: thus च before an aspirated soft consonant becomes ग; as, दुह, 'to milk,' with ति, becoming धि by r. 190, f, as above, and changing its vowel through the च of तिच्, makes दोगिध; with यस्, दुग्धः; with ता, दोग्धा.

l. But च as a final, or before स, must be changed to the hard letter of its class, or क; before सि therefore it makes थोक्, क and स becoming eventually ख (r. 27). The स and ह of the second and third persons of the first præterite being rejected, the verb becomes अधोक् (स्), अधोक् (द्); for the initial of a word being ग, ङ, द, च, and the final being either of their aspirates or ह, the first are changed to their respective aspirates, or च, ङ, ध, भ, when the latter undergo a change, as being the finals of the inflected term, or as coming before अ or स; hence दुह makes थोक्, पुग्धे, अधोक्.

m. When ह final is changed to ढ, ति and च become (r. 190, f) धि, ध; but the dental is changed to the cerebral after a cerebral, and ध becomes ढ; when ढ is doubled, the first is rejected; लिह्, 'to lick,' becoming लेह् before डि from ति, makes therefore लेढि. Before स, ढ becomes च, and that, as

before, क; whence in the second person singular present tense we have लेखि, and in the future लेख्यति, लेख्यताः, &c. In the two persons of the singular of the first præterite, which reject their क and ह, the aspirate ङ becoming final is necessarily changed to ट, when we have अलेट् (अ), अलेट् (ह). A few verbs, as दुह् and others, substitute either व or ढ for the aspirate, as do the nouns derived from them (see Declension, r. 133).

The changes prescribed by these rules will be rendered more familiar by their application, at the risk of some repetition, to the inflexions of different verbs in the paradigms that will be given under the several conjugations.

Formation of the Tenses.

192. Present tense. The changes of the terminations have been pointed out in the preceding rules: the subjoined scheme gives them as they are so modified.

Parasmai-pada.			Ātmane-pada.		
1. मि	वः	मः	इ or ए	बहे	महे
2. सि	वः	व	से	इये or जाये	झे
3. ति	तः	ति-अति or अति	ते	इते or जाते	जे-अजे or अजे

The changes of the base are either conjugational, or result from the influence of general or special rules already noticed: they will be specified in their places.

193. First præterite. The modified inflectional terminations are,

अन् or न्	व	म	इ	बहि	महि
:	तं	त	याः	इयां or जायां	झं
इ	तां	न्-अन् or उन्	त	इतां or जातां	ज-अज or अज

Besides the special changes to which the base is subject in this tense, there is one modification which is universal, the prefixing of the temporal augment अ to a verb beginning with a consonant; thus अङ् makes अङ्गत् 'he went;' and आ to one beginning with a vowel: in prefixing the augment अ to a verb

beginning with a consonant, no change takes place, but for **जा** and the radical vowel the Vṛiddhi equivalent of the latter is substituted; as, **जद्** 'to go,' **जाटन्** 'he went;' **ईह्** 'to wish,' **रेहन्** 'he wished.' If the verb be a compound with a preposition, the augment is inserted between the preposition and the simple verb: thus from **भाद्**, 'to speak,' comes **प्रतिभाद्** 'to speak again,' 'to reply;' first præterite, **प्रत्यभात्** 'he replied.'

194. Second præterite. The terminations as modified are,

अ	य	न	र	बहि	महि
य	अयुः	अ	से	आये	मे
अ	अतुः	उः	र	आते	इरे

After verbs in **जा**, or diphthongs converted to **जा**, **औ** is substituted for **अ** in the first and third persons singular.

The changes of the base are more numerous, and the most important may be conveniently noticed here. One of these, which may be regarded as universal, although subject to a few exceptions, is the reduplication of the root; in effecting which, certain substitutions for the radical letters sometimes take place.

a. If the verb commences with the vowel **अ**, the repeated vowel is **आ**, which combines with the radical **अ**; as, **अद्** 'to eat,' **आद्** 'he ate.' But if the verb contain a double consonant, **न** is inserted after the reduplication, and before the radical vowel; as, **अर्च** 'to worship,' **आनर्च** 'he worshipped.' It is also inserted before **अश्** 'to spread;' as, **आनश्** 'he spread;' but not before **अश्** 'to eat;' as, **आश्** 'he ate.'

b. If the verb begins with **इ** or **उ**, convertible to the Guṇa or Vṛiddhi elements, as before the terminations of the singular number, by virtue of their indicatory letters, the syllables of reduplication are **इप्** and **उप्**; thus **इ**, 'to go,' becomes **इयि**; and the radical **इ** becoming **ऐ** before **अप्**, forms with the **अ** of the termination **आय**, or altogether **इयाय**; before the **य** of **अप्** the radical **इ** takes only Guṇa, making **इयेच**. The root **उत्**, 'to wither,' takes Guṇa before **अप्**, making, when repeated, **उचोत्**; before the other terminations of the same tense, not requiring a

change of the radical vowel, the reduplication of the initial produces a long vowel; as, ईयतुः, ऊयतुः.

c. An initial च substitutes जा; as, च 'to go,' जा 'he went;' followed by a consonant it inserts न; as, चङ्, 'to be straight,' makes जानृजे 'it was straight.'

d. A verb beginning with a single consonant, not a guttural nor an aspirate, is simply reiterated; as, रद् 'to sound,' ररद्; वच् 'to cook,' वपाच.

e. A guttural consonant is changed to the corresponding palatal, or क ख to च, and ग घ to ज; as, कृ 'to make,' चकार; खन् 'to dig,' चखान; ग्रह् 'to take,' जग्राह; वच् 'to eat,' जचास. ज is also substituted for ह; as, हृ 'to take,' जहार. In some cases the reduplication of an initial semivowel is the corresponding vowel; as, यच् 'to sacrifice,' इयाज; and वच् 'to speak,' उवाच.

f. The unaspirated is substituted for an aspirated consonant; as, भन् 'to whirl,' बभान.

g. When the initial is a double consonant, the first only is reduplicated; as, क्षि 'to serve,' क्षिषाय; क्षिप् 'to throw,' क्षिषेय. If the compound be a sibilant and a hard consonant, the latter is reduplicated; as, हु 'to praise,' हुहाच; स्था 'to stay or stand,' तस्थौ. If the consonant is soft, the sibilant is repeated; as, स्मृ 'to remember,' तस्मार. If a sibilant and hard consonant followed by य occur, the medial is repeated; as, व्युच् 'to ooze,' चुञ्चोत.

h. ज is the reduplicate of a medial or final च, जा, च्, च्, and of a final र, रे, जो; as, कृ 'to make,' चकार; भा 'to shine,' बभौ; गे 'to sing,' जगौ; also for the ज of भू 'to be,' बभूव.

i. Any other short vowel, medial or final, is repeated; as, मुह् 'to be pleased,' मुमुदे. A long vowel is made short; as, झीक् 'to sprinkle,' झिझीके. For a medial diphthong the analogous short vowel is repeated; as, पेल् 'to go,' पिपेल; लोक् 'to see,' लुलोक.

k. Verbs which begin and end with a simple consonant, having a medial ज, and of which the first consonant is unal-

tered in the repetition (see cl. *d*), do not double the verb before the terminations of this tense beginning with a vowel, whether it be the vowel of the termination itself, or the inserted augment इ, to be presently noticed. Such verbs change the radical अ to ए; thus च्च makes, dual and plural in the third person, चेचतुः, चेचुः; and in the first, चेचिच, चेचिम; and in the second singular, before च्च, optionally चेचिच (r. 195, *g*).

195. Of those changes which affect the primitive or unduplicated syllable of the inflective base, some are special, and will be hereafter noticed: the most general are the following, and concern chiefly the vowels.

a. The terminations of the first and third persons singular having an indicative च्च require, as observed above (r. 189 *b*), the substitution of the Vṛiddhi letter for final vowels and a medial अ; as, जी 'to guide,' third pers. sing. गिनाय; दु 'to run,' दुद्राव (इ and उ becoming severally ऐ and औ, changeable before a vowel to जाय् and जाय्; see r. 5); गम 'to go,' गगान. The termination of the first person singular is sometimes considered to be optionally अ, and the person has therefore two forms, गगन or गगान.

b. An initial short vowel, and a medial, except अ, takes the Guṇa substitute before खप्; as, इप्, 'to wish,' makes इयेव; बुप् 'to know,' बुबोध. A vowel long either by nature or position, when initial, requires a different form of inflexion, as will be presently explained: when medial, it is unaltered; as, जीप् 'to live,' गिजीव; शिप् 'to learn,' शिशिष.

c. The second person, चप्, requires the Guṇa change of any final vowel, and of a short medial vowel; as, जि 'to conquer,' गिगेच; द्विप् 'to hate,' दिद्वेह. The same if इ is inserted; as, विगमिच, दिद्वेमिच; see cl. *g*.

d. Before the dual and plural terminations of this tense in the Parasmai-pada, and all those of the Ātmane-pada, that is, in all the persons not having an indicative च्च or च्, the radical vowel, if initial or medial, is unaltered; as, उप् 'to burn,' उवतुः (उ becoming अ by virtue of the reduplication only,

as above, r. 194, b); द्विष् 'to hate,' दिष्टिष्यतुः, दिष्टिष्ये. A final vowel is unaltered before the consonants; as, कृ 'to do,' चकृ, चकृत; and is changed before the vowels only according to the rules of Sandhi, चक्रतुः, चक्रे. A final जा is rejected before a vowel; as, दा 'to give,' ददतुः, ददे; and roots ending in diphthongs change them, with few exceptions, to जा, and are similarly inflected. इ and ई final undergo the changes of Sandhi, or are changed to य् before the terminations which begin with vowels, or which are preceded by the augment इ, as चि, 'to gather,' makes चिष्यतुः, चिष्यिष्य; except when the root consists of a single vowel, or when इ is preceded by a conjunct consonant, in which cases इय् is substituted; as, इ 'to go,' ईयतुः; जि 'to serve,' जिज्ञिष्यतुः. A final उ or ऋ substitutes उव्, as दृ 'to run,' दृदुष्यतुः, except भू, which substitutes ऊव्, बभूष्यतुः. A final च् substitutes the Guṇa चर्, and so does च् when preceded by a double consonant; as, स्मृ 'to remember,' स्मरचर्, स्मरहः. There are some anomalies in regard to the changes of the radical vowels; but these will be pointed out as they occur.

e. Initial semivowels are sometimes changed to their corresponding vowels, and the verb is inflected as if commencing with them; as, वच् 'to speak,' उवाच, उवाचतुः, उवाचुः.

f. Some verbs having ज between two consonants, of which the latter is a nasal, reject the vowel before all the terminations except those of the singular in the Parasmai-pada; as, जन् 'to be born,' जज्ञान, जज्ञतुः, जज्ञे; गन् 'to go,' गगमतुः, &c.

g. Before चप् and the other affixes of the second präterite beginning with consonants, as च, न, बहे, नहे, जे, ज्ये, all roots, except कृ 'to do,' कृ 'to go,' भृ 'to nourish,' वृ 'to surround,' दृ 'to run,' श्रु 'to hear,' श्रु 'to drop,' स्तु 'to praise,' insert इ; as, पच makes पेषिच, पेषिच, पेषिन, पेषिचे, पेषिज्ये, पेषिचहे, पेषिमहे; but कृ, चकर्व; दृ, दृदोच, &c. Before चप्, roots ending in vowels optionally insert the augment, as चि makes चिचेच or चिचयिच; and roots ending and beginning with consonants having a medial ज, and not inserting इ in the other tenses to which it is

usually applicable, may take it before चप्, as वेचिच or चपचप. The च of ज्ञे may be changed to ङ after the augment इ, as वेचिङ्गे or वेचिङ्गे.

196. Besides the formation of the second præterite upon the principle of reduplication, there is another form of it, which may be regarded as a compound præterite tense, the radical verb being combined with the inflexions of the auxiliary verbs जस 'to be,' भू 'to be,' and कृ 'to make.' The syllable जान् is interposed between the radical verb and the auxiliary inflexion: thus इष, 'to increase,' becomes in this tense,

इषामास	इषामासिच	इषामासिम
इषामासिच	इषामासयुः	इषामास
इषामास	इषामासतुः	इषामासुः
इषांचभूच	इषांचभूचिच	इषांचभूचिम
इषांचभूचिच	इषांचभूचयुः	इषांचभूच
इषांचभूच	इषांचभूचतुः	इषांचभूचुः
इषाचकृते	इषाचकृचहे	इषाचकृचमे
इषाचकृचमे	इषाचकृचते	इषाचकृचिमे
इषाचकृते	इषाचकृचते	इषाचकृचिमे

a. Verbs of which the initial is any vowel except ज or ञा, and which is long either by nature or position before two consonants (except गच्छ 'to go,' and ञच्छ 'to cover'), also the roots गच्छ 'to go,' जास् 'to sit,' and दस् 'to hurt'—verbs of more than one syllable—all verbs of the tenth conjugation—and all derivative verbs, as causals, frequentatives, desideratives, and nominals—take the compound form of the second præterite.

b. In inflexion, भू and जस always follow the Parasmai-pada; कृ takes either Pada, according to the voice of the primary verb.

c. कास् and कास् 'to shine,' दरिद्रा 'to be poor,' विद् 'to know,' जागृ 'to be awake,' and उद् 'to burn,' may be conjugated either in the reduplicate or compound præterite.

197. Third præterite or indefinite past. The inflexions of

this tense are so various, that it has been termed by Professor Bopp the "præteritum multiforme;" and Dr. Wilkins has specified eleven modes in which they are formed. In these latter, however, he comprises not merely changes of termination, but modifications of the base, and those affecting the terminations by the insertion of certain augments.

a. The alterations of the terminations are not many, but the terminations themselves are referrible to two classes. They are, 1. the terminations of the tense, as specified in the scheme, p. 116; or they are, 2. those of the first præterite, as found in the same place.

b. The changes of the first class are confined to the elision of the स् combined with त् or च (r. 190. g). The only change of the second class is the optional substitution of उत् for चन्, the termination of the third person plural.

c. But besides these forms, of which the first class may be regarded as regular, the tense is in different verbs inflected with various modifications of both classes, arising from prefixing certain augments to these terminations. To the terminations of the first class इ may be prefixed, either singly or with स, as सि; to those of the second class, in like manner, च is prefixed, either singly or with the sibilant, as स.

d. When इ is prefixed alone to the terminations of the first class, the स of सीस् and सीत् of the second and third persons singular of the Parasmai-pada is rejected. In the other persons the dental sibilant is changed, of course, to the cerebral after इ (rule 29). We have then,

Parasmai-pada.			Ātmane-pada.		
इयं	इष्य	इय	इषि	इष्यहि	इष्यहि
ईः	इहं	इह	इहाः	इवापां	इयं or इदं
ईन्	इहान्	इधुः	इह	इवातां	इयत

In the Parasmai-pada only, स् may be prefixed to these terminations, making सिचम्, सिष्य, सिष्य; सीः, सिंह, सिंह; सीन्, सिहान्, सिधुः.

e. The inflexions of the third præterite becoming those of

the first, the tense preserves an analogy throughout, and instead of inserting the augment इ, which cannot belong to the first præterite, inserts अ, which does belong to it in the first, fourth, sixth, and tenth conjugations. The terminations of the tense then become,

Parasmai-pada.			Ātmane-pada.		
अं	आव	आम	ए	आवहि	आवहि
अः	आतं	आत	अथाः	एषां	अथं
अन्	आतां	अन् or उः	अत	एतां	अत or अत

Here, agreeably to rules already specified, अ has become आ before व and न; the initial of अन्, अन्, अत has been rejected after the vowel augment; अ is dropped before उः; and the आ of आतां and आषां, having been changed to इ, form ए with the augment अ; so does the इ of the first person singular.

f. Sometimes, but rarely, and only after a verb ending in a vowel, the augment अ is rejected in the Parasmai-pada, when the terminations of the first præterite are attached directly to the base. It is more usual, however, to prefix अ् to them in both voices; making therefore,

Parasmai-pada.			Ātmane-pada.		
अन्	आव	आम	मि	अहि	अहि
अः	आतं	आत	अथाः	आषां	अथं
अन्	आतां	अुः	अत	आतां	अत

Or, in order to have a convenient view of the whole at once, we may exhibit the scheme of the terminations together, both primitive and modified.

First class.

1. Terminations of the third præterite, according to the regular scheme.

Parasmai-pada.			Ātmane-pada.		
Pers. Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. अन्	अ	अ	सि	अहि	अहि
2. सीः	सं (नं)	स (न)	अथाः (थाः)	आषां	अं
3. सीन्	सां (तां)	सुः	अ (न)	आतां	अत

2. Terminations of the scheme with इ prefixed, and the स् of the second and third pers. sing. Parasmai-pada omitted.

1. इषन्	इष्य	इष्य	इषि	इष्यहि	इष्यहि
2. ईः	ईर्	इह	इहाः	इषायां	इष्यं
3. ईत्	इहां	इषुः	इह	इषातां	इषत

3. The same with स् prefixed: Parasmai-pada only.

1. सिषन्	सिष्य	सिष्य
2. सीः	सिर्	सिह
3. सीत्	सिहां	सिषुः

Second class.

1. Terminations of the first præterite, omitting the indicative letters: Parasmai-pada only.

1. जन्	ज	ज
2. ज् (:)	जं	ज
3. ज्	जां	जन् or जः

2. The same, and those of the Ātmane-pada, with ज prefixed, according to the usual forms.

1. जन्	जाय	जाम	ज	जायहि	जामहि
2. जः	जातं	जत	जयाः	जायां	जय्यं
3. जत्	जातां	जन् or जः	जत	जातां	जन् or जत

3. The same terminations with स् prefixed, without the Guṇa changes of the Ātmane-pada.

1. सन्	साय	साम	सि	सहि	सहि
2. सः	सतं	सत	सयाः	सायां	सय्यं
3. सत्	सातां	सुः	सत	सातां	सन्

g. Modifications of the base. These are for the greater part of a special description, and will best be adverted to under each particular case. A few of the most general ones may be here inserted.

h. The indefinite præterite prefixes the temporal augment, whether it retains its own terminations, or adopts those of the first præterite; as, या 'to go,' जयासीत्; भू 'to be,' अभूत्.

Combined with a vowel, the Vṛiddhi substitute is taken; as, ईष् 'to see,' रेक्षिष्. In a few verbs, which take the terminations of the first präterite, the root is also doubled; as, शि 'to serve,' अक्षिशियत्.

i. Before the terminations of the first class, or those which are its own, verbs having simple final vowels commonly substitute for them the Vṛiddhi element in the Parasmai-pada, and the Guṇa in the Ātmane-pada; as, ली 'to take,' अनेवीत्, अनेह; घृ 'to shake,' अघावीत्, अघोह; कृ 'to make,' अकावीत्. A short vowel is however sometimes unchanged before स्त, when (r. 190. g) the sibilant is dropped; as, कृ, third pers. sing. Ātmane-pada, अकृत्. A final अ is unchanged in the Ātmane-pada when the augment इ is not inserted. Verbs ending in diphthongs commonly change this to जा; as, वो, 'to destroy,' makes अवासीत् or अवात्.

Of roots ending in consonants, those which take the augment इ, either with or without the sibilant, and have a medial अ, optionally substitute the Vṛiddhi जा in the Parasmai-pada; but not if they end in न, य, ह, or a double consonant, or are distinguished by an Anubandha ह; nor do the roots अज् and अक्ष् admit of the alternative; as, पठ्, 'to read,' makes अषाठीत् or अषठीत्; but भ्रम् 'to wander,' अभनीत्; यन् 'to restrain,' अयंसीत्. If they end with र् or ल्, the vowel is invariably long; as, अर् or अल् 'to go,' अषादीत्, अषालीत्. So it is in वद् 'to speak,' and गम् 'to go,' अषादीत्, अषाजीत्. In the Ātmane-pada the change does not take place; as, त्वर् 'to hasten,' अत्तरिह.

j. Any other medial short vowel substitutes the Guṇa element in both voices, except in certain verbs. If the final is a double consonant, no change takes place, nor is a long vowel changed; as, विद् 'to know,' अवेदीत्; पुष्प् 'to flower,' अपुष्पीत्; दीप् 'to shine,' अदीपिह.

k. Of those which do not take the augment इ, and which are marked in lists of roots by the Anubandha औ, the medial vowel substitutes the Vṛiddhi element in the Parasmai-pada, before the proper inflexions of the tense; as, यम् 'to worship,'

अयाचीत्; but not in the *Ātmane-pada*; as, मुक् 'to liberate,' अमुक्त; स of स्त being rejected (r. 190. g), and च becoming क before ङ (r. 191. c).

l. Before the terminations of the first präterite—and before which, it should be remembered, the augment इ cannot be inserted—verbs ending in vowels undergo the Guṇa change when the affix begins with च; as, वृ, 'to go,' makes चसरत्; when the augment च is not inserted, they are unchanged; as, दा 'to give,' चदात्; and final diphthongs are changed to चा; so that वे, 'to drink,' makes चवात्. Medial short vowels are unchanged. The verbs that insert the sibilant before the terminations of the first präterite in the sense of the third, are those which end in झ, ञ, or ह, having any other penultimate than च or चा. There are a few exceptions. The final sibilant or aspirate is changed to क before स (r. 191. e. k. l), making the compound च; as, दिष् 'to shew,' चदिषत्; कृष् 'to be thin,' चकृषत्. Verbs of the fourth conjugation of the class पुवादि are inflected with the terminations of the first präterite in the *Parasmai-pada* with the augment च, when the radical vowel is unaltered; as, पुष् 'to nourish,' चपुषत्. So are verbs of the class चुतादि of the first conjugation, चचुतत्; and verbs distinguished by an Anubandha ऋ; as, झृक् 'to be able,' चञ्जकत्. In the *Ātmane-pada* some of these verbs may be inflected with the terminations of the third präterite, prefixing इ, and may take the usual changes; as, शुत् 'to shine,' makes चजोतिरत्.

m. Verbs which have an Anubandha इत् are conjugated in the indefinite präterite with both classes of terminations; as, (चिदिर्) चिद्, 'to cut,' makes either चक्षेत्सीत् or चक्षिदत्.

n. Verbs having an Anubandha औ do not insert इ before the terminations of the third präterite; as, (रुषौ) रुष् 'to obstruct,' चरोत्सीत्, चरोडां, चरोत्सुः; or *Ātmane-pada*, चरुड, चरुत्सतां, चरुत्सत्.

o. Verbs with an Anubandha ऊ optionally insert इ; as, (विष्) विष् 'to be perfect,' चसेत्सीत्, चसेडां, चसेत्सुः; or चसेषीत्, चसेषिडां, चसेषिषुः.

p. All the verbs of the eighth conjugation, except कृ 'to do,' besides taking इ, and being inflected on the principle of cl. *d*, may dispense with the इ in the *Ātmane-pada*, before the terminations of the second and third persons singular; before which also they drop their own finals; as, तन् 'to stretch,' जतत, जतथा: (the त् of त्त and स्थात् being rejected by cl. *b*.)

q. All verbs of the tenth conjugation, and causal verbs, are inflected with the terminations of the first präterite, with the augment च. The root is doubled before them, according to rules to be given when treating of the causal präterite; thus चुर, 'to steal,' makes चचूरुचुरत्.

Of the augment इ.

198. The insertion of this augment is not restricted to the cases in which it has already been pointed out in the second and third präterites, but is extended to the terminations beginning with consonants in the other tenses which are not comprised within those that take the conjugational distinctions, except the benedictive of the *Parasmai-pada*. The objects of the insertion and exception may be easily understood. In the former case it is intended to supply the place of the conjugational vowel; in the latter, the initial of the termination is the semivowel य, which may be united with a preceding consonant, and does not need the interposition of a vowel.

a. The augment इ does not form a long vowel with a preceding इ, nor does it ever take the *Guna* substitute: गी, 'to guide,' becoming गिनी in the second präterite, makes, with इ prefixed to च, य, निमिष, निमिष.

b. Although, however enjoined in most cases, there are many exceptions to the insertion of this augment. In the two futures, the conditional, and the benedictive *Ātmane-pada*, as in the third präterite, इ is not inserted after verbs distinguished by an indicative जी; रभ-जी 'to begin,' रभा 'he will begin:' and it is optionally inserted in verbs having an indicative छ; as, विधू, 'to be accomplished,' makes in the first

future सेना or सेना। In the tenses now named, however, a more general prohibition to the insertion of इ, and which is not applicable to the präterites, is when the vowel of a verb has the grave accent. These verbs are specified as follows.

c. Monosyllabic verbs ending in vowels: except those ending in अ and ए, and except also झु 'to sneeze,' झु 'to whet,' डी 'to fly,' गु 'to praise,' यु (2d conj.) 'to join,' रु 'to weep,' वृ 'to enclose,' झी 'to sleep,' सि 'to serve,' सि 'to increase,' झु 'to drop;' which verbs admit इ. Verbs ending in ए also insert इ before the terminations of the indefinite future.

d. The following verbs ending in consonants do not insert this prefix.

खद to eat.	निख to shine.
खाप to obtain.	दंख to bite.
कृष to attract. (1. 6.)	दह to burn.
क्रुष to be angry.	दिख to shew.
क्रुष to cry aloud.	दिह to smear.
धिय to throw.	दुष to do wrong.
मुद to pound.	दुह to milk. (2.)
मुष to be hungry.	हृष to be proud.
खिद to be distressed.	हृष to see.
गन to go.	हिष to hate.
खस to eat.	खच to cook.
खिद to cut.	खद to go.
कुप to touch.	पिष to grind.
खन to bow.	पुष to cherish. (4.)
खह to tie.	प्रख to ask.
खिन to cleanse.	बध to bind.
मुद to send.	बन्ध to bind.
तप to inflame. (1. 4. 10.)	भन to serve.
तिष to drop.	भन to break.
तुद to torment.	भिद to break.
तुष to be satisfied.	भुन to enjoy.
तृष to be satisfied. (4.)	भस्न to fry.
तन to abandon.	भन to think.

मल्ल to merge.	वस to dwell. (1.)
मिह to urine.	वह to bear.
मुच to be free.	विच to differ.
मृश to perceive.	विज to differ.
यज to sacrifice.	विद to know. (4. 6. 7.)
यभ to copulate.	विज्ञ to enter.
यम to stop.	विध to pervade. (1. 3. 9.)
युज to join.	व्यध to pierce.
युध to fight.	शक to be able. (5.)
रज्ज to colour.	श्र्द to wither.
रभ to begin.	श्र्प to vow.
रभ to sport.	श्र्भ to hurt, to distinguish. (1. 7.)
राध to accomplish.	शुध to be pure. (4.)
रिच to purge.	शुध to dry.
रिज्ञ to hurt.	स्निध to embrace. (4.)
रुज to be sick.	वज्ज to embrace.
रुध to obstruct.	वद to wither.
रुज्ञ to hurt.	विच to sprinkle.
रुह to ascend.	विध to accomplish.
लभ to acquire.	व्यज्ज to embrace.
लिप to smear.	व्यप to sleep.
लिज्ञ to lessen.	साध to accomplish.
लिह to lick.	मृज to abandon.
लुप to disturb.	मृप to creep.
वच to speak.	स्कन्द to go.
वष to sow.	स्पर्श to touch.

The figures mark the conjugations in which the verbs are inflected without इ; in any others they may insert it. The same verb sometimes belongs to more than one conjugation, either with the same or with a different sense.

199. First future. The terminations of this tense undergo no other change than the substitution of Visarga for स, as नासः, नास्वः, and the change of न् to च after an aspirated soft consonant (r. 190, f). The changes of the base are few and

simple. The final vowels इ, ई, उ, ऊ, ए, ओ, substitute the Guṇa elements, ए, ओ, अ, whether the augment इ be inserted or not; as, जि 'to conquer,' जेता 'he will conquer;' if inserted, the first two are changed by the rules of Sandhi to अए, अओ; as, श्नी 'to sleep,' श्नीयता 'he will sleep;' रु 'to cry,' रयिता. A final ए and ऐ are changed to आ, and this vowel, as well as ओ, undergoes no change; as, दा 'to give,' दाता 'he will give;' पे 'to drink,' पाता; शो 'to sharpen,' शोता. The medial vowels इ, उ, ए, if followed by a single consonant, also substitute the Guṇa letters; as, बिष् 'to sprinkle,' सेक्ता; झुष् 'to be sad,' शोषिता; but ए is sometimes changed to ए, as दृष् 'to see,' दृष्टा; long vowels are unchanged, as जीष् 'to live,' जीविता. The final consonants when not separated by the augment इ from the dental त, which is the initial of all the terminations of this tense, combine with it, according to rules already given: thus पत् makes पक्ता; गत्, गक्ता; रुत्, रोक्ता.

200. Indefinite future. The terminations of this tense differ from those of the present only by prefixing स्य; like them, they reject च, and substitute Visarga for a final ण; as, स्यामि, स्याचः, स्यामः, &c. After any vowel, except अ or आ, the ण becomes च; and after a consonant it takes such form as the rules of combination require.

a. The changes of the base are not numerous. A final vowel short or long, or a medial short vowel, the latter not being long by position, substitutes the Guṇa element, which before इ is changed to the form which the laws of combination require. Final consonants are also modified according to the same rules, and to others given above. A final palatal is changed before ण to the hard guttural क, and the compound क् is formed; as, पक् 'to cook,' पक्स्यति; शिजि 'to wash,' निष्यति. After a final cerebral sibilant the same change takes place; as, दृष् for दृश्, 'to see,' makes दृक्ष्यति; and a similar combination takes place after a final ह (r. 191, k): when the final is so changed, the initial is changed to its aspirate (r. 191, l); so दह, 'to burn,' makes धक्ष्यति; दुह 'to milk,' बोक्ष्यति.

201. Imperative. The terminations in the four conjugations ending in च are,

आनि	आव	आम	रे	आवहे	आमहे
—	तं	त	स्व	इषां	अं
तु	तां	तु	तां	इतां	तां

In the other conjugations the terminations of the second sing. Parasmai-pada are हि or धि, and in the third plural अन्तु or अन्तु. In the Ātmane-pada they are आयां, आतां in the second and third persons dual, and अनां or अतां in the third plural. तात् is substituted for the second and third persons sing. in a benedictive sense; as, भवतात् 'may thou' or 'may he be.'

a. The changes of the base are conjugational, and analogous to those of the present.

202. Potential. The terminations may be those of the regular scheme, substituting Visarga for the final स; or they may be thus modified in the four conjugations ending in च in the Parasmai-pada: 1. इयं, इव, इम; 2. इः, इतं, इत; 3. इत्, इतां, इयुः. These with the च of the base make the initial इ; as, भवेयन्, भवेः, भवेत्. The ई of the Ātmane-pada likewise forms इ with च; as, इधेत्, इधेयातां. After the other conjugations the terminations of the scheme are unchanged; as, अज्ञात्, जुहुयात्, आसीत्, आसीयातां, &c.

a. The changes of the base are conjugational.

203. Benedictive mood. The terminations are not liable to any other change than that of स final to Visarga: इ may be inserted before those of the Ātmane-pada, when स becomes य.

a. The following are the principal changes to which the inflective base is subject in the Parasmai-pada, and when इ is not inserted in the Ātmane-pada.

b. Of verbs ending in vowels, most of those which terminate in चा, either as a primitive or as derived from इ or रे, substitute इ in the Parasmai-pada; they are unchanged in the Ātmane-pada; as, दा 'to give,' देयात्, दासीइ. Some change

it optionally before य; as, गे 'to sing,' गायत् or गेयात्. Those in which जा is preceded by a conjunct consonant, except हा 'to stay,' do not change the जा; as, ध्वा 'to blow,' ध्वायात्. Those ending in इ or ई substitute ई in the Parasmai-pada, and the Guṇa letter ए in the Ātmane-pada; as, ली 'to take,' लीयात्, लेवीष्ट. Those ending in उ and ऊ substitute ऊ and औ; as, श्रु 'to hear,' श्रूयात्; स्तु 'to praise,' स्तूयात्, स्तोषीष्ट. च् short substitutes रि, and च् long ईर्, in the Parasmai-pada; as, कृ 'to make,' क्रियात्; तृ 'to cross,' तीर्य्यात्. Verbs ending in च्, and beginning with a compound consonant, substitute the Guṇa चर् for their final; as, स्फृ 'to spread,' स्फुर्यात्. In the Ātmane-pada the vowel is unchanged; as, कृ 'to make,' कृवीष्ट. A final औ is unchanged; as, शो 'to wither,' शोयात्.

c. Verbs ending in consonants change their finals according to the rules of Sandhi, or others of an analogous application, only before the sibilants of the Ātmane-pada; nor do their preceding vowels undergo any alteration; as, छिद् 'to cut,' छिद्यात्, छिस्तीष्ट; पक् 'to cook,' पच्यात्, पक्षीष्ट. If the final be a compound, of which a nasal is the first member, it is rejected in the Parasmai-pada, as दंस् 'to bite,' दश्यात्; not in the Ātmane-pada, as स्तब्स् 'to embrace,' स्तब्धीष्ट; nor does this apply to roots inserting a nasal in consequence of an Anubhandha इ; as, नदि 'to rejoice,' नन्द्यात्.

d. Some verbs containing semivowels change them to their corresponding vowels in the Parasmai-pada; as, प्रच्छ 'to ask,' पृच्छ्यात्; पक् 'to speak,' उच्यात्; वप् 'to sow,' उष्यात्; यक् 'to worship,' इष्यात्; बह् 'to bear,' उह्यात्; बस् 'to dwell,' उष्यात्; वश् 'to subdue,' उश्यात्. There are a few verbs containing the semivowel च्, and ending in ए, which admit of a similar modification, and reject the diphthong; as, वे 'to weave,' उष्यात्; ये 'to conceal,' वीयात्; and ज्ञे 'to call,' हूयात्.

e. When इ is prefixed to the terminations of this tense in the Ātmane-pada, the changes of the base are analogous to those of the other tenses before the same augment.

204. Conditional mood. The terminations follow the analogy of those of the indefinite future (see p. 117).

a. The base prefixes the temporal augment, with the same modifications that occur in the first and third præterites: in all other respects it is analogous to the inflective base of the indefinite future; as, ind. fut. भविष्यति 'will be,' cond. अभविष्यत्; अहस्यति 'will eat,' cond. आहस्यत्.

SECTION VI.

Formation of the Verb.

205. From this general view of the formation of the tenses, we may now proceed to trace an entire verb through all its inflexions in the two active voices and in the passive voice. In following the example of Mr. Colebrooke, and offering भू, 'to be,' as an example, we select a verb of general usefulness, and frequent recurrence. भू is a verb of the first conjugation: it is properly confined to the Parasmai-pada, and in its character of a substantive verb cannot well admit of any other. With prepositions, however, it takes a transitive sense, and may then be both active and passive; as, अनुभवते 'he perceives;' अनुभूयते 'it is perceived.' We may, however, lay aside the preposition for the present, that the purpose for which the verb is exhibited, that of supplying a model of extensive application, may not be embarrassed by unnecessary complexity.

206. भू as a verb of the first conjugation changes its vowel to ओ before the sign of the conjugation ऋ. It changes it to औ also before the augment इ, which it admits: and before ऋ and इ, औ becomes औ. The inflective base with the augments is therefore भव and भवि. In the second præterite व् is added to the radical vowel, and the verb being repeated, the base is बभूव्. In the third præterite in the Parasmai-pada the verb takes the terminations of the first præterite, without any antecedent vowel: in the Atmane-pada the tense retains its own proper terminations with the augment इ.

भू 'to be.'

Indicative mood.

Present tense, 'I am,' &c.

Parasmai-pada.			Ātmane-pada.		
भवामि	भावः	भवानः	भवे	भावहे	भवामहे
भवसि	भवथः	भवथ	भवसे	भवेथे	भवध्वे
भवति	भवतः	भवन्ति	भवते	भवेते	भवन्ते

First præterite or imperfect, 'I was,' &c.

अभवम्	अभावः	अभवाम	अभवे	अभावहे	अभवामहे
अभवः	अभवतः	अभवत	अभवथाः	अभवेथां	अभवध्वं
अभवत्	अभवतां	अभवन्	अभवत	अभवेतां	अभवन्त

Second præterite or perfect, 'I was or have been,' &c.

बभूव	बभूविष	बभूविम	बभूवे	बभूविषहे	बभूविमहे
बभूविष	बभूवथुः	बभूव	बभूविषे	बभूवाथे	बभूविध्वे (द्वे)
बभूव	बभूवतुः	बभूवुः	बभूवे	बभूवाते	बभूविरे

Third præt., indefinite, or aorist past, 'I was or had been,' &c.

अभूवम्	अभूव	अभूम	अभविषि	अभविष्यहि	अभविष्यहि
अभूः	अभूतः	अभूत	अभविष्ठाः	अभविष्ठायां	अभविध्वं (द्वं)
अभूत्	अभूतां	अभूवन्	अभविष्ट	अभविष्ठातां	अभविषत

First or definite future, 'I will be,' &c.

भवितास्मि	भवितास्वः	भवितास्मः	भविताहे	भवितास्वहे	भवितास्महे
भवितासि	भवितास्यः	भवितास्य	भवितासे	भवितासाथे	भविताध्वे
भविता	भवितातौ	भवितात्	भविता	भवितातौ	भवितात्

Second or indefinite future, 'I will or shall be,' &c.

भविष्यामि	भविष्यावः	भविष्यामः	भविष्ये	भविष्यावहे	भविष्यामहे
भविष्यसि	भविष्यथः	भविष्यथ	भविष्यसे	भविष्येथे	भविष्यध्वे
भविष्यति	भविष्यतः	भविष्यन्ति	भविष्यते	भविष्येते	भविष्यन्ते

Imperative mood, 'May I be,' &c.

भवानि	भाव	भवाम	भवे	भावहे	भवामहे
भव	भवतः	भवत	भवस्व	भवेथां	भवध्वं
भवतु	भवतां	भवन्तु	भवतां	भवेतां	भवन्तां

Potential or subjunctive mood, 'I may be,' &c.

भवेयं	भवेय	भवेम	भवेय	भवेयहि	भवेमहि
भवे:	भवेत	भवेत	भवेया:	भवेयायां	भवेय्यं
भवेत्	भवेतां	भवेयुः	भवेत्	भवेयातां	भवेरन्

Benedictive or optative mood, 'I wish I may be,' &c.

भूयासन्	भूयास्त	भूयास्त	भविषीय	भविषीयहि	भविषीमहि
भूया:	भूयास्त	भूयास्त	भविषीया:	भविषीयायां	भविषीय्यं (दुं)
भूयात्	भूयास्तां	भूयासुः	भविषीह	भविषीयास्तां	भविषीरन्

Conditional mood, 'I shall be, if,' &c.

अभविष्यन्	अभविष्याय	अभविष्याम	अभविष्ये	अभविष्यायहि	अभविष्यामहि
अभविष्य:	अभविष्यात	अभविष्यात	अभविष्याया:	अभविष्येयां	अभविष्य्यं
अभविष्यात्	अभविष्यातां	अभविष्यान्	अभविष्यात	अभविष्येतां	अभविष्यान्

Passive voice.

207. In this voice य् is prefixed to the terminations of the conjugational tenses in the *Ātmane-pada*, as in the first conjugation, or preceded by ज्ञ. Before य् a final vowel is not susceptible of a Guṇa or Vṛiddhi change. In the non-conjugational tenses the passive follows the form of the active voice in the *Ātmane-pada*; but verbs ending in vowels may also take the Vṛiddhi change in all the tenses except the reduplicate präterite. In the third person singular of the third präterite इ is substituted for स्त; and before it the radical vowel is changed to Vṛiddhi, with exception of वृष् 'to know,' जन् 'to be born,' and वध् 'to kill,' which make ज्ञोषि 'he was known,' जज्ञनि 'he was born,' जघधि 'he was killed.'

208. Before the conjugational tenses, however, several verbs ending in vowels undergo special changes. Roots ending in आ commonly substitute ई for the final; as, दा 'to give,' दीयते; पा 'to drink,' पीयते; स्था 'to stand,' स्वीयते. या, 'to nourish,' preserves आ, as पायते. दरिद्रा, 'to be poor,' drops its final, दरिद्रते. इ and उ are severally changed to the corresponding long vowels; as, वि 'to gather,' वीयते; यु 'to join,' यूयते. A long ई is unchanged, but श्नी, 'to sleep,' forms श्नीयते. A final

ञ् generally becomes रि, as कृ, 'to make,' कियते; but if preceded by a conjunct consonant, it adopts, in exception to the general rule, गुहा, as स्मृ, 'to remember,' स्मर्यते. A final च्, with some exceptions, becomes ईर्, as र्दृ 'to tear,' दीर्यते. Diphthongs are changed to जा, and then follow the analogy of roots in जा, as सो, 'to destroy,' सीयते, &c. It is unnecessary to multiply examples, as the type of the passive voice is included in the paradigms given in the following pages. The following is the verb भू in the passive voice.

Present tense.

भूये	भूयावहे	भूयामहे
भूयसे	भूयेथे	भूयध्वे
भूयते	भूयेते	भूयन्ते

First præterite.

अभूये	अभूयावहि	अभूयामहि
अभूयथाः	अभूयेथां	अभूयध्वं
अभूयत	अभूयेतां	अभूयन्त

Second præterite.

वभूये	वभूविवहे	वभूविमहे
वभूविथे	वभूवाथे	वभूविध्वे
वभूयते	वभूवाते	वभूविन्ते

Third præterite.

अभवि- or अभविषि	अभवि- or अभविष्वहि	अभवि- or अभविष्वहि
अभवि- or अभविष्ठाः	अभवि- or अभविष्ठायां	अभवि- or अभविष्वं
अभवि	अभवि- or अभविष्ठातां	अभवि- or अभविष्वन्त

First future.

भवि- or भाविताहे	भवि- or भावितास्वहे	भवि- or भावितास्महे
भवि- or भावितासे	भवि- or भावितासाथे	भवि- or भाविताध्वे
भवि- or भाविता	भवि- or भावितातौ	भवि- or भावितातः

Second future.

भवि- or भाविष्ये	भवि- or भाविष्यावहे	भवि- or भाविष्यामहे
भवि- or भाविष्यसे	भवि- or भाविष्येथे	भवि- or भाविष्यध्वे
भवि- or भाविष्यते	भवि- or भाविष्येते	भवि- or भाविष्यन्ते

Imperative.

भूये	भूयावहे	भूयानहे
भूयस्व	भूयेषां	भूयध्वं
भूयतां	भूयेतां	भूयन्तां

Potential.

भूयेय	भूयेयहि	भूयेमहि
भूयेयाः	भूयेयाषां	भूयेध्वं
भूयेत	भूयेयातां	भूयेरन्

Benedictive.

भवि- or भाविषीय	भवि- or भाविषीमहि	भवि- or भाविषीमहि
भवि- or भाविषीडाः	भवि- or भाविषीयास्वां	भवि- or भाविषीध्वं
भवि- or भाविषीष्ट	भवि- or भाविषीयास्तां	भवि- or भाविषीरन्

Conditional.

अभवि- or अभाविष्ये	अभवि- or अभाविष्यावहि	अभवि- or अभाविष्यामहि
अभवि- or अभाविष्यथाः	अभवि- or अभाविष्येषां	अभवि- or अभाविष्यध्वं
अभवि- or अभाविष्यत	अभवि- or अभाविष्येतां	अभवि- or अभाविष्यन्त

SECTION VII.

Derivative Verbs.

209. Before proceeding to any detail of individual verbs, it is desirable that some notion should be entertained of those secondary or derivative forms of which the simple verb admits. Some of these might perhaps be more correctly designated as moods; for causality, desire, frequency, or intensity, are but different modes or conditions of the same action; and the modifications by which they are expressed are no more to be regarded as distinct verbs because they take all the tenses of the simple verb, than are the moods of the Greek verb, of which the same circumstance may be predicated. As however the derivative forms have been hitherto given separately, and as their annexation to the simple verb as moods would present to the learner a rather formidable array of verbal inflexion, the distinct explanation of them may be here also observed.

Causals.

210. All verbs admit of a modification implying causality, as causing to be, to do, &c. In the language of the original grammarians, चिच् is added to the verb; that is, the vowel इ, which is convertible to ए, and becomes जच् before a vowel; the च in the affix indicates the substitution of the Vṛiddhi element for the radical vowel; भू therefore becomes भौ, which with इ makes भाषि, or before a vowel भाष्य्.

a. The causal verb may be conjugated with the terminations of either voice; with those of the Parasmai-pada when it is strictly transitive; with the Ātmane-pada when it is reflective, or when the consequence of the action reverts to the causer or instigator. ज is inserted before the terminations in the conjugational tenses, and इ in the non-conjugational; except in the third præterite, which takes the terminations of the first præterite. The second præterite is formed with the auxiliary verbs कृ, भू, जच्.

b. Verbs ending in जा, whether primitive or derived from the change of a final diphthong to जा, insert य, ल, or प, before the causal augment; as, पा 'to drink,' पाययति 'he causes to drink;' वा 'to preserve,' वालयति 'he causes to preserve;' ज्ञा 'to know,' ज्ञाययति 'he causes to know,' 'he teaches.' In some instances the radical vowel is optionally made short; as, ज्ञा 'to sharpen' or 'kill,' ज्ञाययति or ज्ञययति 'he causes to kill;' ज्ञा 'to bathe,' जाययति or जययति 'he causes to bathe.'

c. Roots ending in इ or ई when substituting the Vṛiddhi element ऐ change the latter, of course, before the vowel of the causal form to जाय्; as, चि 'to collect,' चाययति 'he causes to collect:' but प is sometimes replaced by फ, and the vowel in both cases made optionally short; so that चि makes also चाययति, चययति, or चययति. Roots ending with ई sometimes either change the radical to the Guṇa element, or preserve it unchanged, interposing a consonant before the causal augment; as, ह्री 'to be ashamed,' ह्रेययति; प्री 'to be pleased,' प्रीययति or

धीययति. Roots ending in उ, ञ, ञ्, and ञ्, mostly change their finals to the Vṛiddhi substitutes.

d. Roots ending in consonants usually change a medial ञ to ञा; and इ, उ and ञ् to ए, ओ and ञर्. Long vowels are unchanged. There are exceptions, as in the class of roots called ञटादि or ञट् 'to endeavour,' with other verbs of the first conjugation, which do not make the vowel long, as ञट्, ञटयति. Of roots ending in ञ, some do and some do not make the vowel long; as, गन् 'to go,' गमयति; ञन् 'to wish,' ञामयति. हन्, 'to kill,' substitutes ञान; as, ञानयति 'he causes to kill.' रुह्, 'to ascend,' optionally substitutes ञ for the final; as, रोहयति or रोषयति 'he causes to ascend or grow,' 'he plants.'

e. These general rules for the modification of the base are applicable to all the tenses except the benedictive in the Parasmai-pada, and the third präterite. In the former the causal augment is rejected, although the vowel of the base undergoes the change to which it is liable in this form, as भू becomes भाञ्चात्. In the third präterite, which takes the terminations of the first, and the conjugational augment ञ before them, the root undergoes reduplication, with some peculiar modifications of the radical vowel. With very few exceptions the causal augment is rejected; as, याच्, 'to ask,' makes ञययाचत्, not ञययाचयत्. In general the radical vowel, if long, is made short; as, प्री 'to please,' ञपीप्रिञ्चात् 'he caused to please;' धू 'to shake,' ञधूधुनत् 'he caused to shake.' There are some exceptions, as in the instance of याच्; so also ज्ञाच्, 'to govern,' makes ञज्ञज्ञाचत्. Some verbs take both forms; as, भाच् 'to speak,' ञविभाचत् or ञविभवत् 'he caused to speak.'

f. In doubling the root before the third präterite of the causal, the general rules are mostly to be observed (see p. 125); but there are also some peculiarities.

g. If the verb consists of a vowel followed by a consonant, the first member of the reduplication is the entire root, with the vowel modified by prefixing the augment ञा; to this, इ is added, with the radical consonant; as, ञट् 'to go,' ञाटिटत् 'he

sent,' or 'caused to go;' इल् 'to worship,' ऐलिलल् 'he caused to worship.'

h. If the verb begin with a consonant, the reduplicated consonant will conform to preceding rules (r. 194. *d* to *g*). The reduplicate vowel will be अ, इ, or उ.

i. अ is repeated for a radical अ prosodially long; as, लम्, 'to obtain,' makes अललम् 'he caused to obtain;' and for अ when it is preceded by a double consonant; as, अद् 'to trample,' अनअद् 'he caused to trample:' for आ medial, which is preserved in the inflexion; as, शास् 'to govern,' अशाशास्; and for अ and अ in some verbs; as, वृत् 'to be,' अववर्त्त 'he caused to be;' दृ 'to tear,' अददृत् 'he caused to tear.'

j. इ, becoming ई before a single consonant followed in its inflected form by a short vowel, and remaining unchanged before a double consonant, or before a single consonant if followed in its inflected form by a long vowel, is repeated—
1. for अ or आ when not followed by a double consonant; as, पक् 'to cook,' अपीपक्; क्षा 'to shake,' अषिक्षपक्; स्था 'to stand,' अतिष्ठिपक् 'he caused to stand:' 2. for इ, ई, ए, ऐ; as, जि 'to conquer,' अजीजपक्; वेह 'to surround,' अविवेहत्: 3. for उ or ऊ preceded by अ, a labial, or a semivowel; as, कृ 'to make haste,' अजीजपक् 'he caused to make haste;' भू 'to be,' अपीभपक् 'he caused to be;' लू 'to cut,' अलीलपक्: 4. optionally for उ or ऊ preceded by the same consonants in composition with others; as, शृ 'to hear,' अशिशपक् or अशुशपक्: 5. for अ, when that does not substitute अर्; as, वृत् 'to be,' अपीवृत्, otherwise अववर्त्त; or in some cases where it does take Guha; as, कृ 'to make,' अकीकरत् 'he caused to make.'

k. उ, liable to be changed to ऊ by the same circumstances which require the alteration of इ to ई, is repeated for उ, ऊ, औ, औ; as, रुह् 'to grow,' अरुहृहृत् 'he caused to grow,' 'he raised;' ढीक् 'to seek,' अडुढीक् 'he caused to seek;' अप् 'to sleep,' असुपुपत् 'he caused to sleep.'

l. Some of the forms of this tense are apparently anomalous, although they arise out of previous rules: thus इ 'to go,' with

अधि prefixed, 'to read,' makes अध्यापिषत् or अध्याजीगपत् 'he taught' or 'caused to read;' वा 'to smell,' वाजिनिषत् or वाजिनिषत् 'he caused to smell;' हन् 'to kill,' वजीघनत्; and पा 'to drink,' वपीयत् 'he caused to drink.'

m. It is not necessary, either in the case of causal derivatives or those about to be described, to multiply examples under their several rules. In the succeeding pages paradigms will be given of many of the most useful verbs, and these will include examples of their derivative verbal inflexions.

Desideratives.

211. When the agent wishes, intends, or expects to do the action, or be in the condition, which the verb imports, सन्, technically called सन्, is added to the root. The स is rejected before the terminations of the non-conjugational tenses. The root undergoes reduplication, and is conjugated in the same voice in which the primitive is conjugated.

a. Before सन् the augment इ is very commonly prefixed. Its exclusion occurs for the most part after those roots which do not take the same augment before the non-conjugational tenses (see p. 136). This does not prevent the use of the augment before the personal terminations in those tenses in which it is enjoined in all derivative verbs. After इ the स of सन् is changed to ष.

b. The reduplication of the radical syllable follows the rules affecting consonants (r. 194, d to g). There are some peculiarities in regard to the vowels; इ being usually substituted for a radical medial or final अ, आ, इ, ई, ए, ऐ, उ, ऊ, ए, ऐ; and उ for उ, ऊ, औ. When the root begins with a vowel, the reduplication is the radical syllable itself, followed by the final consonant with इ prefixed; as, अश् 'to eat,' अश्शिष 'to wish to eat.' Very commonly, however, there is no reduplication, but the initial letter or the whole syllable is changed; as, आप 'to obtain,' ईष 'to wish to obtain;' वृष 'to increase,' ईष 'to wish

to increase,' &c. The same occurs with verbs beginning with consonants; as, दा 'to give,' दिद्, दिद्मति 'he wishes to give;' मि 'to scatter,' and मी 'to kill,' मिद्, मिद्मति 'he wishes to scatter' or 'kill;' शक् 'to be able,' शिद्, as शिद्मति 'he wishes to be able,' 'he learns;' लभ् 'to obtain,' लिप्, as लिप्मति 'he desires to obtain;' गद् 'to go,' गिद्मते 'he wishes to go;' पत् 'to fall,' पिद्मति 'he expects to fall,' &c.

c. Besides the changes to which the radical vowels are subject in the syllable of reduplication, they are occasionally subject to the same or similar changes in the radical syllable also. When इ is not prefixed to सन्, a radical short इ and उ become long; as, जि, 'to conquer,' makes जिगीषति; यु 'to join,' युयूषति. The long vowels remain for the most part unaltered; as, ज्ञा 'to know,' जिज्ञासति 'he wishes to know;' भू 'to be,' बुभूषति 'he wishes to be.' ऋ and ॠ are commonly changed to ईर; as, कृ 'to make,' चिकीर्षति 'he wishes to make;' but when preceded by a labial, the substitute is ऊर; as, मृ, 'to die,' makes मुनूषति 'he wishes to die.'

d. When इ is prefixed to सन्, a final आ may be dropped; as, दरिद्रा 'to be poor,' दरिद्रिषति; otherwise दरिद्रासति. Other final vowels may substitute the Guṇa or Vṛiddhi elements, changed before इ agreeably to the rules of Sandhi. Thus क्षि, 'to serve,' makes क्षिप्रिषति; otherwise क्षिप्रीषति. इ, 'to go,' substitutes गन्, which takes इ, and makes गिगमिषति; but not if अधि be prefixed, as अधिगिगांसते. पू, 'to purify,' substitutes इ for its radical, which becomes the Guṇa ए, and by Sandhi अय् before the augment पिपयिषति. ऊर्णु, 'to cover,' takes different forms, ऊर्णुनुषिषति, ऊर्णुनषिषति, or ऊर्णुनूषति. Those verbs in ऋ or ॠ which prefix इ to स, change the radical letter to र; as, ऋ 'to go,' ऋरिषति 'he wishes to go.' कृ 'to cross,' with इ, is किरिषति; without it, किरिषति.

e. Most roots ending with consonants prefix इ to सन्. When they do not, the finals combine with the sibilant, agreeably to the laws of Sandhi; as, पक् 'to cook,' पिपक्ष् 'to wish to cook,' पिपक्षति; पद्, which takes इ, makes पिपठिषति 'he wishes to

read.' तन् 'to spread,' and चन् 'to serve,' take both forms ; as, तितांसति or तितनिषति, सिसांसति or सिसनिषति.

f. Verbs having a medial इ, ई, उ, ऊ, when इ is prefixed to स, optionally substitute the Guṇa letter ; as, रुन् 'to please,' ह्रुषिषति or ह्रोषिषति. There are a few exceptions ; as, रुद् 'to weep,' ह्रुदिषति. When the final is च, it is changed to छ, when इ is not inserted ; so दिच्, 'to play,' makes दिदूषति, दिदिषिषति, or दिदेषिषति 'he wishes to play.' A medial च्च or च्च is usually changed to छ्छ when इ is inserted, but remains unchanged when it is not ; as, नृन्, 'to dance,' makes either निनर्षिषति or निनृषति.

g. Some verbs take the form of the desiderative, although they have the meaning only of the simple verb ; as, गुप् 'to blame,' जुगुप्सते 'he blames ;' कित् 'to cure,' चिकसति 'he cures ;' मान् 'to investigate,' मीमांसते ; and a few others.

Frequentatives.

212. When repetition or intensity of the action or condition is signified, च्च, technically called च्च, is added to the verb. The nasal ङ intimates that it is to be conjugated in the Atmane-pada only. The root is doubled. Again, it is said that the affix is rejected ; when च्च is not inserted, although the verb retains the reduplication. In that case the frequentative form may, according to some authorities, be conjugated in either voice, although others restrict it to the Parasmai-pada.

a. Verbs implying motion take the frequentative form in the sense of tortuous motion, and some others in an ill sense of the verb. With some exceptions, the frequentative form is restricted to verbs consisting of a single syllable beginning with a consonant.

b. When conjugated with च्च, the verb follows the model of verbs of the first conjugation ; that is, it inserts च्च before the terminations of the four conjugational tenses. When च्च has been rejected, it follows that of verbs of the second conjugation, or is inflected without the intermediate vowel च्च.

Frequentatives inserting य्.

213. In the reduplication initial consonants are repeated, agreeably to general rules (r. 194. *d* to *g*). A verb beginning with a vowel repeats the whole, and makes the vowel of the primitive syllable, if short, long; as, **वट** 'to wander,' **वटाव्यते** 'he wanders much.' A monosyllabic vowel is changed to its Guṇa representative in both syllables; as, **गु** 'to go,' **गगर्यते** 'he goes often.'

a. A medial **च** or **जा** is represented in the reduplicate syllable by **जा**; as, **पक्** 'to cook,' **पापय्यते**; **वाक्** 'to ask,' **वायाप्यते**. If a root with a medial **च** ends in a nasal, the nasal is repeated; as, **गन्** 'to go,' **गङ्गय्यते** 'he goes frequently' or 'crookedly.' Some follow different forms; as, **जन्**, 'to be born,' makes either **जङ्गय्यते** or **जाजायते**; and **हन्** 'to kill,' **जहय्यते**, **जङ्गय्यते**, or **जेजीयते**. Some verbs insert a nasal in the reduplicate syllable; as, **वल्** 'to speak,' **वज्जय्यते** 'he talks much.' Some with a nasal in the primitive, retain it only in the reduplication; as, **दंश्** 'to bite,' **दन्दश्यते** 'he bites much:' and verbs ending in **य**, **ल**, **व**, insert a nasal optionally; as, **चल्** 'to go,' **चंचय्यते** or **चाचय्यते** 'he goes crookedly' or 'repeatedly'; **फल**, 'to bear fruit,' has only one form, **पंचय्यते**. The verb **चर्**, 'to go,' also inserts a nasal, **चचूर्यते**. Some verbs, having a medial **च**, require **जनी** to be placed after the reduplicated consonant, and if they have nasals, drop them; as, **पद्** 'to go,' **पनीषजते**; or **अंश्** 'to fall,' **अनीषय्यते**.

b. The simple vowels **इ**, **ई**, **उ**, **ऊ**, **अ**, **ए**, final or medial, and whether radical or derived from the changes to which a radical vowel or diphthong is subject in this form, substitute the Guṇa letter in the reduplication; as, **विद्** 'to know,' **वेविजते**; **भू** 'to be,' **बोभूयते**. **दा** 'to give,' becoming **दी**, makes **देदीयते**; and **गै** 'to sing,' first changed to **गा**, makes **गी**, and then **जेगीयते**. The vowel **ई** is put after the Guṇa substitute of **अ**; as, **नृन्** 'to dance,' **नरीनृयते**.

c. The radical syllable is also subject to various modifica-

tions, affecting chiefly the vowels. A final **आ**, whether primitive or substituted for a final diphthong, is changed to **ई**; as, दा 'to give,' देदीयते. **इ** and **उ**, when final, are made long; and if long, are unchanged; as, बि 'to gather,' चेचीयते; कु 'to coo,' कोकूयते or कोकूयते. **च** preceded by a single consonant is changed to **री**; as, कृ, 'to make,' becomes चेकीयते 'he makes' or 'does incessantly.' If the initial is a double consonant, the vowel is changed to **अर्**; as, स्मृ, 'to remember,' makes सास्मर्यते. When medials, the radical vowels are for the most part unchanged.

d. Some verbs containing semivowels combined with consonants change them, and the vowels following them, to their analogous vowels: thus **अ**, 'to cover,' becomes **ची**; as, चेचीयते 'he hides repeatedly:' **अ**, 'to increase,' becomes **जु**, and makes झोजुयते 'he increases constantly:' **अ**, 'to sleep,' becomes **सुप्**; as, सोषुष्यते 'he sleeps frequently' or 'soundly:' **अ**, 'to make a noise,' becomes **सिम्**; as, सेषिम्यते 'he makes a great noise:' **गृ**, 'to swallow,' becomes **गिर्**, and again changes **र** to **ल**; as, जेगिल्यते 'he swallows voraciously.' In others, the changes are arbitrary; as, **अ**, 'to go,' changes its **अ** to **अः**; and **अल**, 'to bear fruit,' changes it to **उ**; as, अकूयते, पंकुत्यते.

Frequentatives rejecting य्.

214. The rules regarding reduplication are generally the same for this as for the preceding form of the frequentative verb.

a. The vowel of the reduplicate syllable is the Guṇa equivalent of that of the base; or **ए** for **इ**, **ई**; **ओ** for **उ**, **ऊ**; **अर्** for **च**, **च्**. The vowel **इ** or **ई** may be optionally subjoined to **अर्**; thus कृ, 'to make,' in its reduplication becomes अरीकृ, अरिक्, or अरैक्; **गृ**, 'to go,' becomes अरैगृ or अरिगृ. The final **च्** of गृ 'to swallow,' and कृ 'to cross,' becomes **जा**; as, जागृ, ताकृ. The changes of medial vowels, and the rules affecting the insertion or ejection of a nasal in the reduplicate syllable, are the same as those of the preceding class of frequentatives.

b. As being inflected in the second conjugation, no vowel is interposed between the terminations and the base: दा, 'to give,' therefore makes दादति, and पच 'to cook,' पाचति, in the third pers. sing. present tense. Optionally, however, ई may be prefixed to terminations containing a mute प्, and beginning with a consonant. Before the same terminations a final, and if short a medial vowel undergoes the usual Guṇa substitution; and when ई is inserted, the final combines with it, according to the rules of Sandhi; as, श्नी 'to sleep,' श्नेप्तेति or श्नेप्सीति; and भू 'to be,' बोधेति or बोधसीति.

c. Verbs ending in आ change the final to ई before the terminations of the conjugational tenses beginning with consonants not having a mute प्; as, हा 'to abandon,' जाहीवः, जाहीनः; but दा 'to give,' and चा 'to have,' before the same, drop their final vowel, as दातः, दातः. Before terminations containing प् the change is optional, as जाहति or जाहेति; ई being changed to its Guṇa equivalent. Before vowels the final is dropped, as, third pers. plur. जाहति, दादति; the nasal being rejected after a reduplicate (r. 190. d). Before य the final is optionally changed to ए, as जाहायात् or जाहेयात्. आ and आ change the final to ई, and are inflected like verbs ending with ई.

d. The changes of इ, ई, उ, ऊ, ए, औ, when final, are analogous to those to which they are subject in conjugational inflexion. Before those terminations which reject प्, they substitute the Guṇa letters ए, ओ, औ, which undergo the usual changes before vowels. Before a termination beginning with a vowel, and not containing a mute प्, they are changed according to the rules of Sandhi, or in some cases इ ई make इय्, and उ ऊ become उय्, before such a vowel. Before similar terminations beginning with consonants they are unchanged. In like manner medial short vowels are changed to Guṇa vowels before the terminations rejecting प्.

e. There are some special modifications, which will be noticed in the paradigms. We may now give the continuation of भू in its derivative modifications.

Causal form of भू 'to be:' भावि 'to cause to be.'

Present tense, 'I cause to be,' &c.

Parasmai-pada.			Ātmane-pada.		
भावयामि	भावयावः	भावयामः	भावये	भावयावहे	भावयामहे
भावयसि	भावयथः	भावयथ	भावयसे	भावयेथे	भावयथ्ये
भावयति	भावयतः	भावयन्ति	भावयते	भावयेते	भावयन्ते

First præterite, 'I caused to be,' &c.

अभावयन्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयः	अभावयत	अभावयत	अभावयथाः	अभावयेथां	अभावयथ्यं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

Second præterite, 'I have caused to be,' &c.

भावयाचकार	भावयाचकृव	भावयाचकृम	भावयाचक्रे	भावयाचकृवहे	भावयाचकृमहे
भावयाचकथं	भावयाचक्रथुः	भावयाचक्र	भावयाचकृथे	भावयाचक्राथे	भावयाचकृथ्ये
भावयाचकार	भावयाचक्रतुः	भावयाचक्रुः	भावयाचक्रे	भावयाचक्राते	भावयाचक्रिरे

Third præterite, 'I had caused to be,' &c.

अवीभवन्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहि	अवीभवामहि
अवीभवः	अवीभवत	अवीभवत	अवीभवथाः	अवीभवेथां	अवीभवथ्यं
अवीभवत्	अवीभवतां	अवीभवन्	अवीभवत	अवीभवेतां	अवीभवन्त

First future, 'I will cause to be,' &c.

भावयितास्मि	भावयितास्वः	भावयितास्मः	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यः	भावयितास्य	भावयितासे	भावयितासाथे	भावयितास्ये
भावयिता	भावयितारौ	भावयितारः	भावयिता	भावयितारौ	भावयितारः

Second future, 'I shall or will cause to be,' &c.

भावयिष्यामि	भावयिष्यावः	भावयिष्यामः	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथः	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यथ्ये
भावयिष्यति	भावयिष्यतः	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Imperative, 'May I cause to be,' &c.

भावयामि	भावयाव	भावयाम	भावये	भावयावहे	भावयामहे
भावय	भावयत	भावयत	भावयस्व	भावयेथां	भावयथ्यं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

Potential, 'I may cause to be,' &c.

भाषयेयं	भाषयेय	भाषयेम	भाषयेय	भाषयेयहि	भाषयेमहि
भाषये:	भाषयेतं	भाषयेत	भाषयेयाः	भाषयेयाषां	भाषयेय्वं
भाषयेत्	भाषयेतां	भाषयेयुः	भाषयेत	भाषयेयातां	भाषयेरन्

Benedictive or optative, 'I pray I may cause to be,' &c.

भाष्यासम्	भाष्यास्व	भाष्यास्म	भाषयिषीय	भाषयिषीयहि	भाषयिषीमहि
भाष्याः	भाष्यास्तं	भाष्यास्त	भाषयिषीष्टाः	भाषयिषीयास्तां	भाषयिषीय्वं
भाष्यात्	भाष्यास्तां	भाष्यास्तुः	भाषयिषीह	भाषयिषीयास्तां	भाषयिषीरन्

Conditional, 'I shall cause to be, if,' &c.

अभाषयिष्यम्	अभाषयिष्याव	अभाषयिष्याम	अभाषयिष्ये	अभाषयिष्यावहि	अभाषयिष्यामहि
अभाषयिष्यः	अभाषयिष्यतं	अभाषयिष्यत	अभाषयिष्यथाः	अभाषयिष्येथां	अभाषयिष्य्वं
अभाषयिष्यत्	अभाषयिष्यतां	अभाषयिष्यन्	अभाषयिष्यत	अभाषयिष्येतां	अभाषयिष्यन्त

Desiderative form of भू 'to be:' बुभूष 'to wish to be.'

Present tense, 'I wish to be,' &c.

Parasmai-pada.			Ātmane-pada.		
बुभूषामि	बुभूषावः	बुभूषामः	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथः	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषम्वे
बुभूषति	बुभूषतः	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

First praeterite, 'I wished to be,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषः	अबुभूषतं	अबुभूषत	अबुभूषथाः	अबुभूषेथां	अबुभूषम्वं
अबुभूषत्	अबुभूषतां	अबुभूषन्	अबुभूषत	अबुभूषेतां	अबुभूषन्त

Second praeterite, 'I have wished to be,' &c.

बुभूषाचकार or -चकर }	बुभूषाचकृव	बुभूषाचकृम	बुभूषाचक्रे	बुभूषाचकृवहे	बुभूषाचकृमहे
बुभूषाचकथं	बुभूषाचक्रथुः	बुभूषाचक्र	बुभूषाचकृथे	बुभूषाचक्राथे	बुभूषाचकृथे
बुभूषाचकार	बुभूषाचक्रतुः	बुभूषाचक्रुः	बुभूषाचक्रे	बुभूषाचक्रते	बुभूषाचक्रिरे

Third praeterite, 'I had wished to be,' &c.

अबुभूषिषम्	अबुभूषिष्य	अबुभूषिष	अबुभूषिषि	अबुभूषिष्यहि	अबुभूषिष्यहि
अबुभूषीः	अबुभूषिषं	अबुभूषिष	अबुभूषिष्टाः	अबुभूषिषाथां	अबुभूषिष्वं
अबुभूषीत्	अबुभूषिषां	अबुभूषिषुः	अबुभूषिष	अबुभूषिषातां	अबुभूषिषन्त

First future, 'I will wish to be,' &c.

बुभूषितासि	बुभूषितास्यः	बुभूषितासः	बुभूषिताहे	बुभूषितासहे	बुभूषितासहे
बुभूषितासि	बुभूषितास्यः	बुभूषितास्य	बुभूषितासे	बुभूषितासाये	बुभूषितास्ये
बुभूषिता	बुभूषितारी	बुभूषिताः	बुभूषिता	बुभूषितारी	बुभूषिताः

Second future, 'I will or shall wish to be,' &c.

बुभूषिष्यामि	बुभूषिष्यावः	बुभूषिष्यामः	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथः	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यसे
बुभूषिष्यति	बुभूषिष्यतः	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Imperative, 'May I wish to be,' &c.

बुभूषानि	बुभूषाव	बुभूषाम	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूष	बुभूषतं	बुभूषत	बुभूषस्व	बुभूषेथां	बुभूषध्वं
बुभूषतु	बुभूषतां	बुभूषन्तु	बुभूषतां	बुभूषेतां	बुभूषन्तां

Potential, 'I may wish to be,' &c.

बुभूषेयं	बुभूषेथ	बुभूषेम	बुभूषेय	बुभूषेथाहि	बुभूषेमहि
बुभूषेः	बुभूषेतं	बुभूषेत	बुभूषेथाः	बुभूषेथायां	बुभूषेध्वं
बुभूषेत्	बुभूषेतां	बुभूषेयुः	बुभूषेतां	बुभूषेयातां	बुभूषेयन्

Benedictive, 'I pray I may wish to be,' &c.

बुभूष्यासन्	बुभूष्यास्य	बुभूष्यास	बुभूषिषीथ	बुभूषिषीथाहि	बुभूषिषीमहि
बुभूष्याः	बुभूष्यास्तं	बुभूष्यास्त	बुभूषिषीथाः	बुभूषिषीथास्यां	बुभूषिषीध्वं
बुभूष्यात्	बुभूष्यास्तां	बुभूष्यास्तुः	बुभूषिषीथ	बुभूषिषीथास्तां	बुभूषिषीरन्

Conditional, 'I shall wish to be, if,' &c.

अबुभूषिष्यन्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यः	अबुभूषिष्यतं	अबुभूषिष्यत	अबुभूषिष्यथाः	अबुभूषिष्येथां	अबुभूषिष्यध्वं
अबुभूषिष्यात्	अबुभूषिष्यतां	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येतां	अबुभूषिष्यन्

Frequentative form of भू 'to be,' with the affix यङ्; बोभूय 'to be repeatedly;' conjugated in the *Ātmane-pada* only.

Present tense, 'I am repeatedly,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

First præterite, 'I was frequently,' &c.

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथाः	अबोभूयेषां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

Second præterite, 'I have been frequently,' &c.

बोभूयाश्चक्रे	बोभूयाश्चकृवहे	बोभूयाश्चकृमहे
बोभूयाश्चकृथे	बोभूयाश्चकृथे	बोभूयाश्चकृध्वे
बोभूयाश्चक्रे	बोभूयाश्चक्राते	बोभूयाश्चक्रिरे

Third præterite, 'I had been frequently,' &c.

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिष्ठाः	अबोभूयिषां	अबोभूयिध्वं (द्वं)
अबोभूयिष्ट	अबोभूयिषातां	अबोभूयिषन्त

First future, 'I will be frequently,' &c.

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयितास्व्हे
बोभूयिता	बोभूयितारौ	बोभूयिताः

Second future, 'I will or shall be frequently,' &c.

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Imperative, 'May I be frequently,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयस्व	बोभूयेषां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

Potential, 'I may be frequently,' &c.

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथाः	बोभूयेथां	बोभूयेध्वं
बोभूयेत	बोभूयेतां	बोभूयेरन्

Benedictive, 'I wish I may be frequently,' &c.

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्ठाः	बोभूयिषीयां	बोभूयिषीध्वं (द्वं)
बोभूयिषीष्ट	बोभूयिषीयातां	बोभूयिषीरन्

Conditional, 'I will be frequently, if,' &c.

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथाः	अबोभूयिष्येयां	अबोभूयिष्यथं (द्वं)
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

Frequentative form of भू 'to be,' after rejecting the affix यङ् in the Parasmai-pada.

Present tense, 'I am frequently,' &c.

बोभन्तीमि or बोभोमि	बोभूयः	बोभूमः
बोभवीषि or बोभोषि	बोभूयः	बोभूय
बोभवीति or बोभोति	बोभूतः	बोभूवति

First praeterite, 'I was frequently,' &c.

अबोभवम्	अबोभूय	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः

Second praeterite, 'I have been frequently,' &c.

बोभवाचकार	बोभवाचकृव	बोभवाचकृन् &c.
or		
बोभाव or बोभूव	बोभुविष or बोभूविष	बोभुविम or बोभूविम
बोभूविष	बोभुवयुः or बोभूवयुः	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुः or बोभूवतुः	बोभुवुः or बोभूवुः

Third praeterite, 'I had been frequently,' &c.

अबोभवम्	अबोभूय	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः or अबोभवुः
अबोभूवीत् or अबोभूत		

or

अबोभाविषम्	अबोभाविष्य	अबोभाविष्य
अबोभावीः	अबोभाविहं	अबोभाविह
अबोभावीत्	अबोभाविहं	अबोभाविषुः

First future, 'I will be frequently,' &c.

बोभवितासि	बोभवितास्यः	बोभवितास्यः
बोभवितासि	बोभवितास्यः	बोभवितास्य
बोभविता	बोभवितारौ	बोभविताः

Second future, 'I will or shall be frequently,' &c.

बोभविष्यामि	बोभविष्यावः	बोभविष्यावः
बोभविष्यसि	बोभविष्यथः	बोभविष्यथ
बोभविष्यति	बोभविष्यतः	बोभविष्यन्ति

Imperative, 'May I be frequently,' &c.

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुचतु

Potential, 'I may be frequently,' &c.

बोभूयां	बोभूयाव	बोभूयाम
बोभूयाः	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुः

Benedictive, 'I wish I may be frequently,' &c.

बोभूयास्तं	बोभूयास्त	बोभूयास्त
बोभूयाः	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयास्तुः

Conditional, 'I shall be frequently, if,' &c.

अबोभविष्यन्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यः	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

The conjugation of the frequentative form of the verb, after rejecting यङ् in the *Ātmane-pada*, is not admitted by all grammarians, and it is unnecessary therefore to exhibit it at length. The following exemplification of it in the third person singular of each tense will be sufficient.

Pres. बोभूते, 1st præ. अबोभूत, 2d præ. बोभवाचक्षे, 3d præ. अबोभविह, 1st fut. बोभविता, 2d fut. बोभविष्यते, imp. बोभूतां, pot. बोभवीत, bened. बोभविषीह, cond. अबोभविष्यत्.

These derivative forms or moods may be used also in the passive as well as in the active voice; as, भाष्यते 'it is caused to be;' बुभूष्यते 'he is desired to be;' बोभूष्यते 'he is to be frequently.' They may also take other derivative forms; as, the causal of the passive, भाषयते 'he is caused to be;' the desiderative of the causal, भाषयिषति 'he wishes to cause to

be :’ or more than one desiderative may be combined ; as, **चोभूयविषयति** ‘he causes the wish to occasion frequent existence.’ These complex forms, and even the simple derivative forms, seldom occur, except the causal. The desiderative form is most frequently met with in the derivative nouns ; as, **विज्ञासा** ‘the wish to know ;’ **मृच्छुः** ‘one who desires to die.’ The frequentative is rarely used.

Impersonals.

There is another specified form of a verb, which can scarcely be considered as distinct—that of the impersonal—as it is nothing else than the third person singular of each tense of the passive form, either of the simple or derivative verb, being used with a noun in the instrumental case ; as, **भूयते** ‘it is ;’ **मया भूयते** ‘it is by me,’ i. e. I am ; **वभूवे** ‘it was ;’ **भविता** ‘it will be ;’ **तुभूयते** ‘it is desired to be ;’ **चोभूयते** ‘it is frequently,’ &c.

Nominals.

Nouns are also not unfrequently employed as verbs. Instances of this are not wanting in other languages, but not perhaps to a like extent. At the same time it is to be remarked, that the verbal form of the noun occurs only in specific inflexions, and that its conjugation in every person and tense is only theoretically allowable. The most common inflexion is that which is usually given in example of the formation of such verbs, the third person singular of the present tense, and it is that of the first conjugation. There is no peculiarity in the mode of inflexion : the modification is confined to the base, and is chiefly the insertion of **काम्य**, or of **य** called technically **क्यप्** or **क्यङ्**, between the noun and the verbal terminations.

काम्य is inserted before the terminations to imply desire ; as, **पुत्रकाम्यति** ‘he wishes for a son ;’ **सःकाम्यति** ‘he desires heaven.’

य is more extensively employed, and in most cases with some modification of the vowel of the noun. The principal

changes are the substitution of **ञा** for **ञ**; **ई** for **अ** and **इ**; **उ** for **उ**; and **ऐ** for **अ**. A final **न** or **स** is usually rejected. The senses expressed by these forms may mostly be resolved into desire and imitative action: thus from **पुत्र**, 'a son,' comes **पुत्रीयति**, 1. 'he wishes for a son;' 2. 'he treats as a son:' from **राजा** 'a king,' **राजीयति**, 1. 'he wishes for a king;' 2. 'he acts like a king:' **धन** 'wealth,' **धनीयति** 'he desires wealth;' **धनायति** 'he longs to acquire wealth:' **विष्णु** 'Vishṇu;' **विष्णूयति** **द्विजम्** 'he treats the Brahman as if he was Vishṇu:' **प्रासाद** 'a palace;' **प्रासादीयति** **कुट्यां भिक्षुः** 'the beggar acts or lives in his hut as if he were in a palace:' **इयेन** 'a kite;' **इयेनायते** **काकः** 'the crow acts like a kite:' **अम्बरम्** 'a nymph;' **अम्बरायते** 'she acts like a nymph.' A final **स** is sometimes retained; as, **यशस्**, 'fame,' makes either **यशायते** or **यशस्यते** **कापुरुषः** 'the vile man acts as if he were famous.'

In some cases **स** is prefixed to **य**, implying desire; as, **क्षीर** 'milk;' **क्षीरस्यति** **बालः** 'the child longs for milk:' **अश्व** 'a horse;' **अश्वस्यति** **वडवा** 'the mare longs for the horse.'

Sometimes the augment is dropped; as, 'he acts like **Krishṇa**' may be either **कृष्णायते** or **कृष्णति**; 'he acts like a father' may be **पित्रीयति** or **पितरति**; **गल्भ** 'arrogant,' **गल्भते** or **गल्भायते** 'he acts arrogantly.'

The class of verbs called **भृशादि** takes **य** in the **Ātmane-pada** to imply becoming or acquiring that which the word denotes; they lengthen a final vowel before **य**; and optionally adopt the **Parasmai-pada**, rejecting the augment; as, **भृश** 'much,' 'many;' **भृशायते**, **भृशति**, 'becomes much:' **पंडित** 'learned;' **पंडितायते**, **पंडितति**, 'becomes learned,' &c. The class termed **लोहितादि** in a similar sense may take **य** in either **Pada**, or reject it in the **Parasmai-pada**; as, **लोहितायते**, **लोहितायति**, or **लोहितति**, 'becomes red,' 'reddens.'

शब्द and other words are conjugated with **य**, in the **Ātmane-pada** only, to signify making; as, **शब्दायते** 'he makes a noise.' **सुख** and others are so conjugated to signify feeling or experiencing; as, **सुखायते** 'he enjoys happiness;' **कष्टायते** 'he suffers

pain.' The last also denotes, doing what will incur pain ; as, कदायते दुर्जनः 'the wicked man commits what will bring him pain,' i. e. sin. धूम 'smoke,' उष्मन् 'heat,' फेन 'froth,' वाष्प 'steam,' are used exactly as in English : धूमायते 'it smokes ;' उष्मायते 'it grows warm,' 'it heats ;' फेनायते 'it froths' or 'foams ;' वाष्पायते 'it steams.'

नमस् 'reverence,' तपस् 'penance,' वरिषस् 'service,' do not reject स before य ; as, नमस्यति देवान् 'he salutes the gods ;' तपस्यति तपः 'he performs penance ;' वरिषस्यति गुरुं 'he serves his Guru.'

A class of words called कङ्क्षादि is conjugated with य in the sense of doing or suffering what the noun implies ; as, कङ्क्षु 'scratching,' कङ्क्षूयति or कङ्क्षूयते 'he scratches ;' मनु 'sin,' मनूयति or मनूयते 'he sins ;' उषस् 'dawn,' उषस्यति 'it dawns ;' मही 'worship,' महीयते 'he is worshipped,' &c.

There is no apparent limit to this conversion of a noun into a verb, but the pleasure of the writer, or the practice of his predecessors. Little or no difficulty can arise from it, however, as the context will sufficiently explain the meaning of such a term, whenever it occurs in a sentence.

The general construction of the Sanskrit verb having been thus premised, we now proceed to offer paradigms of individual verbs which are of most frequent occurrence, with such occasional remarks as they may seem to require ; arranging them under the conjugation to which they severally belong, in alphabetical order. The person given is the third person of each tense in the primitive, and of the present tense in the derivative forms ; with an occasional notice of other persons in the former, and other tenses in the latter. When there is no sufficient authority for the derivatives they will be omitted.

SECTION VIII.

First Conjugation.

215. The modifications of the inflectional terminations in the conjugational tenses of this conjugation follow the rules

which have been already pointed out (r. 189. 190. 192). Those of the inflective base have also been specified (r. 172), but they may be here conveniently recapitulated.

a. The characteristic of the conjugation is the insertion of **ञ** between the final of the root and the initial of the terminations in the four conjugational tenses. This **ञ** is said to be left by the the syllable **झप्**.

b. As the syllable **झप्** comprises an indicative **ञ**, it denotes that the radical vowel shall be changed to its Guna equivalent—1. when it is a final, whether it be short or long; as, **जि** becomes **जे**, **भू** becomes **भो**, **भृ** becomes **भर्**; and 2. when it is an initial or medial short vowel; as, **उह** becomes **ओह्**, **हृ** makes **रोह्**.

c. An initial or medial long vowel, whether long by nature or position, is unchanged; as, **जीवति**, **निन्दति**.

d. A final radical vowel, having undergone the change required by the conjugation, combines with the vowel **ञ** prefixed to the terminations, agreeably to the rules of Sandhi: thus **इ** and **ई** having become **ए**, the latter is changed to **अच्** before a vowel; and **उ** and **ऊ** having been modified to **ओ**, the diphthong is changed to **अच्**; as **जि**, **जयति**; **भृ**, **भवति**, &c. As further exemplifications of the peculiarities of this conjugation, the following conjugational tenses of **जि** 'to conquer,' and **हृ** 'to increase,' are subjoined.

Present.

I conquer, &c.			I increase, &c.		
जयामि	जयायः	जयामः	हृषे	हृषायहे	हृषामहे
जयसि	जयस्यः	जयस्य	हृषसे	हृषेसे	हृषस्ये
जयति	जयतः	जयन्ति	हृषते	हृषेते	हृषन्ते

First præterite.

I conquered, &c.			I increased, &c.		
अजयाम्	अजयाय	अजयाम	हेषे	हेषायहि	हेषामहि
अजयवः	अजयवः	अजयत	हेषवाः	हेषेवां	हेषवः
अजयन्	अजयन्तां	अजयन्	हेषन्	हेषेतां	हेषन्

Imperative.

May I conquer, &c.			May I increase, &c.		
जयानि	जयाव	जयाम	इषे	इषावहे	इषामहे
जय	जयत	जयत	इषस्व	इषेयां	इषध्वं
जयतु	जयतां	जयन्तु	इषतां	इषेतां	इषन्तां

Potential.

I may conquer, &c.			I may increase, &c.		
जयेयम्	जयेय	जयेन	इषेय	इषेयहि	इषेयहि
जयेः	जयेत	जयेत	इषेयाः	इषेयासां	इषेध्वं
जयेद्	जयेतां	जयेयुः	इषेत्	इषेयातां	इषेरन्

a. Of the remaining tenses of *जि* it may be observed, that, as a monosyllable ending in a short vowel, it does not take the augment इ (r. 198. c) except in the second präterite (r. 195. g). In the reduplication of the second präterite and of the desiderative it substitutes *जि* for *जि* in the radical syllable, and modifies the radical vowel according to general rules (195); इ before the इ of the augment, as before any other vowel, becomes ण्; thus:

2d præt. जिगाय (जिगियव, जिगेव or जिगयिष, जिग्यतुः, जिग्युः, &c.); 3d præt. जजेयीत् (जजेयां, जजेयन्, &c.); 1st fut. जेता; 2d fut. जेयति; bened. जीयात्; cond. जजेयत्. Pass. pres. जीयते; 3d præt. जजायि; 1st fut. जयिता or जायिता. Caus. pres. जाययति; 3d præt. जजीययत्. Desid. जिगीयति. Freq. जेजीयते, and जेजेति or जेजयति.

Other verbs ending in इ will be analogously conjugated.

b. इष, as beginning with a diphthong prosodially long, is conjugated in the second präterite with the auxiliary verbs. It takes the augment इ.

2d præt. इषाचक्षे, इषाक्ष्मभूष, इषामास; 3d præt. इषिह (इषिषि); 1st fut. इषिता; 2d fut. इषिष्यते; bened. इषिषीह; cond. इषिष्यत्. Pass. इष्यते. Caus. इषयति or -ते. Desid. इदिषिष्यते.

The most useful verbs of this conjugation are the following.

चक्ष (चक्षि) 'to mark.'

The इ which is added to the verb in the list of roots is

indicatory, and denotes the insertion of a nasal before the final consonant in all the inflexions (p. 107).

Pres. अङ्गते; 1st. præt. आङ्गत्; 2d præt. आनङ्गे; 3d præt. आङ्गिह; 1st fut. अङ्गिता; 2d fut. अङ्गिष्यते; imp. अङ्गतां; pot. अङ्गेत; bened. अङ्गिषीह; cond. आङ्गिष्यत्. Pass. अङ्ग्यते. Caus. अङ्गयति or -ते. Desid. अङ्गिष्यते.

अख (अखू). 'to pervade.'

The indicatory अ shews the insertion of इ before the non-conjugational tenses to be optional (p. 107). The क of ख is rejected before consonants in general (r. 191. i). In the second præterite न is inserted in the reduplication (r. 194. a).

Pres. अखति; 1st præt. आखत्; 2d præt. आनख (आनखिष or आनख); 3d præt. आखीत्, आखिहं, आखिषुः, or आखीत्, आहं, आषुः; 1st fut. अखिता or अहा; 2d fut. अखिष्यति or अख्यति; imp. अखतु; pot. अखेत्; bened. अख्यात्; cond. आखिष्यत् or अख्यत्. Pass. अख्यते. Caus. अखयति; 3d præt. आखिषत्. Desid. अखिष्यति.

This is also a verb of the fifth conjugation, q. v.

अज 'to go.'

This verb is defective in the non-conjugational tenses, and its place is supplied by जी before the terminations beginning with a vowel or with य, and optionally before the rest; when जी does not, and अज does, take the augment इ. जी admits the augment in the second præterite before ष and न, and optionally before च.

Pres. अजति; 1st præt. आजत्; 2d præt. विवाय (विष्यतुः, विषुः, विषयिष्य, विषेय or आजिष्य, विषिष्य or आजिष्य, विषिय or आजिम); 3d præt. अवेयीत् (अवेयन्) or आजीत् (आजियन्); 1st fut. वेता or अजिता; 2d fut. वेष्यति or अजिष्यति; imp. अजतु; pot. अजेत्; bened. वीयात्; cond. अवेष्यत् or अजिष्यत्. Pass. वीयते. Caus. वाययति. Desid. अजिष्यति or विषीयति. Freq. वेवीयते.

अट 'to go.'

This and the next are examples of a verb regular throughout.

Pres. अटति; 1st præt. आटत्; 2d præt. आट; 3d præt. आटीत्;

1st fut. चटिता; 2d fut. चटिष्यति; imp. चटतु; pot. चटेत्; bened. चट्यात्; cond. चाटिष्यत्. Pass. चट्यते. Caus. चाटयति or -ते. Desid. चाटिष्यति. Freq. (but meaning 'to go crookedly') चटाढ्यते, चाटु or चाटीति.

अई 'to be fit' or 'worthy.'

Pres. अईति; 1st præt. आहीत्; 2d præt. आनई; 3d præt. आहीत्; 1st fut. अहिता; 2d fut. अहिष्यति; imp. अहीतु; pot. अहेत्; bened. अहीत्; cond. अहिष्यत्. Pass. अहीते. Caus. अहीयति or -ते. Desid. अहिष्यति.

इ 'to go.'

In the conjugational tenses a final इ, by the general rule of the conjugation (r. 215), is changed to the Guṇa element ए, which becomes अय् before the vowel अ. It does not take the augment इ except in the second præterite, where its duplicate is इय् in the singular, and ईय् in the other persons (r. 193. b). It takes Guṇa in both futures. Its derivative forms are those of the same root conjugated as a verb of the second conjugation, in which it is most usually inflected.

Pres. अयति; 1st præt. आयत्; 2d præt. इयाय (इयतुः, ईयुः, इययिष or इयेय, ईयिष, ईयिन); 3d præt. ऐयीत् (ऐयम्); 1st fut. एता; 2d fut. एष्यति; imp. अयतु; pot. अयेत्; bened. ईयात्; cond. ऐष्यत्.

ईक्ष 'to see.'

Pres. ईक्षते; 1st præt. ऐक्षत्; 2d præt. ईक्षाचक्षे; 3d præt. ऐक्षिह (ऐक्षिषि); 1st fut. ईक्षिता; 2d fut. ईक्षिष्यते; imp. ईक्षतां; pot. ईक्षेत; bened. ईक्षिषीह; cond. ऐक्षिष्यत्. Pass. ईक्ष्यते. Caus. ईक्षयति. Desid. ईक्षिष्यते.

ईर्ष्य 'to envy.'

Pres. ईर्ष्यति; 1st præt. ऐर्ष्यत्; 2d præt. ईर्ष्याचकार; 3d præt. ऐर्षीत्; 1st fut. ईर्ष्यिता; 2d fut. ईर्ष्यिष्यति; imp. ईर्ष्यतु; pot. ईर्ष्येत्; bened. ईर्ष्यात्; cond. ऐर्ष्यिष्यत्. Pass. ईर्ष्यते. Caus. ईर्ष्ययति; 3d præt. ऐर्ष्ययत् or ऐर्ष्यिष्यत्. Desid. ईर्ष्यिष्यति or ईर्ष्यिष्यति.

उ 'to sound.'

Pres. उच्यते (उच्यते, उच्ये); 1st præt. उच्यत; 2d præt. उच्ये (उच्यिषे); 3d præt. उच्ये; 1st fut. उच्यता; 2d fut. उच्यते; imp. उच्यता; pot. उच्येत; bened. उच्यीह; cond. उच्यत. Pass. उच्यते. Caus. उच्यते. Desid. उच्यिषते.

So other verbs ending in उ; as, कु 'to sound;' दु 'to go;' झु 'to jump,' &c.

उख 'to go.'

Pres. उखति; 1st præt. उखत्; 2d præt. उखोस (उखसुः, उखोसिष); 3d præt. उखीत्; 1st fut. उखिता; 2d fut. उखिष्यति; imp. उखतु; pot. उखेत्; bened. उख्यात्; cond. उखिष्यत्. Pass. उख्यते. Caus. उखयति. Desid. उखिषिषति.

अह 'to reason.'

Pres. अहते; 1st præt. अहत; 2d præt. अहाचक्षे; 3d præt. अहिह; 1st fut. अहिता; 2d fut. अहिष्यते; imp. अहता; pot. अहेत; bened. अहिषीह; cond. अहिष्यत. Pass. अह्यते. Caus. अहयते. Desid. अहिषिषते.

With a preposition it takes both Padas; as, समूहति or समूहते 'he assembles.'

अप् 'to go,' 'to gain.'

This substitutes अप् before the conjugational tenses. Its other changes are to the Guṇa or Vṛiddhi substitutes required by rules previously stated; that is, अप् becomes आप् with the temporal augment, as in the first and third præterite and conditional (r. 193. 197. h. 204. a); or with reduplication, as in the second præterite (r. 194. c); and अप् before the futures (r. 199. 200) and before च.

Pres. अप्कति; 1st præt. आप्कत्; 2d præt. आप् (आपिष, आपिष, आपिष); 3d præt. आपीत् (आपि, आपिन्); 1st fut. अप्कता; 2d fut. अप्कते; imp. अप्कतु; pot. अप्क्येत्; bened. अप्क्यात्; cond. अप्किष्यत्. Pass. अप्क्यते. Caus. अप्कयति. Desid. अप्किषिषति. Freq. अप्क्यते, and अप्कति, अप्किषि, अप्करीति or अप्करीषति.

With अम् it takes the Ātmane-pada, if used intransitively; as, अम्क्यते 'it accumulates.'

अर्ज 'to be straight' or 'honest,' 'to gain,' 'to go,' 'to live.'

Pres. अर्जते; 1st præt. अर्जत; 2d præt. अर्जजे; 3d præt. अर्जिह; 1st fut. अर्जिता; 2d fut. अर्जिष्यते; imp. अर्जतां; pot. अर्जेत्; bened. अर्जिषीह; cond. अर्जिष्यत्. Pass. अर्ज्यते. Caus. अर्जयति; 3d præt. अर्जिजत्. Desid. अर्जिषिष्यते.

ओक्ष 'to be dry' or 'arid.'

Pres. ओक्षति; 1st præt. ओक्षत्; 2d præt. ओक्षाचकार; 3d præt. ओक्षीत्; 1st fut. ओक्षिता; 2d fut. ओक्षिष्यति; imp. ओक्षतु; pot. ओक्षेत्; bened. ओक्ष्यात्; cond. ओक्षिष्यत्. Pass. ओक्ष्यते. Caus. ओक्षयति; 3d præt. ओषिजत्. Desid. ओषिषिष्यति.

कमु 'to desire.'

This verb by special rule becomes काम् in the conjugational tenses, and optionally so in the non-conjugational. In the third præterite it takes the terminations of the first, and is inflected like a verb of the tenth conjugation.

Pres. कामयते; 1st præt. अकामयत्; 2d præt. अकमे or कामयाचक्रे; 3d præt. अचीकमत or अचकमत; 1st fut. कामयिता or कमिता; 2d fut. कामयिष्यते or कमिष्यते; imp. कामयतां; pot. कामयेत्; bened. कामयिषीह or कमिषीह; cond. अकामयिष्यत् or अकमिष्यत्. Pass. काम्यते; 3d præt. अकामि. Caus. कामयति. Desid. चिकामयिष्यते.

कित 'to cure.'

In this sense the verb is conjugated in the desiderative form only. It takes इ in the non-conjugational tenses (r. 211. a).

Pres. चिकित्सति; 1st præt. अचिकित्सत्; 2d præt. चिकित्साचकार; 3d præt. अचिकित्सीत्; 1st fut. चिकित्सिता; 2d fut. चिकित्सिष्यति; imp. चिकित्सतु; pot. चिकित्सेत्; bened. चिकित्स्यात्; cond. अचिकित्सिष्यत्.

कृषू 'to be able.'

The Anubandha अ renders the insertion of इ optional (p. 107); the radical vowel is changed throughout to ऋ, which becomes अर्, the Guṇa substitute of ऋ, where 'that substitution is required. As belonging to the class कृतादि (see the verb कृत्), it may be conjugated in the third præterite in the

Parasmai-pada, as well as in the *Ātmane-pada*. This verb may likewise be conjugated in both voices in the two future and the conditional tenses.

Pres. कल्पते; 1st præt. अकल्पत्; 2d præt. अकल्पे (अकल्पिषे or अकल्पे); 3d præt. अकल्पत् and अकल्पिह or अकल्प; 1st fut. कल्पता or कल्पिता (कल्पतासे or कल्पितासे, and कल्पतासि or कल्पितासि); 2d fut. कल्पस्यते or कल्पिष्यते, and कल्पस्यति or कल्पिष्यति; imp. कल्पतां; pot. कल्पेत; bened. कल्पिषीह or कल्पीह; cond. अकल्पस्यत or अकल्पिष्यत, and अकल्पस्यन् or अकल्पिष्यन्. Pass. कल्प्यते. Caus. कल्पयति. Desid. विकल्पिष्यते or विकल्प्यते.

गम 'to go,' 'to walk.'

This verb, under different circumstances, may be conjugated in either voice. In the *Parasmai-pada* it makes the radical vowel long in the conjugational tenses, and prefixes इ to the consonantal terminations of the rest. Not so in the *Ātmane-pada*. In the conjugational tenses it is also optionally conjugated in the fourth or the first class. The vowel is short in the causal, as the verb ends in म.

Pres. गमति or गम्यति, गमते or गम्यते; 1st præt. अगमत् or अगम्यत्, अगमत or अगम्यत्; 2d præt. अगम, अगमे; 3d præt. अगमीन् (अगमिषन्), अगमन्त (अगमन्ति); 1st fut. गमिता, गमता; 2d fut. गमिष्यति, गमस्यते; imp. गमन्तु or गम्यन्तु, गमतां or गम्यतां; pot. गमेत् or गम्येत्, गमेत or गम्येत; bened. गम्यात्, गमन्तीह; cond. अगमिष्यत्, अगमस्यत्. Pass. गम्यते. Caus. गमयति; 3d præt. अगमिष्यत्. Desid. विगमिष्यति. Freq. अगम्यते, अगमीति or अगमि.

क्रुश 'to cry.'

This does not take इ except in the second præterite. The third præterite is formed with the terminations of the first. इ final becomes च, with the usual consequences (r. 191. d. e. f).

Pres. क्रोशति; 1st præt. अक्रोशत्; 2d præt. अक्रोश (अक्रोशिष, अक्रुशत्, अक्रुशिष); 3d præt. अक्रुशत्; 1st fut. क्रोशता; 2d fut. क्रोशस्यति; imp. क्रोशन्तु; pot. क्रोशेत्; bened. क्रुश्यात्; cond. अक्रोशस्यत्. Pass. क्रुशयते. Caus. क्रोशयति; 3d præt. अक्रुशत्. Desid. अक्रुशयति. Freq. अक्रुशयते, अक्रोशीति, अक्रोशेति.

बन् 'to bear' or 'be patient.'

The final न becomes न in conjunction with the व or म of a termination, and is changed to ब् by virtue of the preceding ब्. It becomes Anuswāra before any other consonant, which may be changed to the dental न before a dental (r. 19-23). The third präterite is formed after class first, 1. 2.

Pres. बन्ते; 1st præt. अबन्त; 2d præt. अबन्ते (अबन्तिने or अबन्से, अबन्मिन्ने or अबन्म्ये, अबन्मिन्ने or अबन्मन्ने, अबन्मिन्ने or अबन्मन्ने); 3d præt. अबन्मिह or अबन्स; 1st fut. बन्ता or बन्ता; 2d fut. बन्मिष्यते, बन्स्यते; imp. बन्ता; pot. बन्ते; bened. बन्मिषीह or बन्मिषीह; cond. अबन्मिष्यत or अबन्स्यत. Pass. बन्म्यते. Caus. बन्मयति; 3d præt. अबन्मयत्. Desid. बिबन्मिष्यते or बिबन्मस्यते. Freq. बन्म्यन्ते, and बन्मिषीति or अबन्मि.

बि 'to waste.'

It takes इ only in the second präterite: इ is substituted for the radical vowel before a vowel termination not requiring Guṇa or Vṛiddhi.

Pres. बयति; 1st præt. अबयत्; 2d præt. बिबाय (बिबियत्, बिबियिष, or बिबिष, बिबियिष); 3d præt. अबीषीत् (अबीष); 1st fut. येता; 2d fut. येयति; imp. बयत्; pot. बयेत्; bened. बीषात्; cond. अबेयत्. Pass. बीयते. Caus. ब्याययति or -ते. Desid. बिबियति. Freq. बेयीते, बेयीति or बेयेति.

बे 'to waste' or 'decay.'

Verbs ending in ऐ adapt their final to the व् of the conjugational tenses, agreeably to the laws of Sandhi; that is, they change it to वाय्. Before the terminations of the non-conjugational tenses they change the final to वा (r. 191. a). After verbs ending in वा, the termination व् of the first and third persons of the second präterite in the Parasmai-pada is changed to वी (r. 194), and वा is merged in the diphthong. It is rejected before the other vowel terminations of the same tense in both Padas, and before the augment इ. In the third präterite the form is that of first class, 3 (p. 132). In the benedictive वा is changed to व; optionally if the verb begins with a conjunct consonant.

Pres. ज्ञायति; 1st præt. ज्ञायात्; 2d præt. ज्ञौ (ज्नातुः, ज्ञाय, or ज्ञायिष्य, ज्ञाय, ज्ञायिष्य, ज्ञायिष्य); 3d præt. ज्ञासीत् (ज्नासिष्यत्); 1st fut. ज्ञाता; 2d fut. ज्ञास्यति; imp. ज्ञायतु; pot. ज्ञायेत्; bened. ज्ञायात् or ज्ञेयात्; cond. ज्ञास्यत्. Pass. ज्ञायते. Caus. ज्ञपयति. Desid. ज्ञिष्यासि. Freq. ज्ञेयीयते.

So ज्ञे 'to sound,' ज्ञे 'to sing,' ग्लै 'to be weary,' दै 'to cleanse,' ज्ञे 'to meditate,' रे 'to sound,' ज्ञे 'to melt,' वै 'to decay,' and others; as, कायति, चक्री, काता; गायति, जगौ, गाता; ध्यायति, दध्यौ, ध्याता. वै has but one form in the benedictive, सायात्.

खन 'to dig.'

This takes both Padas. The penultimate ख is rejected before the terminations of the second præterite, not having a mute य, except that of the second person plural: the radical vowel becomes optionally long, with rejection of न् before य.

Pres. खनति or -ते; 1st præt. खनत्, खनत; 2d præt. खनान (खनतुः, खनुः), खन्ने; 3d præt. खनासीत्, खनित; 1st fut. खनिता; 2d fut. खनिष्यति or -ते; imp. खनतु, खनतां; pot. खनेत्, खनेत; bened. खन्यात् or खायात्, खनिषीष्ट; cond. खननिष्यत्, खननिष्यत्. Pass. खन्यते or खायते. Caus. खनयति; 3d præt. खनीकनत्. Desid. खिनिष्यति or -ते. Freq. खन्यते or खायाते, and खनीति or खनिति.

गम् 'to go.'

This verb substitutes गच्छ in the conjugational tenses. It takes इ only in the second præterite, second future, and conditional. In the former the penultimate is rejected, as in the last example, and before the vowel terminations ग and ङ form ग्ग. The indicatory छ denotes the inflexion of the third præterite with the terminations of the first.

Pres. गच्छति; 1st præt. गगच्छत्; 2d præt. गगान (गगच्छुः, गगच्छ or गगच्छिष्य, गगच्छिष्य); 3d præt. गगच्छत्; 1st fut. गगता; 2d fut. गगनिष्यति; imp. गगच्छतु; pot. गगच्छेत्; bened. गगच्यात्; cond. गगनिष्यत्. Pass. गग्यते. Caus. गगयति; 3d præt. गगजीगच्छत्. Desid. गगनिष्यति. Freq. गग्यते, गगनीति or गगनि.

With certain prepositions this verb may be conjugated in the Atmane-pada, as सङ्गच्छते. In this Pada the nasal of the

verb is optionally rejected before the terminations of the third præterite and benedictive tenses, as संगम, 'to go together,' makes समगत or समगत्, संगसीह or संगसीह. It is inflected also in the Ātmane-pada of the causal, when compounded with आ to signify delay; आगमयस्व तावत् 'wait a little:' with आ in the Parasmai-pada it means 'to come;' अत्रागच्छ 'come hither.'

गाह् 'to agitate.'

The changes of the final ह before a consonant are those given in r. 191. k. ह is changed to the aspirate ढ, before a following त्र or च becoming ध; that again consequently becomes also ढ, and the first ढ is rejected (r. 190. f). The sibilant of स्त स्यात् (r. 190. g) is rejected between two consonants not being nasals or semivowels, and the त्र and च are permuted to ढ as before. Before स the ह becomes क, making क्ष, and the radical initial is then changed to its aspirate (r. 191. l). इ is optionally inserted, as denoted by the Anubandha क.

Pres. गाहते; 1st præt. अगाहत; 2d præt. जगाहे (जघाक्षे or जगाहिषे, जघाक्षे or जगाहिष्ये-दे); 3d præt. अगाढ (अघाक्षतां, अगाढाः, अघाक्ष्यं, अघाक्षि) or अगाहिह (अगाहिषतां &c.); 1st fut. गाढा or गाहिता; 2d fut. घाक्ष्यते or गाहिष्यते; imp. गाहतां; pot. गाहेत; bened. घाक्षीह or गाहिषीह; cond. अघाक्ष्यत or अगाहिष्यत. Pass. गाह्यते. Caus. गाह्यते. Desid. जिगाहिष्यते. Freq. जागाह्यते.

गुप् 'to protect.'

This verb with a few others, as विच्छ 'to go,' and पण and पन 'to praise,' inserts आप् before the terminations of the conjugational tenses, and optionally before those of the rest. It takes इ optionally.

Pres. गोपायति; 1st præt. अगोपायत्; 2d præt. गोपायाच्चकार or जुगोष (जुगुपतुः, जुगोपिष, or जुगोष्य); 3d præt. अगोपायीत्, अगोपीत्, or अगोषीत्; 1st fut. गोपायिष्यति, गोपिष्यति, गोष्यति; 2d fut. गोपायिष्यति, गोपिष्यति, गोष्यति; imp. गोपायतु; pot. गोपायेत्; bened. गोपाय्यात्; गुप्यात्; cond. अगोपायिष्यत्, अगोपिष्यत्, अगोष्यत्. Pass. गुप्यते. Caus. गोपाययति or गोपयति; 3d præt. अजुगोपायत् or अजुगुपत्. Desid. जुगोपायिष्यति, जुगुप्यति, जुगोपिष्यति. Freq. जोगुप्यते.

गुप् 'to blame.'

This takes the desiderative form, exclusive of the augment इ in the non-conjugational tenses, which it omits. In the proper desiderative it inserts इ (r. 211. a): see किन्. In other respects it is regular.

Pres. जुगुप्सते; 1st præt. अजुगुप्सत; 2d præt. जुगुप्साचक्षे; 3d præt. अजुगुप्सिह; 1st fut. जुगुप्सिता; 2d fut. जुगुप्सिष्यते; imp. जुगुप्सतां; pot. जुगुप्सेत; bened. जुगुप्सिषीह; cond. अजुगुप्सिष्यत्. Pass. जुगुप्स्यते. Desid. जुगुप्सिष्यते.

गृह् 'to revile.'

When इ is not inserted, the changes of the final ह are those specified under r. 191. k: see also गाह्. In the third præterite the verb optionally takes the terminations of the first, with स prefixed (r. 197. f): the final ह is changed before स according to r. 191. k.

Pres. गृह्ते; 1st præt. अगृह्त; 2d præt. जगृहे (जगृहिषे or जगृधे); 3d præt. अगार्हिह or अगृधत; 1st fut. गृहिता or गढा; 2d fut. गृहिष्यते or चक्ष्यते; imp. गृहितां; pot. गृहेत; bened. गृहिषीह or चक्षीह; cond. अगर्हिष्यत् or अचक्ष्यत्. Pass. गृह्यते. Caus. गृह्यति. Desid. जिगर्हिष्यते or जिचृक्षते. Freq. जरीगृह्यते, जरीगर्हिषी or जरीगर्हि.

वस्ल् 'to eat.'

In the second præterite, before the vowel terminations, this verb rejects its radical vowel, and व coming into contact with स becomes as usual क, and with the sibilant, ख. Before a termination beginning with स, as in the second future and conditional, the final is changed to त (r. 191. j). The verb is imperfect, and wants the third præterite and benedictive in the active voice, and all the tenses except the two futures and conditional in the passive.

Pres. वसति; 1st præt. अवसत्; 2d præt. जवास (जवत्तुः, जवुः); 1st fut. वसता; 2d fut. वसति; imp. वसतु; pot. वसेत्; bened. वस्यात्; cond. अवस्यत्. Pass. 1st fut. वसता; 2d fut. वस्यते; cond. अवस्यत्. Caus. वासयति. Desid. निवसति.

वा 'to smell.'

This in the conjugational tenses has for its base जिह्. In

the other tenses it is unchanged. In the second præterite 1st and 3d pers. the termination is **जौ**. It is one of the verbs which optionally attach to the final the affixes of the first præterite in the third: when it is inflected with its own terminations it follows form 3 (p. 132) of the first class, like most verbs ending in **जा**.

Pres. **जिघ्रति**; 1st præt. **अजिघ्रत्**; 2d præt. **जघौ**; 3d præt. **अजघात्** (**अजघातं**, **अघुः**) or **अजघासीत्** (**अजघासिहं**, **अजघासिधुः**); 1st fut. **जघाता**; 2d fut. **जघास्यति**; imp. **जिघ्रतु**; pot. **जिघ्रेत्**; bened. **जघायात्** or **जेघात्**; cond. **अजघास्यत्**. Pass. **जघाते**. Caus. **जघयति**; 3d præt. **अजिघ्रयत्** or **अजिघ्रियत्**. Desid. **जिघ्रासति**. Freq. **जेघीयते**, and **जेघेति** or **जेघयीति**.

जघ 'to eat.'

As a verb having a short **अ** between two consonants, of which the former is repeated without change in the reduplication, it substitutes **ह** for the radical vowel, and is not doubled before the terminations of the second præterite which begin with a vowel, except that of the second person singular (r. 194. k).

Pres. **जघति**; 1st præt. **अजघत्**; 2d præt. **अजघान** (**जेनहुः**, **जेनुः**, **अजघमिष**, &c.); 3d præt. **अजघमीत्** (**अजघमिषत्**); 1st fut. **जघिता**; 2d fut. **जघिष्यति**; imp. **जघतु**; pot. **जघेत्**; bened. **जघ्यात्**; cond. **अजघिष्यत्**. Pass. **जघ्यते**. Caus. **जघयति**. Desid. **जिघमिषति**. Freq. **जघाम्यते**.

With **जा** prefixed, in the sense of sipping water, it lengthens the radical vowel, **जाजघति**.

जघ 'to go.'

As ending in **र**, the radical vowel is made long in the third præterite: r. 197. i.

Pres. **जघति**; 1st præt. **अजघत्**; 2d præt. **अजघार** (**जेरहुः**); 3d præt. **अजघारीत्** (**अजघारिषत्**); 1st fut. **जघिता**; 2d fut. **जघिष्यति**; imp. **जघतु**; pot. **जघेत्**; bened. **जघ्यात्**; cond. **अजघरिष्यत्**. Pass. **जघ्यते**. Caus. **जघयति**. Desid. **जिघरिषति**. Freq. **जंघूर्यते**, **जंघूरीति** or **जंघूति**.

It is conjugated in the *Ātmane-pada*, preceded by **उन्** with a transitive import; **धर्ममुच्चरते** 'he goes beyond or transgresses duty:' and by **सन्** with a noun in the instrumental case; **रथेन संचरते** 'he travels with a chariot.'

च्युतिर् 'to drop' or 'sprinkle.'

The indicatory इ denotes the optional inflexion of the third præterite with the affixes of the first preceded by च.

Pres. च्योति; 1st præt. अच्योतत्; 2d præt. चुच्योत (चुच्योतिच, चुच्युतत्; चुच्युतिच); 3d præt. अच्युतत् or अच्योतीत्; 1st fut. च्योतिषा; 2d fut. च्योतिष्यति; imp. च्योततु; pot. च्योतेत्; bened. च्युतात्; cond. अच्योतिष्यत्. Pass. च्युतते. Caus. च्योतयति or -ते; 3d præt. अचुच्युतत् or अचुच्यतत्. Desid. चुच्युतिष्यति or चुच्योतिष्यति. Freq. चोच्युतते or चोच्युतीति, चोच्योति.

So च्युतिर् in the same senses. The reduplication is as in the second præterite, चुच्योत.

जभ 'to yawn.'

This verb prefixes न् to the final, whenever that is followed by a vowel. In the frequentative the nasal is confined to the reduplication. न् before any consonant except a semivowel or a nasal becomes Anuswāra, which before भ is changed to म.

Pres. जम्भते; 1st. præt. अजम्भत्; 2d præt. जजम्भे; 3d præt. अजम्भिह; 1st fut. जम्भता; 2d fut. जम्भिष्यते; imp. जम्भतां; pot. जम्भेत; bened. जम्भिषीह; cond. अजम्भिष्यत्. Pass. जम्भते. Caus. जम्भयति. Desid. निजम्भिष्यते. Freq. जंजम्भते, जंजम्भीति, जंजम्भि.

जीव 'to live.'

The medial vowel, being long, is unchanged.

Pres. जीवति; 1st præt. अजीवत्; 2d præt. निजीव; 3d præt. अजीवीत्; 1st fut. जीविता; 2d fut. जीविष्यति; imp. जीवतु; pot. जीवेत्; bened. जीव्यात्; cond. अजीविष्यत्. Pass. जीवते. Caus. जीवयति; 3d præt. अजिजीवत् or अजीजिवत्. Desid. निजीविष्यति. Freq. जेजीव्यते.

So क्षीव 'to spit,' and मीव or पीव 'to be fat,' &c.

जृभि 'to yawn.'

This verb inserts a nasal by virtue of the indicatory इ. In the frequentative, री is substituted for the vowel.

Pres. जृम्भते; 2d præt. जजृम्भे; 1st fut. जृम्भिता. Caus. जृम्भयति. Desid. जजृम्भिष्यते. Freq. जरीजृम्भते, जरीजृम्भीति.

अर 'to have fever.'

Pres. अरति; 1st præt. अरारत्; 2d præt. अरार; 3d præt. अरारीत् (अरारिवत्); 1st fut. अरिता; 2d fut. अरिष्यति; imp. अरतु; pot. अरेत्; bened. अर्यात्; cond. अरारिष्यत्. Pass. अर्यते. Caus. अरयति; 3d præt. अजिअरत्. Desid. मिअरिषति. Freq. जाअर्यते, जाअरिषति or जाजूषि.

त्वर, 'to hasten,' takes the *Ātmane-pada*: it is else similarly conjugated; त्वरते, अत्वरत्, तत्वर, अत्वरिह, &c.

ढीकु 'to go.'

Pres. ढीकते; 1st præt. अढीकत्; 2d præt. ढुढीके; 3d præt. अढीकिह; 1st fut. ढीकिता; 2d fut. ढीकिष्यते; imp. ढीकतां; pot. ढीकेत; bened. ढीकिषीह; cond. अढीकिष्यत्. Pass. ढीक्यते. Caus. ढीकयति. Desid. ढुढीकिष्यते. Freq. ढोढीक्यते.

शम 'to bow.'

This verb takes इ only in the second and third præterites, and prefixes स to the latter, according to form 3. of the first class (p. 132); in which, यम 'to refrain,' and रम 'to sport,' agree with it. Before a dental, म becomes न्, and Anuswāra before a sibilant.

Pres. नमति; 1st præt. अनमत्; 2d præt. ननाम (नेमत्, नेमिष or ननन्ध, नेमिष); 3d præt. अनंसीत् (अनंसिहं, अनंसिषम्); 1st fut. नमता; 2d fut. नंस्यति; imp. नमतु; pot. नमेत्; bened. नम्यात्; cond. अनंस्यत्. Pass. नम्यते. Caus. नमयति or नामयति. Desid. निनंसति. Freq. ननम्यते, ननमीति or ननमि.

ही (हीन्) 'to lead.'

The ऋ intimates its being conjugated in both voices. It takes इ in the second præterite only; and before the augment the final is changed to य्.

Pres. नयति or -ते; 1st præt. अनयत्, अनयत्; 2d præt. निनाय (निनयिष or निनेष, निन्यत्); निन्ये (निन्यिषे); 3d præt. अनेषीत् (अनेहं, अनेषम्), अनेह (अनेषातां, अनेषि); 1st fut. नेता; 2d fut. नेष्यति or -ते; imp. नयतु, नयतां; pot. नयेत्, नयेत; bened. नीयात्, नेषीह; cond. अनेष्यत् or -ष्यत्. Pass. नीयते. Caus. नाययति or -ते. Desid. निनीयति or -ते. Freq. नेनीयते, नेनयीति or नेनेति.

णी is used in the *Ātmane-pada* in the sense of preceding or worshipping, as नयते 'he leads' or 'precedes,' 'he worships;' also after different prepositions, as उन्, उचयते 'he leads up' or 'raises;' उप, उपनयते 'he gives' or 'pays' or 'averts:' but if it is transitively used, it is regular, विनयति; also if it concerns part of the body, as गच्छं विनयति 'he averts or turns away the cheek.'

शुदि 'to blame.'

The vowel being long by position is unchanged (r. 215. c).

Pres. निन्दति; 1st præt. अनिन्दत्; 2d præt. निनिन्द; 3d præt. अनिन्दीत् (अनिन्दिषत्); 1st fut. निन्दिता; 2d fut. निन्दिष्यति; imp. निन्दतु; pot. निन्देत्; bened. निन्ध्यात्; cond. अनिन्दिष्यत्. Pass. निन्धते. Caus. निन्दयति. Desid. निनिन्दिषति. Freq. नेनिन्धते.

So may other verbs ending in ह्, with an indicatory इ; as, कदि, कदि, 'to oall;' क्लिदि 'to be moist;' नदि 'to be happy,' &c.

तिज 'to endure.'

The verb in this sense is conjugated in the desiderative form, and before ज the final palatal is changed to the guttural (r. 191. c), which combines with the sibilant as usual. In the sense of 'sharpen' it is a regular verb of the tenth conjugation.

Pres. तितिज्यते; 1st præt. अतितिज्यत्; 2d præt. तितिज्याचक्षे; 3d præt. अतितिज्यिह; 1st fut. तितिज्यता; 2d fut. तितिज्य्यते; imp. तितिज्यतां; pot. तितिजेत्; bened. तितिज्यीह; cond. अतितिज्य्यत्.

तृ 'to cross over.'

The verb substitutes the *Gūṇa* syllable अर् in the conjugational tenses, and changes ज to ह् in the second præterite, except in the first and third persons singular. The augment इ may be made long every where except in the third præterite of the *Parasmai-pada*; and it may be omitted in that tense, as well as in the benedictive of the *Ātmane-pada*. When इ is not inserted, अ is changed to ईर्. In some senses the verb is conjugated in both voices.

Pres. त्रति or -ते; 1st præt. अत्रत्, अत्रत्; 2d præt. तत्रत् (तेरतुः, तेरिष, तेर, तत्रत् or तत्रत्), तेरे; 3d præt. अत्राटीत् (अत्राटिहं,

अतारिष्यन्) — *Ātmane-pada* अतीई, अतरिइ or अतरीइ; 1st fut. तरिता or तरीता; 2d fut. तरिष्यति -ते or तरीष्यति -ते; imp. तरतु, तरतां; pot. तरेत्, तरेत्; bened. तीर्य्यात्, तरिषीह or तरीषीह or तीषीह; cond. अतरिष्यत् -ष्यत् or अतरीष्यत् -ष्यत्. Pass. तीर्य्यते. Caus. तारयति. Desid. तितरिष्यति, तितरीष्यति or तितरीष्यति. Freq. तेदीयते, तातरीति or तातरीति.

त्यज् 'to abandon.'

The root does not take इ; and the final palatal is changed to the guttural (r. 191. c), which combines with a sibilant (r. 191. e) as ञ्; in the third präterite the ञ् of क्तां, क्तं, क्त is rejected (r. 190. g).

Pres. त्यजति; 1st præ. अत्यजत्; 2d præ. तत्याज (तत्यजतुः, तत्यजिष्य or तत्यज्य); 3d præ. अत्याज्यत् (अत्याज्तां, अत्याज्युः, अत्याज्यम्); 1st fut. त्यज्ता; 2d fut. त्यज्यति; imp. त्यजतु; pot. त्यजेत्; bened. त्यज्यात्; cond. अत्यज्यत्. Pass. त्यज्यते. Caus. त्याजयति. Desid. तित्यज्यति. Freq. तात्यज्यते, तात्यजीति or तात्यजि.

दद् 'to give.'

This is an exception to r. 194. k, not substituting ह for the vowel in the second präterite.

Pres. ददते; 1st præ. अददत्; 2d præ. दददे (दददाते, दददिरे); 3d præ. अददिह; 1st fut. ददिता; 2d fut. ददिष्यते; imp. ददतां; pot. ददेत्; bened. ददिषीह; cond. अददिष्यत्. Pass. दद्यते. Caus. दादयति or -ते. Desid. दिददिष्यते. Freq. दादद्यते, and दाददीति or दाददि.

दध् 'to have' or 'hold.'

Pres. दधते; 1st præ. अदधत्; 2d præ. देधे (दिधाते, देधिषे); 3d præ. अदधिह; 1st fut. दधिता; 2d fut. दधिष्यते; imp. दधतां; pot. दधेत्; bened. दधिषीह; cond. अदधिष्यत्. Pass. दध्यते. Caus. दाधयति or -ते. Desid. दिदधिष्यते. Freq. दादध्यते, दादधीति or दादधि.

दङ् 'to bite.'

This verb drops its nasal in the conjugational tenses; also before any termination beginning with य, and in the radical syllable of the frequentative. The final ङ before a consonant becomes च, and च before a sibilant becomes ञ (r. 191. e. f).

Pres. दृशति; 1st præt. अदृशत्; 2d præt. ददृश (ददृशिष or ददृश); 3d præt. अदासीत् (अदासी, अदासिम्); 1st fut. दृशा; 2d fut. दृष्यति; imp. दृशतु; pot. दृशेत्; bened. दृश्यात्; cond. अदृष्यत्. Pass. दृश्यते. Caus. दृशयति. Desid. दिदृक्षति. Freq. ददृश्यते or ददृशीति or ददृशि.

दह 'to burn.'

The changes of the final are according to r. 191. *k*; see also गाह, p. 173. Before a dental the substitute of ह is च; न or ञ after an aspirate become च; and च as the initial of a compound is changed to ग before a soft consonant, and to क before a hard. In the second præterite the vowel is changed to इ, according to r. 194. *k*. In the third præterite, as इ is not inserted, the ञ of स्नां &c. is rejected (r. 190. *g*); and when the guttural combines with the sibilant, द is changed to च (r. 191. *l*).

Pres. दहति; 1st præt. अदहत; 2d præt. ददाह (दिहत्, देहिष or ददग्ध); 3d præt. अधासीत् (अदाग्धां, अधासिम्); 1st fut. दग्धा; 2d fut. धस्यति; imp. दहतु; pot. दहेत्; bened. दद्यात्; cond. अधस्यत्. Pass. दह्यते. Caus. दाहयति or -ते. Desid. दिधक्षति. Freq. दादह्यते, दादहीति or दादग्धि.

दा (दाण्) 'to give.'

दा is also a verb of the second and third conjugation, and in order to distinguish it from them, an indicatory ण् is added to it in the first. This verb substitutes यञ् in the conjugational tenses. In the third præterite it takes the terminations of the first, and substitutes इ for आ in the benedictive; in which some other verbs ending in आ, either as a primitive or as substituted for a diphthong, concur: see ज्ञे and प्रा.

Pres. यजति; 1st præt. अयजत्; 2d præt. ददौ (ददिष or ददाच, ददहुः); 3d præt. अदाम् (अदाम्); 1st fut. दाता; 2d fut. दास्यति; imp. यजतु; pot. यजेत्; bened. देयात्; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दिस्तति. Freq. देदीयते, दादाति or दादेति.

With आ or उप prefixed in the sense of 'receiving,' and with सम् or सन् and प्र in its own of 'giving,' it takes the *Ātmanepada*; as, आयजते 'he takes'; संयजते or संप्रयजते 'he gives.'

दु 'to run.'

Although not excepted from the prohibition to insert इ (p. 136), this verb is considered as taking इ optionally in the third präterite.

Pres. दधति; 1st præt. अदधत्; 2d præt. दुदाध (दुदुधत्; दुदधिष or दुदोष); 3d præt. अदाधीत् (अदाधिषन्), अदीधीत् (अदीधन्); 1st fut. दाता; 2d fut. दोष्यति; imp. दधतु; pot. दधेत्; bened. दूयात्; cond. अदोष्यत्. Pass. दूयते. Caus. दाधयति. Desid. दुदूषति. Freq. दोदूयते, दोदधीति or दोदोति.

दृश् (दृश्तिर्) 'to see.'

This is another verb of the first conjugation inflected by a substitution, as it takes यश् before the conjugational tenses. Before the terminations of the other tenses beginning with any consonant except य, य् is changed to र. The verb does not take इ. Before a hard consonant श् becomes ष, changed before ण to ञ (r. 191. e. f); but having made ष with the स of स्तां, स्तं, स्त, the ञ is rejected, leaving हां &c. इर् indicates two forms of the third präterite (p. 107).

Pres. पश्यति; 1st præt. अपश्यत्; 2d præt. ददर्श (ददृशत्; ददर्शिष or ददृष्ट); 3d præt. अदर्शत् or अद्राक्षीत् (अद्राक्षं, अद्राक्षन्); 1st fut. द्रष्टा; 2d fut. दृक्ष्यति; imp. पश्यतु; pot. पश्येत्; bened. हृश्यात्; cond. अद्रक्ष्यत्. Pass. हृश्यते. Caus. दर्शयति; 3d præt. अदीहृशत् or अददर्शत्. Desid. दिहृषते. Freq. दरिहृश्यते or दरिहृशीति or ददेहि.

With सम् prefixed in an intransitive sense it takes the Ātmane-pada; सम्पश्यते 'he contemplates.'

दे (देह) 'to protect.'

The ङ denotes its being restricted to the Ātmane-pada. In the conjugational tenses it is regularly inflected, ह becoming ञ् before च. In the second präterite it substitutes दिगि for the reduplicate: in the third it inserts इ, before which the final is rejected; and after the short vowel इ, the स of स्त and स्तास् is rejected. In the rest it is conjugated like verbs in चा.

Pres. दयते; 1st præt. अदयत्; 2d præt. दिग्ये (दिग्याते, दिग्यिषे); 3d præt. अदिन (अदिनातां, अदिषत्, अदिषाः, अदिषि); 1st fut. दाता;

2d fut. दास्यते; imp. दयतां; pot. दयेत्; bened. दासीह; cond. अदास्यत्. Pass. दीयते. Caus. दावयति. Desid. दिक्षते. Freq. देदीयते, दादेति.

शुत 'to shine.'

This gives name to a class of verbs, शुनादि, of which the third präterite takes two forms; one being that of the first präterite of the Parasmai-pada, without change of the radical vowel (second class, 2); the other being regular (first class, 1. Ātm. pada). There are in all twenty-two verbs of this class.

कृष to be able.	लुट }
कुम्भ to agitate.	लुठ } to resist.
घुट to exchange.	वृत् to be.
खभ to hurt.	वृष to grow.
हुभ to hurt.	शुभ to be beautiful.
शुत to shine.	जृथ to break wind.
ध्वंस }	श्वित to be white.
भंस } to fall down.	श्विद to sweat.
मिद to be unctuous.	स्यन्द to drop.
रुच to shine.	संभ to trust in.
रुट to resist.	संस to fall down.

Several of these will be found in their places.

Pres. छोटते; 1st præter. अछोटत्; 2d præter. दिक्षुते; 3d præter. अक्षुतत् or अछोतिह; 1st fut. छोतिता; 2d fut. छोतिष्यते; imp. छोततां; pot. छोतेत्; bened. छोतिवीह; cond. अछोतिष्यत्. Pass. क्षुत्यते. Caus. छोतयति. Desid. दिक्षुतिष्यते or दिछोतिष्यते. Freq. देक्षुत्यते, देछोतीति or देछोति.

दु 'to run.'

This is one of the few exceptions to the insertion of इ in the second präterite (r. 195. g). डक् is substituted for the final before the vowel terminations not requiring Guṇa. The third präterite takes the form of the tenth conjugation.

Pres. द्रवति; 1st præter. अद्रवत्; 2d præter. दुद्राव (दुदुवहुः, दुद्रोष, दुदुव, दुदुम); 3d præter. अदुवत्; 1st fut. द्रोता; 2d fut. द्रोषति; imp. द्रवतु; pot. द्रवेत्; bened. दूयात्; cond. अद्रोषत्. Pass. दूयते. Caus.

दायति; 3d præt. अदुदयत् or अदिदयत्. Desid. दुदूयति. Freq. दौदूयते, दौदूयति or दौदूयति.

So दृ 'to be firm.'

धे 'to drink.'

Before the conjugational tenses दृ becomes दय; before the rest it is inflected like a verb in दा; but it has three forms in the third præterite; two with the terminations of the first præterite (second class, 2. 1), and one with those of the third; (first class, 3): in No. 2. of the former the root is also repeated, and the final made short: see दा 'to give,' दे 'to protect,' &c.

Pres. धयति; 1st præt. अधयत्; 2d præt. दधौ (दधत्, दधिष); 3d præt. अदधत् (अदधतां, अदधन्), or अधात् (अधातां, अधुः, अधान्), or अधासीत् (अधासिहां, अधासिषन्); 1st fut. धाता; 2d fut. धास्यति; imp. धयतु; pot. धयेत्; bened. धेयात्; cond. अधास्यत्. Pass. धीयते. Caus. धापयति or -ते; 3d præt. अदीधयत् or -यत्. Desid. धित्सति. Freq. देधीयते, दाधेति or दाधाति.

धोक्षु 'to be quick,' 'to gallop.'

The क्षु in every case becomes र.

Pres. धोरति; 1st præt. अधोरत्; 2d præt. दुधोर; 3d præt. अधोरीत्; 1st fut. धोरिता; 2d fut. धोरिष्यति; imp. धोरतु; pot. धोरेत्; bened. धोर्येत्; cond. अधोरिष्यत्. Pass. धोर्यते. Caus. धोरयति; 3d præt. अदुधोरत्. Desid. दुधोरिषति. Freq. दुधोर्यते, दुधोरीति or दुधोर्षि.

झा 'to blow,' as fire or an instrument.

This verb substitutes झन् before the conjugational augment: in the other tenses it is conjugated like other verbs in जा.

Pres. धनति; 1st præt. अधनत्; 2d præt. दध्नौ; 3d præt. अध्नासीत् (अध्नासिषन्); 1st fut. ध्नाता; 2d fut. ध्नास्यति; imp. धनतु; pot. धनेत्; bened. ध्नेयात् or ध्नायात्; cond. अध्नास्यत्. Pass. ध्नायते. Caus. ध्नापयति. Desid. दिध्नासते. Freq. देध्नीयते, दाध्नेति or दाध्नाति.

यच 'to cook.'

The final palatal becomes च before the dentals and sibilant, conformably to r. 191. c, and undergoes the usual changes. The

vowel is changed to *इ* in some of the persons of the second präterite (r. 194. *k*). In the third präterite the *स* preceding *स्* &c. is rejected (r. 190. *g*), and the radical vowel is made long in the Parasmai-pada only. The verb takes both Padas.

Pres. *पचति* -ते; 1st præt. *अपचत्*, *अपचत*; 2d præt. *पपाच* (*पेषिच* or *पयक्च*), *पेषे*; 3d præt. *अपाक्षीत्* (*अपाक्षां*, *अपाक्षुः*, *अपाक्षन्*), *अपक्ष* (*अपक्षातां*, *अपक्षत*, *अपक्षि*); 1st fut. *पक्ता*; 2d fut. *पक्ष्यति* -ते; imp. *पचतु* -तां; pot. *पचेत्* -त; bened. *पच्यात्*, *पक्षीष्ट*; cond. *अपक्ष्यात्* -त. Pass. *पच्यते*. Caus. *पाचयति* -ते; 3d præt. *अपीपचत्*. Desid. *पिपक्षति* -ते. Freq. *पापच्यते*, *पापचीति* or *पापक्षि*.

पत (*पतु*) 'to go,' 'to fall.'

The indicative *हृ* denotes the inflexion of the third präterite with the terminations of the first, and before them *य्* is prefixed to the radical final. In the desiderative the vowel may be changed to *इ*; and in the frequentative, *नी* is added to the reduplicate syllable.

Pres. *पतति*; 1st præt. *अपतत्*; 2d præt. *पपात* (*पेततुः*); 3d præt. *अपतन्* (*अपतन्*); 1st fut. *पतिता*; 2d fut. *पतिष्यति*; imp. *पततु*; pot. *पतेत्*; bened. *पत्यात्*; cond. *अपतिष्यत्*. Pass. *पतते*. Caus. *पातयति*. Desid. *पिपतिषति* or *पित्सति*. Freq. *पनीपतते*, *पनीपतीति* or *पनीपक्षि*.

पा 'to drink.'

This verb substitutes *पिक्* before the conjugational *च*; in the other tenses it agrees with other verbs in *चा*, taking the terminations of the first präterite in the third.

Pres. *पिचति*; 1st præt. *अपिचत्*; 2d præt. *पपी*; 3d præt. *अपात्*; 1st fut. *पाता*; 2d fut. *पास्यति*; imp. *पिचतु*; pot. *पिचेत्*; bened. *पेयात्*; cond. *अपास्यत्*. Pass. *पीयते*. Caus. *पाययति* -ते. Desid. *पिपासति*. Freq. *पेपीयते*, *पापेति* or *पापाति*.

पा, 'to preserve,' is a verb of the second conjugation, q. v.

(*जो*) *प्यायी* 'to grow.'

In the third person singular of the third präterite this verb optionally substitutes *इ* for *स्त*.

Pres. *प्यायते*; 1st præt. *अप्यायत्*; 2d præt. *पिप्ये* (*पिप्यिप्ये*);

3d præt. अयायि or अयायिह; 1st fut. यायिता; 2d fut. यायिष्यते; imp. यायतां; pot. यायेत; bened. यायिषीह; cond. अयायिष्यत्. Pass. यायते. Caus. याययते.

अण 'to approach.'

As this verb changes its अ to ए in the reduplication of the second præterite, it should not substitute ह for अ (r. 194. k); it does so optionally by special rule.

Pres. अणति; 1st præt. अअणत्; 2d præt. एअण (एअणतुः or ऐअणतुः, एअणिय or ऐअणिय, &c.); 3d præt. अअणीत् or अअणीत्; 1st fut. अणिता; 2d fut. अणिष्यति; imp. अणतु; pot. अणेत; bened. अअणात्; cond. अअणिष्यत्. Pass. अण्यते. Caus. अणयति. Desid. पिअणिषति. Freq. पंअण्यते, पंअणीति or पंअण्हि.

अल 'to bear fruit.'

This differs from the preceding only in the change of अ to ए in the second præterite being absolute, and the vowel being long only in the third præterite, as the verb ends in ल. In the frequentative the radical vowel is changed to उ.

Pres. अलति; 1st præt. अअलत्; 2d præt. एअल (ऐअलतुः); 3d præt. अअलीत्; 1st fut. अलिता; 2d fut. अलिष्यति; imp. अलतु; pot. अलेत्; bened. अल्यात्; cond. अअलिष्यत्. Pass. अल्यते. Caus. अलयति. Desid. पिअलिषति. Freq. पंअल्यते, पंअलीति or पंअलि.

अध 'to despise;' 'to bind.'

This takes the frequentative form.

Pres. अधासते; 1st præt. अअधासत्; 2d præt. अधासाध्ने; 3d præt. अअधसिह; 1st fut. अधासिता; 2d fut. अधासिष्यते; imp. अधासतां; pot. अधासेत; bened. अधासिषीह; cond. अअधसिष्यत्. Pass. अधास्यते. Caus. अधासयते.

बुध, or with इर्, बुधिर् 'to know.'

There is some difference as to whether these are distinct roots or not. With इर् there are two forms in the third præterite (see p. 107); without it, only one. The causal of बुध् also is restricted to the Parasmai-pada. There is another

verb बुध, 'to know,' of the fourth conjugation, which also substitutes इ for the third person singular of the third prae-terite in the *Ātmane-pada*. They are both inflected like other verbs with a medial उ, except in the desiderative, which does not insert इ, and changes the radical consonant to भ.

Pres. बोधति -ते; 1st praet. अबोधत् -त्; 2d praet. बुबोध, बुबुधे; 3d praet. (of बुध) अबोधीत् (अबोधिवत्), (of बुधिर्) अबोधीत् or अबुधत्, अबोधिह; 1st fut. बोधिता; 2d fut. बोधिष्यति -ते; imp. बोधतु, बोधतां; pot. बोधेत् -त्; bened. बुध्यात्, बोधिषीह; cond. अबोधिष्यत् -त्. Pass. बुध्यते. Caus. बोधयति or (बुधिर्) बोधयति -ते. Desid. बुभुक्षति. Freq. बोबुध्यते, बोबुधीति, बोबोधि.

भृञ् 'to nourish.'

It takes both Padas. Before a य, ञ् becomes रि or री. In the third prae-terite, *Ātmane-pada*, the ञ् of झ is rejected after the short vowel (r. 190. g). In the desiderative, उ is optionally substituted for the radical vowel, being preceded by a labial (r. 211. c).

Pres. भरति -ते; 1st praet. अभरत् -त्; 2d praet. बभार (बभृत्, बभर्ष, बभृव), बभे; 3d praet. अभामीत् (अभाष्टं, अभार्षम्), अभृत् (अभृवात्, अभृषि); 1st fut. भरी; 2d fut. भरिष्यति -ते; imp. भरतु -तां; pot. भरेत् -त्; bened. भ्रियात्, भृषीह; cond. अभरिष्यत् -त्. Pass. भ्रियते. Caus. भारयति; 3d praet. अबीभरत्. Desid. विभरिष्यति -ते or बुभूषेति -ते. Freq. बेभीयते, बर्भर्षि, बरिभर्षि or बरीभर्षि.

भृञ् 'to hold,' and हृञ् 'to take,' are similarly inflected.

भ्रञ् 'to wander' or 'whirl.'

This verb optionally takes the form of the fourth conjugation. As ending in ञ, it does not take Vṛiddhi in the third prae-terite.

Pres. भ्रमति, भ्रम्यति; 1st praet. अभ्रमत्, अभ्रम्यात्; 2d praet. बभ्राम (भ्रमत्); 3d praet. अभ्रमीत्; 1st fut. भ्रमिता; 2d fut. भ्रमिष्यति; imp. भ्रमतु, भ्रम्यतु; pot. भ्रमेत्, भ्रम्येत्; bened. भ्रम्यात्; cond. अभ्रमिष्यत्. Pass. भ्रम्यते. Caus. भ्रमयति; 3d praet. अबिभ्रमत्. Desid. विभ्रमिष्यति. Freq. बंभ्रम्यते, बंभ्रमीति or बंभ्रमि.

मन्थ 'to churn.'

The nasal is rejected before a य.

Pres. मन्थति; 1st præt. अमन्थत्; 2d præt. ममन्थ (ममन्थिष्य); 3d præt. अमन्थीत्; 1st fut. मन्थिता; 2d fut. मन्थिष्यति; imp. मन्थतु; pot. मन्थेत्; bened. मन्थात्; cond. अमन्थिष्यत्. Pass. मन्थते. Caus. मन्थयति -ते. Desid. निमन्थिषति. Freq. मामन्थते, मामन्थीति or मामन्थि.

मन्थ 'to bind.'

There is nothing peculiar in the simple inflexion of this verb. Before a य the final is optionally rejected; and in the frequentative form, which rejects य, its conjunct final may be rejected altogether before a termination beginning with a consonant not a nasal, and having an indicatory य्; whilst before any other consonant य is rejected, and य changed to उ, which then substitutes the Vṛiddhi element औ.

Pres. मन्थति; 3d præt. अमन्थीत्; 1st fut. मन्थिता; bened. मन्थात् or मन्थ्यात्. Pass. मन्थते or मन्थ्यते. Desid. मामन्थिषति.

Frequentative, present tense.

मामन्थीमि or मामीमि	मामीवः	मामीमः
मामन्थीमि or मामसि	मामीयः	मामीय
मामन्थीति or मामति	मामीतः	मामन्थति

These modifications are rather curious than useful, as the verb is of unfrequent occurrence.

मान 'to investigate.'

This verb takes the form of the desiderative, मीमांस्.

Pres. मीमांसते; 1st præt. अमीमांसत्; 2d præt. मीमांसाचक्षे; 3d præt. अमीमांसिह; 1st fut. मीमांसिता; 2d fut. मीमांसिष्यते; imp. मीमांसतां; pot. मीमांसेत; bened. मीमांसिषिह; cond. अमीमांसिष्यत्. Pass. मीमांस्यते. Caus. मीमांसयते.

मे (मेढ) 'to barter.'

The final diphthong becomes एय् before vowels, and जा before consonants: it is changed to इत् in the desiderative.

Pres. मयते; 1st præt. अमयत्; 2d præt. ममे; 3d præt. अमास्त;

1st fut. माता; 2d fut. मास्यते; imp. मयतां; pot. मयेत; bened. मास्तीह; cond. अमास्यत. Pass. मीयते. Caus. माचयते. Desid. मिस्तते. Freq. मेनीयते, मेनयीति, मानेति or मामाति.

स्मृ 'to remember.'

This substitutes मन् in the conjugational tenses.

Pres. मनति; 1st præt. अमनत्; 2d præt. मस्मी; 3d præt. अस्मासीत् (अस्मासिषन्); 1st fut. स्मृता; 2d fut. स्मास्यति; imp. मनतु; pot. मनेत्; bened. स्मायात् or स्मेयात्; cond. अस्मास्यत्. Pass. स्मायते. Caus. स्मापयति; 3d præt. अमिस्मपत्. Desid. मिस्मासति. Freq. मास्मायते, मास्माति or मास्मेति.

यज 'to worship.'

इ is substituted for the semivowel before the terminations of the second præterite, except in the singular of the Parasmaipada, where it is the letter of reduplication. It is substituted for य before य, as in the benedictive and passive. यज substitutes य for its final before a dental, and य with स makes य्स (r. 191. d); but as the स of स्तां &c. in the third præterite is rejected after any consonant, the forms are हां, ह, &c.

Pres. यजति -ते; 1st præt. अयजत् -त; 2d præt. इयाज (ईजतुः, इयजिष or इयह, ईजिव), ईजे; 3d præt. अयासीत् (अयाहां, अयाषन्), अयह (अयस्मातां); 1st fut. यहा; 2d fut. यक्ष्यति -ते; imp. यजतु -तां; pot. यजेत् -त; bened. इज्यात्, यक्षीह; cond. अयक्ष्यत् -त. Pass. इज्यते; 1st præt. रेज्यत. Caus. याजयति -ते; 3d præt. अयीयजत्. Desid. यियक्ष्यति -ते. Freq. यायज्यते, यायहि.

यत् 'to make effort.'

This is in every respect regular.

Pres. यत्ते; 1st præt. अयतत्; 2d præt. येते; 3d præt. अयतिह; 1st fut. यतिता; 2d fut. यतिष्यते; imp. यततां; pot. यतेत; bened. यतिषीह; cond. अयतिष्यत. Pass. यत्यते. Caus. यातयति -ते; 3d præt. अयीयतत्. Desid. यियतिष्यते. Freq. यायत्यते, यायतीति or यायहि.

यम 'to restrain.'

This substitutes य् for its final before the terminations of the conjugational tenses. Although it does not take इ in the futures, it does in the second and third præterites.

Pres. यच्छति; 1st præt. अयच्छत्; 2d præt. ययाम् (येमिच or ययंच); 3d præt. अयंसीत् (अयंसिहं, अयंसिचम्); 1st fut. यन्ता; 2d fut. यंस्यति; imp. यच्छतु; pot. यच्छेत्; bened. यम्यात्; cond. अयंस्यत्. Pass. यम्यते. Caus. यामयति or यमयति. Desid. यियंसति. Freq. ययम्यते, ययमीति or ययन्ति.

यम is conjugated in the *Ātmane-pada* when preceded by *ञा* in an intransitive sense; as, *आयच्छते तद्*: 'the tree spreads:' by *उप* in the sense of marrying; *रामः सीतानुपायंस्त* 'Rāma married Sītā:' also by *ञा* or *उद्* or *स्त*, signifying to heap together for one's own use; *व्रीहीन् संयच्छते* 'he heaps up the rice.'

रञ्ज 'to colour.'

This drops its nasal whenever *ञ* is inserted before the terminations, that is, in the conjugational tenses, and before *य*. Before dental consonants *ञ* becomes *ञ्*.

Pres. रजति -ते; 1st præt. अरजत् -त; 2d præt. रराम् (ररंक्ष or ररंमिच, ररंजतु:), ररंजे; 3d præt. अरंसीत् (अरंक्षं, अरंजम्), अरंञ्ज (अरंज्जातं, अरंजि); 1st fut. रंज्ता; 2d fut. रंज्यति -ते; imp. रजतु -तां; pot. रजेत् -त; bened. रज्यात्, रंजीह; cond. अरंज्यत् -त. Pass. रज्यते. Caus. रंजयति or रजयति. Desid. रिरंजिषति -ते. Freq. रारज्यते, रारंजीति.

रभ 'to commence.'

This verb is invariably conjugated with the preposition *आ*. The final *र* is changed before a consonant, agreeably to the laws of Sandhi: *त* and *च*, whether primary or left by the rejection of *र* in *रञ्*, after an aspirate (r. 190. f. g) become *ध*, when of course the preceding *भ* becomes *ब*. Before *र*, *भ* is changed to *ब*, and this again to the hard consonant *ब*. Before a vowel, except in the conjugational tenses and second præterite, *न्* is inserted, which becomes Anuswāra, and then again *न्* before *भ*, as in the causal. In the desiderative, *इ* is substituted for the vowel, and the root is not repeated.

Pres. आरभते; 1st præt. आरभत्; 2d præt. आरभे (आरभते, आरभिषे); 3d præt. आरब्ज (आरब्जातं, आरब्जि); 1st fut. आरब्ता; 2d fut. आरभ्यते; imp. आरभतां; pot. आरभेत्; bened. आरब्जीह; cond.

आरम्भ्यत. Pass. आरम्भ्यते. Caus. आरम्भयति; 3d præt. आरम्भन्.
Desid. आरम्भ्यते. Freq. आरम्भ्यते, आरम्भ्यति, आरम्भन्ति.

With exception of prefixing आ, लभ 'to gain' is similarly inflected. Pres. लभते; 2d præt. लेभे; 3d præt. चलम्भ; 2d fut. लप्स्यते. Caus. लम्भयति. Desid. लिप्स्यते, &c.

रम 'to sport.'

It is conjugated analogously to other verbs ending with न्.

Pres. रमते; 1st præt. अरमन्त; 2d præt. रेमे; 3d præt. अरंस्त (अरंसि); 1st fut. रन्ता; 2d fut. रंस्यते; imp. रमतां; pot. रमेत्; bened. रंसीष्ट; cond. अरंस्यन्त. Pass. रम्यते. Caus. रमयति; 3d præt. अरीरमन्त. Desid. रिरंस्यते. Freq. रंस्यते, रंसीति or रंस्ति.

विरम, 'to rest,' makes विरमति; but when it means 'to lead a married life,' विरमति or विरमते.

रुह 'to grow' or 'ascend.'

For the changes to which the final ह् is subject, see r. 191. k, also गाह, दह (pp. 173. 180). In the causal the verb optionally substitutes ष for य. The terminations of the third præterite are those of the first, with ह् prefixed (second class, 3. p. 132).

Pres. रोहति; 1st præt. अरोहन्; 2d præt. रुरोह (रुरुहन्); 3d præt. अरुहन् (अरुहन्तां); 1st fut. रोढा; 2d fut. रोष्यति; imp. रोहन्तु; pot. रोहेत्; bened. रुहन्तु; cond. अरोष्यन्त. Pass. रुह्यते. Caus. रोहयति or रोषयति; 3d præt. अरुहन्त or अरुहन्त. Desid. रुह्यति. Freq. रोह्यते, रोह्यति or रोष्यति.

लोच (लोच) 'to see.'

As either the conjugational vowel or इ is interposed throughout, the palatal is unchanged.

Pres. लोचते; 1st præt. अलोचन्त; 2d præt. लुलोचे; 3d præt. अलोचिष्ट; 1st fut. लोचिता; 2d fut. लोचिष्यते; imp. लोचतां; pot. लोचेत्; bened. लोचिषीष्ट; cond. अलोचिष्यन्त. Pass. लोच्यते. Caus. लोचयति. Desid. लुलोचिष्यते. Freq. लोलोच्यते, लोलोच्यति or लोलोचि.

लोक, 'to see,' is similarly inflected.

वद् 'to speak.'

This and the following verbs beginning with व substitute उ for the semivowel in the second präterite and before य.

Pres. वदति; 1st præt. अवदत्; 2d præt. उवाद (अदद्, उवदिष, अद्, उवद or उवाद, अदिष); 3d præt. अवादीत् (अवादिषन्); 1st fut. वदिता; 2d fut. वदिष्यति; imp. वदतु; pot. वदेत्; bened. उच्चात्; cond. अवदिष्यत्. Pass. उच्यते. Caus. वादयति; 3d præt. अवीवदत्. Desid. विवदिषति. Freq. वावचते, वावदीति or वावति.

It is sometimes inflected in the *Ātmane-pada*, especially after certain prepositions, and in particular applications; as, अनुवद् 'to repeat,' अनुवदते; अपवद् 'to reproach (oneself),' अपवदते; विवद् 'to dispute,' विवदते; सम्प्रवद् 'to repeat together,' सम्प्रवदते.

वप् 'to weave.'

This does not take इ, except in the second präterite.

Pres. वपति -ते; 1st præt. अवपत् -त्; 2d præt. उवाप (उवप्प or उवपिष, अपतुः), अपे; 3d præt. अवाप्सीत् (अवाप्सप्, अवप् (अवपिष); 1st fut. वप्ता; 2d fut. वप्स्यति -ते; imp. वपतु -तां; pot. वपेत् -त्; bened. उप्प्यात्, वप्सीष्ट; cond. अवप्स्यत् -त्. Pass. उप्प्यते. Caus. वापयति -ते. Desid. विवप्सति -ते. Freq. वावप्पते, वावपीति or वावति.

वस 'to dwell.'

व is substituted for the final before a sibilant immediately following it (r. 191. f). If the sibilant is conjoined with व, as in स्तां, it is rejected (r. 190. g). The verb takes इ only in the second präterite.

Pres. वसति; 1st præt. अवसत्; 2d præt. उवास (उवसिष or उवस्य, अवतुः); 3d præt. अवासीत् (अवासां, अवास्तुः, अवास्तन्); 1st fut. वस्ता; 2d fut. वस्यति; imp. वसतु; pot. वसेत्; bened. उप्प्यात्; cond. अवस्यत्. Pass. उप्प्यते. Caus. वासयति -ते. Desid. विवसति. Freq. वावस्यते, वावसीति, वावसि.

वह 'to bear.'

The changes of ह before a following consonant are those already noticed (see r. 191. k, गाह &c.); but whenever ह is changed to व, this verb substitutes ओ for its vowel.

Pres. वहति -ते; 1st præt. अवहत् -त; 2d præt. उवाह (अहतुः, उवहिष or उवोड), अहे; 3d præt. अवासीत् (अवोडां, अवाज्जम्), अवोड (अवजि); 1st fut. वोढा; 2d fut. वक्ष्यति -ते; imp. वहतु -तां; pot. वहेत् -त; bened. उवाह्यत्, वक्षीष्ट; cond. अवक्ष्यत् -त. Pass. उवाहते; 1st præt. औवाह; 3d præt. अवाहि. Caus. वाहयति -ते. Desid. विवक्षति -ते. Freq. वावक्षते, वावोडि.

Preceded by प्र or परि the verb is conjugated in the Parasmai-pada only; as, प्रवहति, परिवहति.

वृक् 'to accept.'

Pres. वर्कते; 1st præt. अवर्कत; 2d præt. ववृके; 3d præt. अवर्कित; 1st fut. वर्किता; 2d fut. वर्कियते; imp. वर्कतां; pot. वर्केत; bened. वर्कषीष्ट; cond. अवर्कियत. Pass. वृक्यते. Caus. वर्कयति; 3d præt. अववर्कत् or अववीवृकत्. Desid. विवर्कियते. Freq. वरीवृक्यते, वरिवर्कित, वरीवर्कित or वर्वर्कित, ववृक्कीति, वरिवृक्कीति or वरीवृक्कीति, (see r. 214. a).

वृत् 'to be.'

This is peculiar in optionally inflecting the second future and conditional in the Parasmai-pada, and rejecting the augment इ before their terminations and those of the desiderative. As one of the class कृतादि, it has two forms in the third præterite: see p. 182.

Pres. वर्त्तते; 1st præt. अवर्त्तत; 2d præt. ववृत्ते (ववृत्ताने, ववृत्तिवे); 3d præt. अवृत्तत् (अवृत्तम्) or अवर्त्तित (अवर्त्तिषि); 1st fut. वर्त्तिता; 2d fut. वर्त्तियते or वर्त्सीति; imp. वर्त्ततां; pot. वर्त्तेत; bened. वर्त्तिषीष्ट; cond. अवर्त्तियत or अवर्त्सीत्. Pass. वृत्त्यते. Caus. वर्त्तयति. Desid. विवर्त्तियते or विवृत्सति. Freq. वरीवृत्त्यते, वरिवृत्तीति or वरिवर्त्तित or वरीवृत्तीति, &c., as in the last.

वे (वेम्) 'to weave.'

The final becomes वा before the consonants of the non-conjugational tenses. In the second præterite there are two forms; in one the reduplicated root is उवे before the terminations rejecting प्, and ऊप् or ऊव् before the rest; in the other the substitute is ववे, and इ being changed to वा, as in वे &c., the tense is inflected accordingly: see दा.

Pres. कवति -ते; 1st præt. कवयत् -त; 2d præt. उवाच (कवतुः, कवुः, कवयिष्य, उवाच or उवच, कविष्य, कविष्य) or ववी (कवतुः, कवुः), कवे (कवाते, कविरे); 3d præt. कवासीत् (कवासां, कवासिष्यं), कवासा; (कवासि); 1st fut. वाता; 2d fut. वास्यति -ते; imp. वयतु -तां; pot. वयेत् -त; bened. कवात्, वासीष्ट; cond. कवास्वत् -त. Pass. कवते. Caus. वातयति -ते. Desid. विवासति -ते. Freq. वावाचते, वावाति or वावेति.

ये 'to cover.'

The initial is not changed. The verb as usual is inflected as if ending in वा in the non-conjugational tenses, except in the singular of the second præterite of the Parasmai-pada: in the reduplication व becomes इ before the vowel terminations of the second præterite, and the augment इ: the final वा, derived from व, is rejected (r. 195. d. p. 128). Before a व, ये is changed to वी.

Pres. व्यति -ते; 1st præt. व्ययत् -त; 2d præt. विव्याच (विव्ययिष्य, विव्यतुः, विव्युः), विव्ये (विव्यिरे); 3d præt. व्यासीत् (व्यासिष्यत्), व्यासा (व्यासि); 1st fut. वाता; 2d fut. वास्यति -ते; imp. व्यतु -तां; pot. वयेत् -त; bened. वीयात्, व्यासीष्ट; cond. व्यास्यत् -त. Pass. वीयते. Caus. व्यायति. Desid. विव्यासति -ते. Freq. वेवीयते, वेव्यति, वेवेति.

श्र् (श्रद्ध) 'to wither' or 'decay'; 'to go.'

This substitutes श्र् before the terminations of the conjugational tenses, which are those of the Ātmane-pada. Those of the other tenses are the terminations of the Parasmai-pada.

Pres. श्रीयते; 1st præt. अश्रीयत्; 2d præt. श्र्श्राद (श्रेदतुः); 3d præt. अश्र्दत्; 1st fut. श्र्ता; 2d fut. श्र्त्स्यति; imp. श्रीयतां; pot. श्रीयेत; bened. श्र्छान्; cond. अश्र्त्स्यत्. Pass. श्रीयते. Caus. श्र्तायति. Desid. श्र्श्र्त्स्यति. Freq. श्र्श्र्छते, श्र्श्र्दीति or श्र्श्र्ति.

When the verb means 'to go,' the causal retains the final, श्रादयति 'he causes to go,' or 'drives.'

श्र्ति 'to desire'; 'to bless.'

This is never used without वा prefixed.

Pres. वाश्र्छते; 1st præt. वाश्र्छत्; 2d præt. वाश्र्छसे; 3d præt. वाश्र्छिष्यत्; 1st fut. वाश्र्छिता; 2d fut. वाश्र्छिष्यते; imp. वाश्र्छतां;

pot. आशंसेत; bened. आशंसिषीह; cond. आशंसिष्यत्. Pass. आशंस्यते. Caus. आशंसयति. Desid. आशिशंसिष्यते. Freq. आशिशंस्यते, आशिशंसिषीति or आशिशंसिषि.

The root शंस, 'to praise,' differs from this in being inflected in the Parasmai-pada, and as its nasal is not derived from an indicative ह, in dropping it before य; as, pres. शंसति; bened. शस्यत्; pass. शस्यते, &c.

शीकु 'to sprinkle.'

Pres. शीकते; 1st praet. अशीकत्; 2d praet. शिशिषे; 3d praet. अशीकिह; 1st fut. शीकिता; 2d fut. शीकिष्यते; imp. शीकर्ता; pot. शीकेत्; bened. शीकिषीह; cond. अशीकिष्यत्. Pass. शीक्यते. Caus. शीकयति -ते; 3d praet. अशीशिकत् -त्. Desid. शिशीकिष्यते. Freq. शेशीक्यते, शेशीकीति or शेशीकि.

शुच 'to sorrow.'

Before the sign of the desiderative, the radical vowel is optionally changed to the Guṇa vowel before the augment इ (r. 211. f. p. 151.)

Pres. शोचति; 1st praet. अशोचत्; 2d praet. शुशोच (शुशुचतुः); 3d praet. अशोचीत् (अशोचिषत्); 1st fut. शोचिता; 2d fut. शोचिष्यति; imp. शोचतु; pot. शोचेत्; bened. शुष्यत्; cond. अशोचिष्यत्. Pass. शुष्यते. Caus. शोचयति -ते. Desid. शुशुचिष्यति or शुशोचिष्यति. Freq. शोशुच्यते, शोशुचीति or शोशोकि.

शुभ 'to shine.'

As belonging to the class चुतादि, it optionally takes the form of the first praeterite in the third.

Pres. शोभते; 1st praet. अशोभत्; 2d praet. शुशुभे; 3d praet. अशुभत्, अशोभिह; 1st fut. शोभिता; 2d fut. शोभिष्यते; pot. शोभेत्; bened. शोभिषीह; cond. अशोभिष्यत्. Pass. शुभ्यते. Caus. शोभयति -ते. Desid. शुशोभिष्यति -ते or शुशुभिष्यति -ते. Freq. शोशुभ्यते, शोशुभीति or शोशोभि.

क्षि (क्षिज्) 'to serve.'

This verb, as indicated by the Anubandha क्ष, takes both forms. Before a vowel termination not requiring the Guṇa or Vṛddhi change of the final, इप् is substituted for it. In

the third præterite of the Parasmai-pada it takes the terminations of the first, with reduplication : and in the frequentative form it optionally rejects the augment इ, which augment it takes as an exception to the general rule, 198. c.

Pres. अयति -ते; 1st præt. अअयत् -त; 2d præt. शिआय (शिअिययुः, शिअयिष्य, शिअियिष्य), शिअिये; 3d præt. अशिअियत् -त; 1st fut. अयिता; 2d fut. अयिष्यति -ते; imp. अयतु, अयतां; pot. अयेत् -त; bened. अयात्, अयिषीष्ट; cond. अअयिष्यत् -त. Pass. अयते. Caus. आययति -ते; 3d præt. अशिअयत् -त. Desid. शिअयिष्यति -ते or शिअीष्यति -ते. Freq. शेषीयते, शेषीयति or शेषेति.

शु 'to hear.'

This changes the vowel to अ, and adds शु, the proper termination of the fifth conjugation, in the conjugational tenses. उ before a vowel becomes व by the rules of Sandhi; or before व and न it may be ejected. In the second præterite, even अष् does not insert इ (r. 195. g). In the third præterite of the causal, इ is optionally substituted in the reduplication.

Pres. शृणोति (शृणुतः, शृण्वन्ति, शृणुवः or शृण्वः, शृणुमः or शृण्वमः); 1st præt. अशृणोत् (अशृणुतां, अशृण्वन्); 2d præt. शृणाव (शृणुवतुः, शृणोष्य, शृणुष्य); 3d præt. अश्रीवीत् (अश्रीवां, अश्रीवन्); 1st fut. श्रोता; 2d fut. श्रोष्यति; imp. शृणोतु (शृणुतां, शृण्वन्तु); pot. शृणुयात्; bened. श्रूयात्; cond. अश्रीष्यत्. Caus. आश्रयति; 3d præt. अशृण्वत् or अशिअवत्. Desid. शृणूयते. Freq. श्रोश्रूयते, श्रोश्रवीति, श्रोश्रोति.

This verb is conjugated in the Ātmane-pada, preceded by सम् with an intransitive sense, संशृणुते 'he hears:' otherwise, as, वाक्यं संशृणोति 'he hears the speech.' Preceded by प्रति or आङ् it retains the Parasmai-pada in the desiderative form, आशृणूयति or प्रतिशृणूयति 'he serves or attends upon.'

धि (ओधि) 'to increase.'

This verb optionally substitutes उ for धि in the second præterite; absolutely before the व of the benedictive and the passive; and optionally before the व of the frequentative. इव is substituted for इ, as in धि. In the third præterite it has three forms; being conjugated with its own terminations and

the augment इ (first class, 2), or with those of the first præterite (second class, 1) with or without reduplication: in the latter case it rejects its own final.

Pres. अगति; 1st præt. अगयत्; 2d præt. अगिष्यत् (अगिष्यत्; अगिष्यत्) or अगिष्यत् (अगिष्यत्, अगिष्यत्), अगिष्यत् (अगिष्यत्, अगिष्यत्) or अगिष्यत् (अगिष्यत्, अगिष्यत्); 1st fut. अगति; 2d fut. अगिष्यति; imp. अगत्; pot. अगेत्; bened. अग्यात्; cond. अगिष्यत्. Pass. अग्यते. Caus. अगयति; 3d præt. अगिष्यत् or अगिष्यत्. Desid. अगिष्यति. Freq. अग्यते or अग्यते, अग्यति or अग्यति.

अग्न 'to embrace.'

This root rejects its nasal before the terminations of the conjugational tenses and before य.

Pres. अगति; 1st præt. अगजत्; 2d præt. अगज्ज (अगज्ज or असंख्य); 3d præt. अगज्ज (अगज्ज, असंख्य); 1st fut. अगति; 2d fut. अगति; imp. अगत्; pot. अगेत्; bened. अग्यात्; cond. अगजत्. Pass. अग्यते. Caus. अगयति. Desid. अगज्जति. Freq. अगज्यते, अगज्जति or असंख्य.

अद (अद्) 'to decay,' 'to be sad,' 'to go.'

This substitutes सीद् before the terminations of the conjugational tenses. The terminations of the third præterite are those of the first.

Pres. सीदति; 1st præt. असीदत्; 2d præt. असीद (असीद; असंख्य or असीद); 3d præt. असीदत् (असीदत्); 1st fut. असीद; 2d fut. असीदति; imp. असीदत्; pot. असीदेत्; bened. असीद्यात्; cond. असीदत्. Pass. असीद्यते. Caus. असीदयति; 3d præt. असीदयत्. Desid. असीदयति. Freq. असीद्यते, असीदयति or असीदयति.

With नि prefixed, the initial becomes ण, as निषीदति 'he sits'; and this is repeated in the reduplication of the desiderative, as निषिष्यति, and third præterite causal, as निषीदयत्; the sibilant following in fact इ and ई; otherwise it is not changed, as, 2d præt. निषीद; nor is it changed after the इ of प्रति, as प्रतिसीदति 'he opposes.'

अग्न 'to go.'

This verb changes स to ञ throughout.

Pres. सञ्जति -ते; 1st præt. असञ्जत् -त्; 2d præt. ससञ्ज, ससञ्जे;
3d præt. असञ्जति, असञ्जिह; 1st fut. सञ्जिता; 2d fut. सञ्जिष्यति -ते;
imp. सञ्जतु -तां; pot. सञ्जेत् -त्; bened. सञ्ज्यात्, सञ्जिषीह; cond.
असञ्जिष्यत् -त्. Pass. सञ्ज्यते. Caus. सञ्जयति -ते. Desid. सिसञ्जि-
ष्यति -ते. Freq. सासञ्ज्यते, सासञ्जति, सासञ्जि.

बह 'to bear,' 'to suffer.'

This verb takes the augment इ, but optionally rejects it before the terminations of the first future: for the changes that ensue, see गाह, बह, &c. In the desiderative the initial sibilant is not changed after a vowel in the reduplicate syllable, because such change does not take place when the स, which is the sign of the desiderative itself, is changed to ष in consequence of the augment इ preceding it (r. 211. a).

Pres. सहते; 1st præt. असहत; 2d præt. सेहे; 3d præt. असहिह;
1st fut. सहिता or सोडा; 2d fut. सहिष्यते; imp. सहतां; pot. सहेत्;
bened. सहिषीह; cond. असहिष्यत्. Pass. सह्यते. Caus. साहयति;
3d præt. असीबहत्. Desid. सिसहिष्यते. Freq. सासहते, सासहीति or
सासोहि.

The initial is changed to ष after the इ of नि, परि, and वि, as निषहते; if the temporal augment intervene, the change is optional, as व्यसहत or व्यबहत; it does not take place when इ has been changed to ढ, as निबहिता or निसोडा.

विष (विष्) 'to accomplish,' 'to regulate.'

Pres. सेषति; 1st præt. असेषत्; 2d præt. सिषेष् (सिषिषतुः,
सिषेधिष् or सिषेष्ठ); 3d præt. असेषीत् (असेषिषत्) or असेलीत्
(असेष्ठां, असेस्तम्); 1st fut. सेषिता or सेष्ठा; 2d fut. सेषिष्यति or
सेष्यति; imp. सेषतु; pot. सेषेत्; bened. सिष्यात्; cond. असेषिष्यत्
or असेस्तत्. Pass. सिष्यते. Caus. सेषयति; 3d præt. असीविषत्.
Desid. सिसिषिष्यति or सिषिष्यति. Freq. सेषिष्यते, सेषिषीति or सेषेष्टि.

There is also a verb विष, 'to go,' which is without the Anubandha ऊ, and which therefore inserts the augment इ invariably; as, सिषेधिष्, सेषिता, असेषीत्, &c. The initial स of either verb is not changed after the इ of a preposition, except नि, when meaning prohibition; as, निषेधति 'he forbids.'

बु 'to bear children.'

This takes इ optionally in the third praeterite.

Pres. सवति; 1st praet. असवत्; 2d praet. सुबाव (सुबुवत्, सुबविष or सुबोय); 3d praet. असौषीत् (असौषन्) or असावीत् (असाविषन्); 1st fut. सोता; 2d fut. सोषति; imp. सवतु; pot. सवेत्; bened. मूयात्; cond. असोष्यत्. Pass. सूयते. Caus. सावयति. Desid. सुसूषति. Freq. सोसूयते, सोषवीति or सोषोति.

The same root is also inflected in the second and fifth classes.

बूद 'to hurt' or 'kill.'

Pres. सूदते; 1st praet. असूदत्; 2d praet. सुबूदे; 3d praet. असूदिह; 1st fut. सूदिता; 2d fut. सूदिष्यते; imp. सूदतां; pot. सूदेत्; bened. सूदिषीह; cond. असूदिष्यत्. Pass. सूदते. Caus. सूदयति -ते; 3d praet. असुबूदत् -त्. Desid. सुसूदिषते. Freq. सोबूदते, सोबूदीति, सोबूषि.

बेव (वेवृ) 'to serve.'

The reduplication of वृ is इ (r. 194. i).

Pres. सेवते; 1st praet. असेवत्; 2d praet. सिसेवे; 3d praet. असेविह, असेविषि); 1st fut. सेविता; 2d fut. सेविष्यते; imp. सेवतां; pot. सेवेत्; bened. सेविषीह; cond. असेविष्यत्. Pass. सेवते. Caus. सेवयति; 3d praet. असिसेवत्. Desid. सिसेविषते. Freq. सेवेष्यते, सेवेवीति.

So similar, but less frequent roots, गेवृ, पेवृ, मेवृ, &c., meaning also 'to serve' or 'gratify by service.'

हभि 'to stop' or 'hinder.'

The sibilant being changed, the following consonant also becomes a dental.

Pres. स्तम्भते; 1st praet. अस्तम्भत्; 2d praet. तस्तम्भे; 3d praet. अस्तम्भिह; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यते; imp. स्तम्भतां; pot. स्तम्भेत्; bened. स्तम्भिषीह; cond. अस्तम्भिष्यत्. Pass. स्तम्भते. Desid. तिस्तम्भिषते. Freq. तास्तम्भते, तास्तम्भीति or तास्तम्भि.

हा 'to stand' or 'stay.'

This verb substitutes तिङ् before the terminations of the conjugational tenses. Although properly conjugated in the

Parasmai-pada, yet in various senses, or after certain prepositions, it may take the *Ātmane-pada* also. In the second präterite first and third pers. the termination of the Parasmai-pada is **चौ** (r. 190. e). Before **य** the **चा** becomes **ह** or **ई**. In the third präterite the verb takes the terminations of the first in the Parasmai-pada; and in the *Ātmane-pada* changes its vowel to **इ**; after which the **स** of **स्य** is rejected (r. 190. g). In the causal form it inserts **च**.

Pres. तिष्ठति -ते; 1st præt. अतिष्ठत् -त्; 2d præt. तस्यौ, तस्ये; 3d præt. अस्यात् (अस्यान्), अस्थित (अस्थितातां, अस्थिताः, अस्थिभिः); 1st fut. स्यात्ता; 2d fut. स्यास्यति -ते; imp. तिष्ठतु -तां; pot. तिष्ठेत् -त्; bened. स्येयात्, स्यासीह; cond. अस्यास्यत् -त्. Pass. स्थीयते. Caus. स्थापयति -ते; 3d præt. अतिष्ठिषत् -त्. Desid. तिष्ठामति. Freq. तेडीयते, तास्येति or तास्याति.

हा is used in the *Ātmane-pada* to signify 'to appeal to' or 'rely on'; also with the prepositions **सम्**, **अव**, **प्र**, and **वि**; also with **चा**, meaning 'to affirm'; with **उद्**, except it mean 'to stand up' or 'rise'; and with **उप**, if the sense be intransitive, or it mean 'to praise' or 'worship,' or 'to have a regard for,' &c.

टिब 'to spit.'

The vowel becomes long in the conjugational tenses: the initial sibilant is unchanged. In the reduplication **त** is substituted for the cerebral optionally in the second präterite. The desiderative optionally commutes the final semivowel to **उ**.

Pres. डीयति; 1st præt. अडीयत्; 2d præt. तिष्ठेव or टिष्ठेव (तिष्ठिषतुः or टिष्ठिषतुः); 3d præt. अडेवीत् (अडेविषत्); 1st fut. डेयिता; 2d fut. डेयिष्यति; imp. डीयतु; pot. डीयेत्; bened. डीय्यात्; cond. अडेविष्यत्. Pass. डीय्यते. Caus. डेययति. Desid. तिडीयिषति or तुडयति. Freq. तेडीयते, तेडीयति.

स्मि (स्मिह) 'to smile.'

Pres. स्मयते; 1st præt. अस्मयत्; 2d præt. सिमिये; 3d præt. अस्मेह (अस्मेवि); 1st fut. स्मेता; 2d fut. स्मेयते; imp. स्मयतां; pot. स्मयेत्; bened. स्मेवीह; cond. अस्मेयत्. Pass. स्मीयते. Caus. स्माययति -ते. Desid. सिस्मियते. Freq. सेमीयते, सेमयीति, सेमेति.

With **ति** prefixed, and in the causal form, it makes **विस्माययति** 'he or it astonishes;' that is, the object itself astonishes: when the object differs, the Parasmai-pada is used, either in the regular form, or with **य** substituted for **य**; as, **सा रूपेण नं विस्माययति** or **विस्माययति** 'she astonishes him by her form.'

धिद् (**मिध्विद्**) 'to melt,' 'to perspire.'

The verb belongs to the class **गुतादि**; see p. 182.

Pres. **खेदते**; 1st præt. **अखेदन्**; 2d præt. **सिध्विदे**; 3d præt. **अखेदिह** or **असिदन्**; 1st fut. **खेदिता**; 2d fut. **खेदिष्यते**; imp. **खेदन्त**; pot. **खेदेत्**; bened. **खेदिषीह**; cond. **अखेदिष्यत्**. Pass. **सिञ्जते**. Caus. **खेदयति**-ते. Desid. **सिखेदिष्यते**. Freq. **सेध्विञ्जते**, **सेध्विदीति** or **सेध्वेति**.

गु 'to go.'

When it means 'to go quickly' or 'to run,' **धौ** is optionally substituted for the root before the conjugational tenses (i. e. a different, but imperfect root, **धौ** or **धाव्** is also admissible in these tenses). For other particulars, see the analogous roots **चु**, **भू**.

Pres. **सरति**, **धावति**; 1st præt. **असरत्**, **अधावत्**; 2d præt. **ससार** (**ससतु**); 3d præt. **असापीत्** (**असार्वत्**) or **असरत्** (**असरत्**); 1st fut. **सरी**; 2d fut. **सरिष्यति**; imp. **सरतु**, **धावतु**; pot. **सरेत्**, **धावेत्**; bened. **सियात्**; cond. **असरिष्यत्**. Pass. **सियते**. Caus. **सारयति**-ते. Desid. **सिसीषेति**. Freq. **सेसीयते**, **सरीसरीति**, **सरीसर्ति** or **सर्सेति**.

सृप (**सृपृ**) 'to go,' 'to creep' or 'glide.'

The medial vowel may be changed to **र** in the two futures and conditional. It is also optional to double the final after a conjunct **र**; as, **सर्षेति** &c. The **ह** restricts the third præterite to the terminations of the first, before which the vowel is unchanged (r. 197. p. 134).

Pres. **सर्षति**; 1st præt. **असर्षत्**; 2d præt. **ससर्षे**; 3d præt. **असृपत्** (**असृपतं**, **असृपन्**); 1st fut. **सर्षा** or **सरी**; 2d fut. **सर्ष्यति** or **सर्ष्येति**; imp. **सर्षतु**; pot. **सर्षेत्**; bened. **सृष्यात्**; cond. **असर्ष्यत्** or **असर्ष्येत्**. Pass. **सृष्यते**. Caus. **सर्षयति**-ते. Desid. **सिसृष्यति**. Freq. **सरीसृष्यते**, **सरीसृषीति** or **सरीसर्ति**.

स्कन्द (स्कन्दि) 'to go' or 'approach.'

The nasal is rejected before य, and in one form of the third präterite: in the frequentative, नी is added to the reduplicated syllable.

Pres. स्कन्दति; 1st præt. अस्कन्दत्; 2d præt. अस्कन्द (अस्कन्दिष्य or अस्कन्त्य); 3d præt. अस्कदात् (अस्कदतां), अस्कांसीत् (अस्कांतां, अस्कांसन्); 1st fut. स्कन्ता; 2d fut. स्कन्स्यति; imp. स्कन्दतु; pot. स्कन्देत्; bened. स्कन्तात्; cond. अस्कन्स्यत्. Pass. स्कन्धते. Caus. स्कन्दयति-ते. Desid. अस्कन्स्यति. Freq. चनीस्कन्धते, चनीस्कन्दीति or चनीस्कन्ति.

स्पृष्ट 'to envy' or 'emulate.'

Pres. स्पृष्टते; 1st præt. अस्पृष्टत्; 2d præt. पस्पृष्टे; 3d præt. अस्पृष्टिह; 1st fut. स्पृष्टिता; 2d fut. स्पृष्टिष्यते; imp. स्पृष्टतां; pot. स्पृष्टेत्; bened. स्पृष्टिषीह; cond. अस्पृष्टिष्यत्. Pass. स्पृष्टते. Caus. स्पृष्टयति-ते. Desid. पिस्पृष्टिष्यते. Freq. पास्पृष्टते, पास्पृष्टीति or पास्पृष्टि.

स्क्राय (स्क्रायी) 'to increase.'

In the causal the final is changed to य.

Pres. स्क्रायते; 1st præt. अस्क्रायत्; 2d præt. पस्क्राये; 3d præt. अस्क्रायिह; 1st fut. स्क्रायिता; 2d fut. स्क्रायिष्यते; imp. स्क्रायतां; pot. स्क्रायेत्; bened. स्क्रायिषीह; cond. अस्क्रायिष्यत्. Pass. स्क्रायते. Caus. स्क्राययति; 3d præt. अपिस्क्रायत्. Desid. पिस्क्रायिष्यते. Freq. पास्क्रायते, पास्क्रायीति, पास्क्रायति.

स्मृ 'to remember.'

In the third präterite, *Ātmane-pada*, the स of स्म, स्यास् is rejected after च्च, and the vowel is unchanged. ज्ञ is substituted for the radical in the desiderative.

Pres. स्मरति-ते; 1st præt. अस्मरत्-त; 2d præt. सस्मार (सस्मरिष्य), सस्मरे (सस्मरिष्ये); 3d præt. अस्मासीत् (अस्मासन्), अस्मृत (अस्मृषातां, अस्मृषि); 1st fut. स्मर्ता; 2d fut. स्मरिष्यति-ते; imp. स्मरतु-तां; pot. स्मरेत्-त; bened. स्मर्षीत्, स्मृषीह; cond. अस्मरिष्यत्-त. Pass. स्मर्यते. Caus. स्मारयति-ते. Desid. अस्मृष्यते. Freq. सास्मर्यते, सास्मरीति, सास्मरि.

स्यन्द (स्यन्दू) 'to ooze' or 'drop.'

This belongs to the class श्रुतादि (p. 182). The ज्ञ indicates

the optional insertion of इ. The nasal is rejected in the third präterite with the terminations of the first, Parasmai-pada. The second future and conditional are optionally conjugated in the Parasmai-pada, and so is the desiderative: see वृत्त and कस्य.

Pres. स्यन्दते; 1st præt. अस्यन्दत्; 2d præt. स्यन्दे (स्यन्दिषे or सस्यंते, सस्यन्दिषहे or सस्यंद्वाहे); 3d præt. अस्यदत् (अस्यदतां), अस्यन्दिह or अस्यत्त (अस्यन्दिषातां or अस्यंत्तातां); 1st fut. स्यन्दिता or स्यंता; 2d fut. स्यन्दिष्यति -ते, स्यंत्स्यति -ते; imp. स्यन्दतां; pot. स्यन्देत; bened. स्यन्दिषीह or स्यंत्सीह; cond. अस्यन्दिष्यत् -त्, अस्यंत्स्यत् -त्. Pass. स्यन्ते. Desid. सिस्यन्दिषते and सिस्यंत्सति -ते. Freq. सास्यन्ते, सास्यन्दीति or सास्यंति.

संस (संसु) 'to fall down.'

This verb also belongs to the class सुतादि.

Pres. संसते; 1st præt. असंसत्; 2d præt. संसे; 3d præt. असंसत् or असंसिह; 1st fut. संसिता; 2d fut. संसिष्यते; imp. संसतां; pot. संसेत्; bened. संसिषीह; cond. असंसिष्यत्. Pass. संस्यते. Caus. संसयति -ते. Desid. सिसंसिषते. Freq. सनींस्यते, सनींसंसीति or सनींसंक्षि.

संसु and संसु, 'to fall down,' are similarly inflected.

सु 'to drop.'

This is one of the exceptions to the insertion of इ in the second person singular of the second präterite (r. 195. g). The root takes both the augment and reduplication in the third präterite, with the terminations of the first, (second class, 2).

Pres. सवति; 1st præt. असवत्; 2d præt. सुसाव (सुसोष, सुसुव, सुसुन); 3d præt. असुसवत्; 1st fut. सोता; 2d fut. सोष्यति; imp. सवत्; pot. सवेत्; bened. सूयात्; cond. असोष्यत्. Pass. सूयते. Caus. सावयति; 3d præt. असुसवत् or असिसवत्. Desid. सुसूयति. Freq. सोसूयते, सोसवीति, सोसोति.

हस (हसे) 'to laugh.'

The vowel remains short in the third präterite by virtue of the Anubandha ह (p. 108).

Pres. हसति; 1st præt. अहसत्; 2d præt. जहास (जहसिष, जहसतुः); 3d præt. अहसीत् (अहसिषत्); 1st fut. हसिता; 2d fut.

हसिष्यति; imp. हसतु; pot. हसेत्; bened. हस्यात्; cond. अहसिष्यात्. Pass. हस्यते. Caus. हासयति; 3d præt. अजीहसत्. Desid. निहसिष्यति. Freq. जाहस्यते, जाहसे.

So ह्रस्व, ह्रस्व, 'to sound,' 'to be small,' except in the third præterite, as अह्रासीत्, अह्रासीत्, &c.

हृ (हृन्) 'to take.'

See the roots वृ, वृ, लृ.

Pres. हरति -ते; 1st præt. अहरत् -त; 2d præt. अहार (अहृत्; अहर्ष), अहे; 3d præt. अहारीत् (अहर्षत्), अहत (अहृषि); 1st fut. हरीत; 2d fut. हरिष्यति -ते; imp. हरतु -तां; pot. हरेत् -त; bened. ह्रियात्, हृषीष्ट; cond. अहरिष्यात् -त. Pass. हर्यते. Caus. हारयति -ते. Desid. निहरीष्यति -ते. Freq. जेह्रियते, जहेरीति, जरी- or जरिहरीति, or जरी- or जरिहरीति.

ह्लाद 'to be or make glad.'

Pres. ह्लादते; 1st præt. अह्लादत्; 2d præt. अह्लादे; 3d præt. अह्लादिष्ट; 1st fut. ह्लादिता; 2d fut. ह्लादिष्यते; imp. ह्लादतां; pot. ह्लादेत्; bened. ह्लादिषीष्ट; cond. अह्लादिष्यात्. Pass. ह्लाद्यते. Caus. ह्लादयति -ते. Desid. निह्लादिष्यते. Freq. जाह्लाद्यते, जाह्लादीति or जाह्लासि.

खाद 'to taste,' and ह्राद 'to sound,' are similarly inflected.

ह्वे (ह्वेन्) 'to call.'

When the root is doubled, or before य, the semivowel and following diphthong are changed to वृ, which substitutes वृ before terminations not requiring Vṛiddhi or Guṇa, and is long before य. The third præterite takes the terminations of the first (second class, 2) in the Parasmai-pada, and optionally in the Ātmane-pada, before which the final is rejected. ह्वे becomes वृ where no other change is required (see दे). In the passive, the third præterite, second future, and conditional optionally insert इ.

Pres. ह्वयति -ते; 1st præt. अवह्वयत् -त; 2d præt. अह्वय (अह्वयत्; अह्वयि or अह्वयि), अह्वये; 3d præt. अवह्वयत् (अह्वयतां, अवह्वयत्), अवह्वयत् (अह्वयतां, अवह्वये) or अवह्वयत् (अह्वयतां, अवह्वयत्); 1st fut. ह्वयता; 2d fut. ह्वयिष्यति -ते; imp. ह्वयतु -तां; pot. ह्वयेत् -त; bened. ह्वयात्, ह्वयसीष्ट;

cond. अद्वास्यत् -त्. Pass. हुयते; 3d præt. अद्वायि, अद्वायिह, अद्वाय or अद्वास; 2d fut. द्वास्यते or द्वायिष्यते; cond. अद्वास्यत् or अद्वायिष्यत्. Caus. द्वाययति; 3d præt. अजुह्वत्. Desid. जुहुवति -ते. Freq. जोह्वते, जोह्वीति, जोह्वेति.

Second Conjugation.

216. The characteristic peculiarity of this conjugation is the attachment of the inflectional terminations of the conjugational tenses immediately to the termination of the base, without the interposition of any vowel (r. 172. a. 2).

a. There are but two general changes of the terminations; हि in the second person of the imperative, Parasmai-pada, is changed to धि after any consonant except a nasal, semivowel, or ह; and after a cerebral, ध or झ is changed to ढ. It is said, indeed, that the terminations of the second and third persons of the first præterite, ण् and ण् left by सिष् and दिष् (p. 116), are rejected after an inflective base ending in a consonant; but this arises from a general rule not restricted to conjugational inflexion. A conjunct consonant, when final, loses the second member of the compound (r. 35): therefore हन् 'to kill,' 1st præt., making in the first instance अहन्, must become अहन्, and विद् 'to know,' making अवेत्, अवेत्, becomes अवेत् in both, rejecting the finals ण् and ण् (r. 189. a). The same in other verbs ending in consonants, of whatever conjugation.

b. The changes of the vowels of the base are analogous to those of the first conjugation, before those terminations which have an indicative ण्. A final इ or ई is in general changed to ए; उ and ऊ to ओ; and अच्च् to अर्च्. An initial or medial short vowel is similarly changed before the same. A long vowel is unaltered. Other changes are special, or follow the general rules of Sandhi and of conjugational changes.

c. Final consonants are combined with the terminations agreeably to the laws of Sandhi, or to special rules, or to rules affecting all similar combinations in whatever conjugation (rr. 189-191).

d. This conjugation includes a class of five verbs, called रुदादि or रुद् 'to weep,' स्वप् 'to sleep,' श्वस् 'to breathe,' श्वन् 'to breathe,' जश् 'to eat,' which form a partial exception to the non-interposition of a vowel between the base and inflectional termination, as they insert इ before any consonant except य, and अ or ई if the termination consists of a consonant only, as in the second and third persons singular of the first präterite.

e. Another class, termed जश्वादि, is also included in this conjugation, the verbs of which are termed अव्यय or 'reduplicated;' they are, जश् 'to eat,' जागृ 'to wake,' दरिद्रा 'to be poor,' चकास् 'to shine,' शास् 'to govern,' दीप्ति 'to shine,' and वेवी 'to obtain.' These cause the nasal of the terminations of the third person plural of the present and imperative to be rejected, as also of the same person of the first präterite, *Ātmane-pada* (r. 190. d); and उस् to be substituted for अन् in the same person of the *Parasmai-pada*.

The verb which is given as a model of this conjugation, जद् 'to eat,' is inflected in its simple form in the *Parasmai-pada* only; but in composition with some prepositions, as with वि and अति, it may be conjugated in the *Ātmane-pada*, as अत्यस्ते 'he eats much reciprocally.' It may therefore be exhibited in both forms, omitting the prefixes of the compound verb for the present, for the sake of comparison. The final of जद् becomes त् before a hard or surd consonant (r. 7. d): अ is inserted by special rule before the terminations of the second and third persons singular of the first präterite, *Parasmai-pada*. The nasal of the third person plural in the present, first präterite, and imperative of the *Ātmane-pada* is rejected.

जद् 'to eat.'

Present tense, 'I eat,' &c.

Parasmai-pada.			Ātmane-pada.		
अस्मि	अहः	अतः	अदे	अहरे	अतरे
असि	अतयः	अतय	अस्ते	अदाथे	अनु
अहि	अतः	अदति	अस्ते	अदाते	अदते

First præterite, 'I ate' or 'have eaten,' &c.

आदन्	आह	आत	आदि	आहहि	आतहि
आदः	आतं	आत	आत्वाः	आदायां	आहुं
आदन्	आतां	आदन्	आत	आदातां	आदत

Imperative, 'May I eat,' &c.

अदानि	अदाय	अदान	अदे	अदायहे	अदामहे
अहि	अतं	अत	आत्स	अदायां	अहुं
अहु	अतां	अदन्	अतां	अदातां	अदात

Potential, 'I may eat,' &c.

अद्यान्	अद्याय	अद्यान	अदीय	अदीयहि	अदीमहि
अद्याः	अद्यातं	अद्यात	अदीयाः	अदीयायां	अदीय्मं
अद्यात्	अद्यातां	अद्युः	अदीत	अदीयातां	अदीरन्

Of the remaining tenses it is only to be remarked, that the second præterite is optionally borrowed from वस (see p. 174); and the third præterite and desiderative mode are formed with the same verb. अद् does not insert इ (p. 136), except in the second præterite.

2d præt. जषास or आद (आदहुः, आदुः, आदिष), जषे or आदे; 3d præt. अषसन् -न्; 1st fut. अषा; 2d fut. अषसति -ते; bened. अषात्, अषसीष्ट; cond. आष्यात् -न्. Pass. अष्यते. Caus. आदयति -ते; 3d præt. आदिदन् -न्. Desid. जिषासति.

For the remaining verbs of this conjugation, selected as most useful or remarkable, the following paradigms, as in the first conjugation, with occasional observations, will be sufficient.

अन 'to breathe.'

This is one of the class रुदादि; see r. 216. d.

Pres. अनिति (अनितः, अनन्ति),; 1st præt. आनत् or आनीत् (आनितं, आनन्); 2d præt. आन (आनहुः, आनुः); 3d præt. आनीत् (आनिहं, आनिषन्); 1st fut. अनिता; 2d fut. अनियति; imp. अनितु; pot. अन्यात् (अन्यातां); bened. अन्यात् (अन्यास्तां); cond. अनियन्त. Pass. अन्यते. Caus. आनयति. Desid. अनिनिषति.

The न of this verb becomes ष after a preposition giving cause for it, even in both syllables of a reduplication; as, प्राकिति 'he breathes' or 'lives,' प्राकिषिषति 'he desires to live.'

अस् 'to be.'

This auxiliary verb admits of the four conjugational tenses only, except in composition, when it has a fifth tense, the second præterite (r. 196). The other tenses are supplied by भू 'to be' (p. 142). Before those terminations which do not require a change in the radical vowel of a verb, the initial of अस् is rejected: the final is also rejected before a termination beginning with स्. In the first præterite, the second and third persons singular are borrowed from a defective third præterite, prefixing ई to the terminations. The second person singular of the imperative substitutes ह for the root, and हि is changed to थि. Like some other verbs, अस् takes the *Ātmane-pada*, compounded with prepositions, in a reciprocal sense; as, आत्मस् (*आत्मस्ते*) 'to be mutually.' In this *Pada* ह is substituted for the root in the first person singular, present tense: स is changed to द before थ. As this verb is useful, the inflexions may be exhibited in detail, omitting the preposition.

Present tense, 'I am,' &c.

Parasmai-pada.			Ātmane-pada.		
अस्मि	सः	सः	हे	सहे	सहे
असि	स्यः	स्य	से	साथे	से
अस्ति	स्तः	सन्ति	स्ते	साते	सते

First præterite, 'I was,' &c.

आसन्	आस	आस	आसि	आसहि	आसहि
आसीः	आसं	आस	आस्ताः	आसाथां	आस्यं
आसीत्	आसां	आसन्	आस्त	आसातां	आसत

Imperative, 'May I be,' &c.

असामि	असाथ	असाम	असे	असावहे	असामहे
इथि	सं	स्त	स	साथां	सुं
अस्तु	सां	सन्तु	सां	सातां	सतां

Potential, 'I may be,' &c.

स्यां	स्याथ	स्याम	सीय	सीयहि	सीमहि
स्याः	स्यातं	स्यात्	सीथाः	सीयाथां	सीम्यं
स्यात्	स्यातां	स्युः	सीत	सीयातां	सीरन्

The second and third persons singular of the benedictive are considered to be स्नात्.

आस 'to sit.'

The final is optionally doubled before a consonantal termination, except झ्, before which it is rejected.

Pres. आसते or आस्ते (आसे or आस्ते, आसाथे, आस्ये); 1st præt. आसत्; 2d præt. आसाचक्षे; 3d præt. आसिह (आसिधि); 1st fut. आसिता; 2d fut. आसिष्यते; imp. आस्ता (आस्व, आसानि); pot. आसीत्; bened. आसिषीह; cond. आसिष्यत्. Pass. आस्यते. Caus. आसयति. Desid. आसिषिष्यते.

इ (इक्) 'to remember.'

A verb consisting of a single इ or ई, or ending in the same, if preceded by a conjunct consonant, changes it to इक् before a termination beginning with a vowel, and not requiring Guna or Vṛiddhi. A verb ending in इ or ऊ changes its final to इक् under the like circumstances, analogously to the rule of reduplication of the second præterite, but not restricted to it (r. 191. a). See also Declension of nouns in ई and ऊ.

The verb इ (इक्) is always combined with the preposition अधि, and with no other: the final indicatory क् distinguishes it from इ (इण्), as below. In the first præterite the augment with the radical vowel becomes हे. In the second and third præterites and in the derivative forms it substitutes the inflexions of गन्.

Pres. अध्येति (अधीतः, अधियति); 1st præt. अध्येत् (अध्ये, अध्यायन्); 2d præt. अधिगगान; 3d præt. अध्यगात्; 1st fut. अध्येता; 2d fut. अध्येष्यति; imp. अध्येतु; pot. अधीयात्; bened. अधीयात्; cond. अध्येष्यत्. Pass. अधीयते. Caus. अधिगमयति. Desid. अधिगमिष्यति.

इ (इक्) 'to go;' अधी 'to study.'

The indicatory क् restricts this to the Ātmane-pada; and it is invariably combined with the preposition अधि; as, अधी 'to go over,' as a book, 'to read,' 'to study.' It borrows the forms of ग, 'to go,' in the second præterite and frequentative, and optionally in the third præterite and conditional tenses

and the causal. Before a vowel termination, इय् is substituted for the radical vowel (r. 191. a), which with the temporal augment in the first and third præterites and conditional becomes ऐय्.

Pres. जयीते (जयीयाते, जयीयते); 1st præt. जय्येत (जय्येयातां, जय्येयत्, जय्येयि); 2d præt. जयिजगे (जयिजगते, जयिजगिरे); 3d præt. जय्येह (जय्येयि) or जय्यगीह (जय्यगीयि); 1st fut. जय्येता; 2d fut. जय्येयते; imp. जयीतां; pot. जयीयीत्; bened. जय्येयीह; cond. जय्यगीयत्, जय्येयत्. Pass. जयीयते. Caus. जय्यापयति; 3d præt. जय्यापयत् or जय्यगीगयत्. Desid. जयिजिगांसते.

इ (इय्) 'to go.'

The indicatory य् distinguishes this from the two preceding verbs, as well as from इ of the first conjugation (see p. 167). Before the vowel terminations of the present and imperative, य् is substituted for the root; before other vowel terminations, इय्. The third præterite is borrowed from गा in both the active and passive voices; and the causal and desiderative are derived from गम.

Pres. एति (इतः, यति, एषि, इयः, इष, एमि, इवः, इमः); 1st præt. ऐत् (ऐतां, जायन्, ऐः, ऐतं, जायन्); 2d præt. इयाय (इयन्तुः, ईयुः); 3d præt. जगात्; 1st fut. एता; 2d fut. एष्यति; imp. एतु (इतां, यन्तु, इहि, यानि, याव, याम); pot. इयात्; bened. इयात् (with a prep. short, निरियात्, निरियास्ता); cond. ऐष्यत्. Pass. ईयते; 3d præt. जगायि. Caus. गमयति. Desid. जिगमिषति.

ईड 'to praise.'

After the cerebral of the base, the त् and च of a termination are changed to ट् and ठ्; and the radical final is changed to the hard consonant of its class, ट् (r. 12). This root and ईड्, as below, insert इ before से and ज्ञे in the present, and ख and ज्ञं in the imperative. It takes the usual augment इ.

Pres. ईड्ते (ईडाते, ईडते, ईडिचे, ईडाचे, ईडिज्जे, ईडे, ईड्वहे, ईडमहे); 1st præt. ऐड्ठ; 2d præt. ईडाज्जत्ते; 3d præt. ऐडिह; 1st fut. ईडिता; 2d fut. ईडिष्यते; imp. ईडां (ईडिख, ईडिज्जं); pot. ईडीत्; bened. ईडियीह; cond. ऐडिष्यत्. Pass. ईडयते. Caus. ईडयति. Desid. ईडिडिषते.

ईर 'to go,' 'to shake.'

Pres. ईरै; 1st præter. रेति; 2d præter. ईराचत्ते; 3d præter. रेतिह; 1st fut. ईरिता; 2d fut. ईरिष्यते; imp. ईरै; pot. ईरीत; bened. ईरिषीह; cond. रेरिष्यत. Pass. ईर्यते. Caus. ईरयति. Desid. ईरिष्यते.

ईश 'to rule.'

For the change of the final श to ष before a consonant, see r. 191. f. इ is inserted in the present and imperative tenses before स and ष; see ईह.

Pres. ईशे (ईशिषे, ईशिष्ये); 1st præter. रेह; 2d præter. ईशाचत्ते; 3d præter. रेशिह; 1st fut. ईशिता; 2d fut. ईशिष्यते; imp. ईशै; pot. ईशीत; bened. ईशिषीह; cond. रेशिष्यत. Pass. ईश्यते. Caus. ईशयति. Desid. ईशिष्यते.

ऊर्णु (ऊर्णुम्) 'to cover.'

This verb takes both Padas. Before terminations rejecting ष, and having more than one letter, the change of a final vowel may be either that of Guṇa or Vṛddhi: when the termination is single, as in the second and third persons of the first præterite, it is changed to Guṇa. Before a vowel, उष् is substituted for the final; but optionally before the augment इ, prefixed to which the final may also take the Guṇa change or ओ, which becomes ञष्. In the reduplication the second syllable नु only is repeated, and the proper radical consonant न resumes its dental character when detached from र. The desiderative takes various forms (r. 211. d).

Pres. ऊर्णोति, ऊर्णोति (ऊर्णुतः, ऊर्णुवति), ऊर्णुते; 1st præter. ओर्णोत् (ओर्णोः, ओर्णुतां, ओर्णुवन्), ओर्णुत; 2d præter. ऊर्णुनाच, ऊर्णुनुषे; 3d præter. ओर्णुवीह, ओर्णुवीत् or ओर्णुवीत् (ओर्णुविहं &c.), ओर्णुविह, ओर्णुविह; 1st fut. ऊर्णुषिता, ऊर्णुषिता; 2d fut. ऊर्णुषिष्यति -ते, ऊर्णुषिष्यति -ते; imp. ऊर्णोतु or ऊर्णोतु, ऊर्णुतां; pot. ऊर्णुयात्, ऊर्णुवीत्; bened. ऊर्णुयात्, ऊर्णुविषीह or ऊर्णुविषीह; cond. ओर्णुषिष्यत् -त or ओर्णुषिष्यत् -त. Pass. ऊर्णूयते. Caus. ऊर्णुवयति; 3d præter. ओर्णुनुषत्. Desid. ऊर्णुनूयति -ते, ऊर्णुनूयति -ते, ऊर्णुनुषिष्यति -ते. Freq. ऊर्णुनूयते, ऊर्णुनूयति or ऊर्णुनोति.

वक्व (वक्षिह्) 'to speak' or 'say.'

A final **क्व** before any consonant except **व** and **व** rejects its **क्व**, and **क्व** before **व** becomes **ट**; see r. 191. *h. i.* The verb has but the conjugational tenses, and optionally the second præterite. In all other forms **व्या** or **क्शा** is substituted for the root. The substitutes may be inflected in both Padas.

Pres. **वडे** (**वक्षते**, **वक्षते**, **वक्षे**, **वक्षे**, **वक्षे**, **वक्षे**); 1st præt. **वक्ष** (**वक्षतां**, **वक्षत**); 2d præt. **वक्षे**, **वक्षे** or **वक्षी**, **वक्षे**, **वक्षी**; 3d præt. **वक्षत्**, **वक्षत्**, **वक्षसीत्**, **वक्षसात्**; 1st fut. **व्याता**, **क्शाता**; 2d fut. **व्यास्यति** -ने, **क्शास्यति** -ने; imp. **वडां** (**वक्ष**, **वक्षे**); pot. **वक्षीत**; bened. **व्यासीह**, **व्येयाह**, **व्यायाह**, **क्शासीह**, **क्शेयाह**, **क्शायाह**; cond. **व्यास्यत्** -त, **वक्षस्यत्** -त. Pass. **व्यायते**, **क्शायते**. Caus. **व्यापयति**, **क्शापयति**; 3d præt. **वक्षिष्यत्**, **वक्षिष्यत्**. Desid. **विक्षासति** -ने, **विक्षासति** -ने. Freq. **वास्यायते**, **वाक्षायते**.

वकात् 'to shine.'

This is one of the class **वक्षदि**, or reduplicated verbs. **क्व** may be rejected before the terminations of the second and third persons singular of the first præterite, or changed to **ह**, when they are dropped: it is also rejected or changed to **ह** before **धि** (r. 191. *j*).

Pres. **वकासि** (**वकासः**, **वकासति**); 1st præt. **वक्वाह**, **वक्वाह** (**वक्वाः** or **वक्वाह**); 2d præt. **वकासावकार**; 3d præt. **वक्वासीत्** (**वक्वासिहां**, **वक्वासिधम्**); 1st fut. **वकासिता**; 2d fut. **वकासिष्यति**; imp. **वकासु** (**वकाधि** or **वकाहि**); pot. **वकास्याह**; bened. **वकास्याह** (**वकास्यासां**); cond. **वक्वासिष्यत्**. Pass. **वकास्यते**. Caus. **वकासयति**; 3d præt. **वक्वावकासत्** or **वक्वावकासत्**. Desid. **विवक्वासिष्यति**.

जक्ष 'to eat.'

This is the type of the **Abhyasta** or reiterated roots in its inflexions, although not itself a reduplicate. It also belongs to the class **रुदादि** (r. 216. *d*).

Pres. **जक्षि** (**जक्षिः**, **जक्षति**); 1st præt. **जजक्षीत्** or **जजक्षत्** (**जजक्षीः** or **जजक्षः**, **जजक्षुः**); 2d præt. **जजक्ष**; 3d præt. **जजक्षीत्** (**जजक्षिहां**, **जजक्षिधम्**); 1st fut. **जक्षिता**; 2d fut. **जक्षिष्यति**; imp.

जगत्; pot. जग्यात्; bened. जग्यात्; cond. जगयिष्यत्. Pass. जग्यते. Caus. जगयति. Desid. जिजयिष्यति. Freq. जाजग्यते, जाजग्यीति or जाजगि.

जागृ 'to wake.'

The final becomes जर् before a consonantal termination rejecting ष्; and in the first präterite, when the inflectional termination is rejected (r. 189. a); the र् of जर् becomes Visarga. Before other consonants the vowel is unchanged. Before the vowels च् is changed to र्, except in the second präterite, and before इ, when it becomes जर्. The second präterite has two forms.

Pres. जागर्ति (जागृत्, जाग्रति); 1st præt. जजागः (जजागृत्, जजागरुः, जजागः, जजागृत्, &c.); 2d præt. जागराचकार or जाजागार (जाजागरुः); 3d præt. जजागरीत् (जजागरिह); 1st fut. जागरिष्यति; 2d fut. जागरिष्यते; imp. जागर्तु (जागृत्, जाग्रतु); pot. जागृयात्; bened. जाग्येयात्. Pass. जाग्यते. Caus. जागरयति. Desid. जिजागरिष्यति.

शुज (शुजि) 'to cleanse.'

For the changes of the palatal final to a guttural before consonants, see r. 191. c. d.

Pres. निञ्जे (निञ्जते, निञ्जते, निञ्जे, निञ्जाये, निञ्ज्ये); 1st præt. अनिञ्जः; 2d præt. निनिञ्जे (निनिञ्जये); 3d præt. अनिञ्जिह; 1st fut. निञ्जिष्यति; 2d fut. निञ्जिष्यते; imp. निञ्जतु (निञ्ज, निञ्ज्य); pot. निञ्जीत्; bened. निञ्जिषीत्; cond. अनिञ्जिष्यत्. Pass. निञ्ज्यते. Caus. निञ्जयति -ते. Desid. निनिञ्जिष्यते. Freq. नेनिञ्जते, नेनिञ्जीति, नेनिञ्जि.

So पिजि 'to paint,' and झिजि 'to tinkle.'

दरिद्रा 'to be poor.'

In the conjugational tenses द्रा is changed to इ before a termination beginning with a consonant, and not having a mute ष्. It is rejected in all tenses before a vowel termination of the same kind, or one not having ष्; also before the augment इ, and before य in the benedictive. As a reduplicate root, it rejects the nasals of the third person plural, present tense, &c., and substitutes उद् for च्च् in the first präterite

(r. 216. e). In the second and third præterites it has two forms.

Pres. ददित्वाति (ददित्वात्, ददित्वात्); 1st præt. अददित्वात् (अददित्वात्, अददित्वात्); 2d præt. ददित्वात्कार or ददित्वात् (ददित्वात्, ददित्वात्); 3d præt. अददित्वात् (अददित्वात्, अददित्वात्) or अददित्वात् (अददित्वात्, अददित्वात्); 1st fut. ददित्वात्; 2d fut. ददित्वात्; imp. ददित्वात् (ददित्वात्, ददित्वात्, ददित्वात्, ददित्वात्, ददित्वात्); pot. ददित्वात्; bened. ददित्वात्; cond. अददित्वात्. Pass. ददित्वात्. Desid. ददित्वात् or ददित्वात्.

दा (दाप्) 'to cut.'

This retains its final unchanged in all the tenses except the second præterite. It takes सि in the third præterite, (first class, 3).

Pres. दाति; 1st præt. अदात् (अदात् or अदुः); 2d præt. ददौ (ददुः, ददुः); 3d præt. अदात् (अदात्, अदात्, अदात्); 1st fut. दात्; 2d fut. दात्; imp. दात् (दात्, दात्); pot. दात्; bened. दात्; cond. अदात्. Pass. दात्. Caus. दात्. Desid. दात्. Freq. दात्, दात् or दात्.

In this manner a number of other verbs in दा, belonging to this conjugation, may be inflected; as,

दा to go badly, to fly.	या to go.
पा to preserve.	प } to give, to take.
खा to eat.	ला }
फा to fill.	वा to blow.
भा to shine.	भा to cook or mature.
मा to measure.	भा to bathe.

खा is conjugated only in the non-conjugational tenses: see चक्ष. पा takes ल in the causal, पालयति. भा makes the vowel of the causal optionally short, आपयति or अपयति.

दीधी (दीधी) 'to shine.'

This is one of the class of reduplicated roots, and is usually considered peculiar to the Vedas.

Pres. दीधीति; 1st præt. अदीधीत्; 2d præt. दीधीत्; 3d præt.

अदीषिह; 1st fut. दीषिता; 2d fut. दीषिष्यते; imp. दीषीतां; pot. दीषीत; bened. दीषीषीह; cond. अदीषिष्यत्. Pass. दीषीयते.

दुह 'to milk.'

For the changes of the final and initial, see r. 191. *k. l.* ह becomes च before the consonants, and त च are changed after it to ध, when च becomes ग; before स, च becomes ङ, making as usual ञ; and when so changed, as also before झ, the initial द is changed to ध. In the third präterite, as ह is preceded by उ (see r. 197. *l.*), it takes the terminations of the first, with स prefixed (second class, 3); but in the *Ātmanepada* स may be rejected before the terminations beginning with consonants.

Pres. दोग्धि (दुग्धः, दुहन्ति, धोषि, दुग्धः, दुग्ध, दोषिः, दुहः, दुक्षः), दुग्धे (दुहाते, दुहते, धुषे, धुग्धे); 1st præt. अघोक् (अदुहं), अदुग्ध (अदुग्धाः); 2d præt. ददोह, ददुहे; 3d præt. अघुषत् (अघुषतां, अघुषन्), अघुषत् (अघुषतां, अघुषन्, अघुषथाः, अघुष्यन्, अघुषि, अघुष्यहि) or अदुग्ध (अदुग्धाः, अघग्धं); 1st fut. दोग्धा; 2d fut. धोष्यति -ते; imp. दोग्धु, दुग्धां; pot. दुह्यात्, दुहीत; bened. दुह्यात्, धोषीह; cond. अघोष्यत् -त. Pass. दुह्यते. Caus. दोहयति; 3d præt. अदुहत्, Desid. दुघुषति -ते. Freq. दोदुहते, दोदुहीति or दोदोग्धि.

दिह 'to anoint,' and गुह 'to hide,' are analogously conjugated: see also लिह.

द्विष 'to hate.'

The verb is regularly inflected. उक् is optionally substituted for अन्. The changes of the final are either those of Sandhi, or of a final क्, according to r. 191. *k.* It takes the terminations of the first präterite in the third.

Pres. द्वेष्टि, द्विष्टे; 1st præt. अद्वेष्ट (अद्विष्टां, अद्विषन् or अद्विषुः, अद्वेष्ट, अद्विष्टं, &c.), अद्विष्ट (अद्विषतां); 2d præt. दिद्वेष्ट, दिद्विष्टे; 3d præt. अद्विषत् -त; 1st fut. द्वेष्टा; 2d fut. द्वेष्ट्यति -ते; imp. द्वेष्टु (द्विष्टि, द्वेष्टाणि), द्विष्टां (द्विष्ट, द्विष्टं); pot. द्विष्यात्, द्विषीत; bened. द्विष्यात्, द्विषीह; cond. अद्वेष्ट्यत् -त. Pass. द्विष्यते. Caus. द्वेष्टयति. Desid. दिद्विषति -ते. Freq. देद्विष्यते, देद्विषीति or देद्वेष्टि.

बू (बून्) 'to speak.'

This is an imperfect verb, admitting of the conjugational tenses only. It inserts इ before the consonantal terminations rejecting व; and before the augment the Guṇa substitute ओ becomes अव्. ओ is also substituted before the vowel terminations having a mute व, and उव् before those which have not that letter. In the present tense the inflexions of ब्राह् in the three numbers of the third person, and singular and dual of the second, in the same sense, 'he speaks,' &c., but with the terminations of the second präterite, are considered to be optionally substitutes for those of बू. For the non-conjugational tenses, see वच.

Pres. ब्रवीति (ब्रूतः, ब्रुवन्ति, ब्रवीति, ब्रूयः, ब्रूय, ब्रवीमि, ब्रूयः, ब्रूयः) or ब्राह् (ब्राह्मः, ब्राहुः, ब्राव्य, ब्राह्मः), ब्रूते; 1st præt. अब्रवीत् (अब्रवन्), अब्रूत (अब्रुवि); imp. ब्रवीतु (ब्रूतां, ब्रुवन्तु, ब्रूहि, ब्रवाणि), ब्रूतां (ब्रूयै); pot. ब्रूयात्, ब्रुवीत.

मृज (मृज्) 'to clean,' 'to sweep.'

The vowel takes the Vṛiddhi change before the terminations of the conjugational tenses having a mute व्, and optionally before those beginning with vowels not having such letter. It is so changed throughout in the non-conjugational tenses, except before य. The verb is one of a class which changes the palatal final to व् before any consonant except a nasal or semivowel (r. 191. d). For the changes to which such final व is subject before other consonants, or to which it subjects them, see r. 191. e. h.

Pres. मर्जि (मृजः, मर्जन्ति or मृजन्ति, मर्जि, मर्जि, मृजः, मृजः); 1st præt. मर्जाट् or मर्जाई (मर्जडा, मृजन् or मर्जन्, मर्जाट्, मर्जाट्, मर्जाट्); 2d præt. मर्जो (मर्जायि or मर्जाई); 3d præt. मर्जाति (मर्जायि, मर्जायि) or मर्जाति (मर्जायि, मर्जायि); 1st fut. मर्जिष्यति or मर्जायि; 2d fut. मर्जिष्यति or मर्जायि; imp. मर्जु (मर्जा, मृजन्तु or मर्जन्तु, मृजहि, मर्जाणि); pot. मृज्यात्; bened. मृज्यात्; cond. मर्जायिष्यत् or मर्जायिष्यत्. Pass. मृज्यते. Caus. मर्जयति; 3d præt. मर्जयति. Desid. मर्जायिष्यति or मर्जायिष्यति. Freq. मर्जयन्ते, मर्जायिष्यति or मर्जायिष्यति.

जु 'to join.'

The vowel of this verb takes the Vṛiddhi substitute before a consonantal termination having an indicatory ष्; and उच् before one beginning with a vowel. It inserts the augment इ (r. 198. c), before which उ is changed to जो, and that becomes जष्.

Pres. योति (युतः, युषति, योषि, योषि, युषः, युषः); 1st præ. जयोत् (जयुतां, जयोः, जयुषन्); 2d præ. जुवाव (जुयुवतुः, जुयविष); 3d præ. जवावीत् (जवाविषन्); 1st fut. यषिता; 2d fut. यषिष्यति; imp. योतु (युहि, युवानि); pot. युवात्; bened. यूवात्; cond. जयविष्यत्. Pass. यूयते. Caus. यावयति. Desid. जुयूषति or जुयविषति. Freq. योयूयते, योयवीति or योयोति.

So जु 'to sneeze,' झु 'to whet' or 'sharpen,' सु 'to praise,' ङु 'to distil' or 'drop;' which all take इ. Other verbs in उ are conjugated in the same manner, except that they do not take इ; as, हु 'to coo' or 'sound;' 1st fut. होता, 2d fut. होष्यति, 3d præ. जहोषीत् (जहोषन्): सु 'to assail;' होता, होषति, जहोषीत्: वु 'to bring forth,' 'to be rich;' होता, होषति, जहोषीत्. See also रु and डु.

रु 'to sound.'

This verb optionally prefixes इ to any termination beginning with a consonant in the conjugational tenses. It also takes इ.

Pres. रीति or रवीति (रुतः or रवीतः, रीषि or रवीषि); 1st præ. जरौत् or जरवीत्; 2d præ. हराव (हरुवतुः); 3d præ. जरवीत् (जरविषन्); 1st fut. रषिता; 2d fut. रषिष्यति; imp. रीतु or रवीतु; pot. हवात् or रवीवात्; bened. हयात्; cond. जरविष्यत्. Pass. हयते. Caus. रावयति. Desid. हरविषति. Freq. रोहयते, रोरवीति, रोरोति.

रुद (रुदिर) 'to weep.'

This is the leading root of the class रुदादि (r. 216. d).

Pres. रोदिति (रुदितः, रुदति); 1st præ. जरोदत् or जरोदीत् (जरुदितां, जरोदः or जरोदीः); 2d præ. रुरोद (रुरोदिष); 3d præ. जरुदत् (जरुदः) or जरोदीत् (जरोदिषन्); 1st fut. रोदिता; 2d fut. रोदिष्यति; imp. रोदितु (रुदिहि); pot. रुञ्जात्; bened. रुञ्जात्; cond. जरुदिष्यत्. Pass. रुञ्जते. Caus. रोदयति; 3d præ. जरुदत्. Desid. रुरुदिषति. Freq. रोहञ्जते, रोरुदीति or रोरोति.

लिह 'to lick.'

See r. 191. k. Where the final is changed to ङ, and one ङ has been rejected, the radical vowel, if not changed to the Guṇa letter, is made long. In the third präterite the terminations of the first are used, with स prefixed (second class, 3. p. 132). In the Ātmane-pada the स may be rejected before the consonants: see दुह.

Pres. लेडि (लीङः, लिहन्ति, लेषि, लीङः, लेषि, लिङः, लिषः), लीडे (लिषे, लीडे); 1st præt. अलेट् (अलीढां, अलेट्, अलेहं), अलीढ (अलिहतां, अलिहन्); 2d præt. लिलेह, लिलिहे; 3d præt. अलिषत्, अलिषन् or अलीढ; 1st fut. लेढा; 2d fut. लेष्यति -ते; imp. लेदु (लीडि), लीढां (लिष्य); pot. लिष्यात्, लिहीत; bened. लिष्यात्, लिषीह; cond. अलेष्यत् -त. Pass. लिष्यते. Caus. लेहयति. Desid. लिलिष्यति -ते. Freq. लेलिष्यते, लेलिहीति or लेलेडि.

वच 'to speak.'

The final becomes ङ before any consonant, except a semi-vowel or nasal (r. 191. c). In the non-conjugational tenses, in which this verb is substituted for वृ, it may take the Ātmane-pada. The third person plural of the present and imperative is wanting. In the third präterite, व, convertible to जे, is substituted for the radical vowel ञ; the tense is formed with the affixes of the first präterite, with स prefixed (second class, 2. p. 132). Like most verbs beginning with व, it substitutes व for the initial in the second präterite and before य.

Pres. वक्ति (वक्तः, वक्षि, वप्सि, वक्तः, वप्सः); 1st præt. अवक्, अवग् (अवक्तां, अवचन्, अवक्, अवचन्); 2d præt. उवाच (उवचिष, उवक्च, उवक्तुः, उवुः), उवे; 3d præt. अवोचत् (अवोचतां, अवोचन्), अवोचन् (अवोचेतां, अवोचि); 1st fut. वक्तः; 2d fut. वक्ष्यति -ते; imp. वक्तु (वचिष); pot. वप्स्यात्; bened. उप्स्यात्, वक्षीह; cond. अवक्ष्यत् -त. Pass. उप्स्यते. Caus. वाचयति. Desid. विवक्ष्यति -ते. Freq. वावप्स्यते, वावक्ति.

वञ्ज 'to subdue,' 'to desire.'

The final is changed to ञ् (r. 191. f), and व to ङ, where the terminations have no mute ञ, or where इ is not inserted.

Pres. वडि (उडः, उड्गन्ति, वडि, वडिन्); 1st præt. अवट् (ओडां, ओड्गन्, अवट्, ओडं, अवड्गन्); 2d præt. उवाड् (उड्गन्तुः); 3d præt. अवड्गन्ति or अवड्गन्ति; 1st fut. वडिष्यति; 2d fut. वडिष्यति; imp. वहु (उडडि, वडिन्ति); pot. उड्यात्; bened. उड्यात्; cond. अवडिष्यन्. Pass. उड्यते. Caus. वाडयति. Desid. विवडिष्यति. Freq. वावड्यते.

विद् 'to know.'

This verb is anomalous in some respects. In the present tense it admits the terminations of the second præterite, without the reduplication, as well as those of the present. It optionally forms the second præterite with the auxiliary verbs (r. 196. c), and the imperative with कृ. For the second and third persons singular of the first præterite, see r. 191. g.

Pres. वेत्ति or वेद (विन्नः or विदन्तुः, विदन्ति or विदुः, वेत्ति or वेत्थ, वित्थः or विदधुः, वित्थ or विद, वेत्ति or वेद, विन्नः or विन्न, वित्थः or विन्न, वित्थः or विन्न); 1st præt. अवेत् or अवेद् (अविस्तां, अविदुः, अवेत्, अवेद्, or अवे); 2d præt. विवेद (विविदधुः), विदाचकार, विदामास, विदास्रभूष; 3d præt. अवेदीत्; 1st fut. वेदिता; 2d fut. वेदिष्यति; imp. वेत्तु or विदाङ्गोत्तु; pot. विद्यात्; bened. विद्यात् (विद्यास्तां); cond. अवेदिष्यन्. Pass. विद्यते. Caus. वेदयति. Desid. विविदिष्यति. Freq. वेविद्यते, वेवेदीति, वेवेत्ति.

With सन् prefixed, it takes the *Ātmane-pada*, as संविस्ते; in the third person plural of the present, first præterite, and imperative, र may be added to the final, as संविदन्ते or संविदन्ते, &c.

वी 'to go,' &c.

According to some authorities, इय is not substituted for the radical before a vowel; the change is that of Sandhi only.

Pres. वेति (वीतः, वियन्ति); 1st præt. अवेत् (अवियन् or अव्यन्); 2d præt. विवाय (विवियन्तुः or विव्यन्तुः); 3d præt. अवैवीत्; 1st fut. वेता; 2d fut. वेयति; imp. वेत्तु; pot. and bened. वीयात्; cond. अवेयन्. Pass. वीयते. Caus. वाययति. Desid. विवीष्यति. Freq. वेवीयते, वेवयीति or वेवेति.

The verb has many meanings; as, 'to throw,' 'to eat,' 'to conceive,' &c. In the latter, the causal, 'to impregnate,' is वाययति or वाययति.

वेदी, a synonymous verb, is similarly inflected; but in the *Ātmane-pada*: Pres. वेदीते (वेद्याते, वेद्यते), &c.

ज्ञासु (ज्ञासु) 'to bless,' 'to teach.'

The vowel is changed to इ before terminations beginning with consonants which have not a mute प in the *Parasmai-pada*. For the change of the final, see r. 191. j: see also चकास्.

Pres. ज्ञासि (ज्ञिहः, ज्ञासति), ज्ञास्ते (ज्ञासते); 1st præt. अज्ञात् (अज्ञिहं, अज्ञासुः, अज्ञाः or अज्ञात्), अज्ञात; 2d præt. ज्ञासास, ज्ञासासे; 3d præt. अज्ञिषत् (अज्ञिषन्), अज्ञासिषत् (अज्ञासिषन्), अज्ञासिह (अज्ञासिषि); 1st fut. ज्ञासिता; 2d fut. ज्ञासिष्यति -ते; imp. ज्ञासु (ज्ञाधि), ज्ञास्तां; pot. ज्ञिष्यात्, ज्ञासीत; bened. ज्ञिष्यात्, ज्ञासिषीह; cond. अज्ञासिष्यत् -त. Pass. ज्ञिष्यते. Caus. ज्ञासयति. Desid. ज्ञिज्ञासिष्यति. Freq. ज्ञेजिष्यते, ज्ञाज्ञासीति or ज्ञाज्ञासि.

In the sense of 'blessing,' ज्ञा is usually prefixed, ज्ञाज्ञास्ते or ज्ञाज्ञिहे; for, according to some, the vowel is altered in the *Ātmane-pada* also.

ज्ञी (ज्ञीह्) 'to sleep.'

This verb changes the final to the Guṇa element इ in all the tenses except the second præterite. इ before a vowel becomes अच्, except in the plurals of the present, first præterite, and imperative, where र is inserted before the terminations from which the nasal has been rejected. The verb inserts इ (r. 198. c).

Pres. ज्ञेते (ज्ञयाते, ज्ञेरते, ज्ञेधे, ज्ञेध्वे, ज्ञये, ज्ञेधहे, ज्ञेनहे); 1st præt. अज्ञेत (अज्ञेरत्); 2d præt. ज्ञिश्ये (ज्ञिश्याते, ज्ञिश्यरे); 3d præt. अज्ञियिह (अज्ञियिषि); 1st fut. ज्ञयिता; 2d fut. ज्ञयिष्यते; imp. ज्ञेतां (ज्ञयातां, ज्ञेरतां); pot. ज्ञयीत; bened. ज्ञयिषीह. Pass. ज्ञ्यते. Caus. ज्ञाययति. Desid. ज्ञिज्ञयिष्यते. Freq. ज्ञाज्ञ्यते, ज्ञेज्यीति, ज्ञेजेति.

अस 'to breathe.'

This belongs to the class रुदादि (r. 216. d), inserting इ before the consonantal terminations of the conjugational tenses, except य; or अ or ई before one consisting of a single consonant. It does not take Vṛiddhi in the third præterite by special rule (r. 197. i).

Pres. ञसिति; 1st præt. अञसीत् or अञसत्; 2d præt. जञ्चास; 3d præt. अञसीत्; 1st fut. ञसिता; 2d fut. ञसिष्यति; imp. ञसितु; pot. and bened. ञस्यत्; cond. अञसिष्यत्. Pass. ञस्यते. Caus. ञासयति. Desid. शिञसिष्यति. Freq. ज्ञाञस्यते, ज्ञाञसि.

बू (बूह्) 'to bring forth,' as a child.

The verb optionally admits इ. It takes उक् before all vowel terminations, even those of the first pers. imper., and Guṇa before इ, before which ओ becomes अक्.

Pres. सूते (सुषाते, सुषते, सुषे); 1st præt. असूत; 2d præt. सुषुवे; 3d præt. असविह or असोह (असविषि or असोषि); 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूतां (सूष्य, सुषे, सुषावहे); pot. सुषीत; bened. सोषीह, सविषीह; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 3d præt. अस्तावि. Caus. साचयति; 3d præt. असूषवत्. Desid. सुसूषति -ते. Freq. सोषूयते, सोषवीति or सोषोति.

हु (हुम्) 'to praise.'

This optionally admits ई before the consonants of the conjugational tenses, except य; otherwise it takes the Vṛiddhi form; see यु. Before the terminations rejecting य, उ becomes the Guṇa ओ; before vowels and ई in the inflexions not rejecting य, उक् is substituted. It admits the augment इ in the third præterite, Parasmai-pada.

Pres. स्तोति or स्तवीति, स्तुते or स्तुवीते; 1st præt. अस्तौत् or अस्तवीत्, अस्तुत or अस्तुवीत; 2d præt. तुहाव (तुहुवहुः), तुहुवे; 3d præt. अस्तावीत् (अस्ताविषम्), अस्तोह (अस्तोषि); 1st fut. स्तोता; 2d fut. स्तोष्यति -ते; imp. स्तौतु or स्तवीतु, स्तुतां, स्तुवीतां; pot. स्तुयात्, स्तुवीत; bened. स्तूयात्, स्तोषीह; cond. अस्तोष्यत् -त्. Pass. स्तूयते. Caus. स्ताचयति. Desid. तुहुषति -ते. Freq. तोहूयते, तोहोति.

ज्यप 'to sleep.'

A verb of the class रुदादि (r. 216. d), inserting इ. The vowel उ is substituted for the semivowel in the second præterite in the reduplicate syllable, and before the vowel terminations in the radical syllable also. Before the य of the benedictive and passive and frequentative the same change occurs, and in the third præterite of the causal.

Pres. खपिन्ति; 1st præt. अखपत् or अखपीत्; 2d præt. खुप्याप खुपुपत्; खुपुपुः); 3d præt. अखाखीत् (अखासां, अखाकुः, अखायं); 1st fut. खात्; 2d fut. खप्स्यति; imp. खपितु; pot. खप्यात्; bened. खुप्यात्; cond. अखप्स्यत्. Pass. खुप्यते. Caus. खापयति; 3d præt. अखुपयत्. Desid. खुप्यसि. Freq. सोखुप्यते, साखपीति or साखसि.

हन 'to kill.'

The final *i* is rejected before the terminations of the conjugational tenses beginning with any consonant except a nasal or a semivowel, and not having an indicatory *य*. In the same tenses and second præterite *चन्* is substituted for the root, which becomes *झ*, before a vowel termination not having a mute *य*. *ज* is substituted for the root in the second person singular of the imperative. In the benedictive and third præterite *चध्* is substituted; *चन्* is substituted in some tenses of the passive, in the desiderative and frequentative modes; and *चात्* is substituted in the causal. *हन्* takes *इ* in the second future and conditional in the active voice: *चन्* admits the augment in both futures, conditional, and third præterite of the passive. *चध्* also takes the augment *इ*.

Pres. हन्ति (हतः, झन्ति, हन्ति, हन्ति); 1st præt. अहन् (अहतां, अहन्, अहनम्); 2d præt. जघान (जघ्नतुः, जघुः, जघनिय or जघन्य); 3d præt. अचधीत् (अचधिहां, अचधिधं); 1st fut. हन्ता; 2d fut. हनिष्यति; imp. हन्तु (हताम्, झन्तु, जहि, हनानि); pot. हन्यात्; bened. चध्यात्; cond. अहनिष्यत्. Pass. pres. हन्यते; 3d præt. अचधि or अघानि (अचधिघातां or अहंसातां or अघानिघातां); 1st fut. हन्ता or घानिता; 2d fut. हनिष्यते or घानिष्यते; bened. चधिषीष्ट or घानिषीष्ट. Caus. घातयति; 3d præt. अजीघतत्. Desid. जिघांसति. Freq. जघन्यते or जघ्नीयते, जंघनीति or जंघनि or जंहनीति, जंहनि or जंहति.

Third Conjugation.

217. The characteristic peculiarity of this conjugation is the reduplication of the radical syllable before the terminations of the conjugational tenses.

a. The reduplication follows the rules laid down for the

reduplication of the second præterite (r. 194), with occasional exceptions, which may be regarded as in some degree peculiar to the verbs to which they apply.

b. A single च् substitutes इच्, a च् following a consonant, इ, in the reduplication ; as, च् 'to go,' इयच्छि ; भृ 'to nourish,' विभच्छि.

c. A medial इ substitutes the Guṇa letter in the reduplicate syllable ; as, विज् 'to discriminate,' वेवेक्कि, वेवेक्किः.

d. The verbs follow the general rule of substituting the Guṇa letter for a medial or final vowel before the terminations which have an indicative च्, and a final vowel is also similarly changed before उच् in the first præterite.

e. The terminations are unaltered, except those of the third person plural, present and imperative, which reject न् ; and the third person plural of the first præterite, which substitutes उच् for चन्. The compound form of the second præterite is optionally used in four verbs, भी, ह्री, भृ, and ह्रु.

f. The model of the class is ह्रु 'to sacrifice ;' the only peculiarities in the inflexion of which are the optional change of the vowel to the semivowel before the terminations of the first person dual and plural of the present tense, and the substitution of धि for हि in the imperative. It is thus inflected in the conjugational tenses :

Present, ' I sacrifice,' &c.

जुहोमि	जुहुवः or जुह्वः	जुहुमः or जुमः
जुहोषि	जुहुषः	जुहुष
जुहोति	जुहुतः	जुह्वति

First præterite, ' I sacrificed,' &c.

अजुह्वं	अजुहुव	अजुहुम
अजुहोः	अजुहुतं	अजुहुत
अजुहोत्	अजुहुतां	अजुह्वुः

Imperative, ' May I sacrifice,' &c.

जुह्वानि	जुह्वाम	जुह्वाम
जुहुषि	जुहुतं	जुहुत
जुहोतु	जुहुतां	जुह्वतु

Potential, 'I may sacrifice,' &c.

मुहुयान्	मुहुयाव	मुहुयान
मुहुयाः	मुहुयातं	मुहुयात्
मुहुयान्	मुहुयातां	मुहुयुः

In the non-conjugational tenses the reduplication does not take place, except where required by general rules.

2d præt. मुहाव or मुह्वाचकार; 3d præt. अहोषीत् (अहोषन्); 1st fut. होता; 2d fut. होषति; bened. हूयात्; cond. अहोष्यत्. Pass. हूयते. Caus. हावयति. Desid. मुहूषति. Freq. जोहूयते, जोह्वीति, जोहोति.

च 'to go.'

इय् is substituted for the root in the reduplication. The verb rarely occurs in this form, except in the Vedas. In the first and second persons of the first præterite, the final of the conjunct having been rejected, the र् of the Guṇa substitute for च् or च becomes Visarga.

Pres. इयति (इयुतः, इयति); 1st præt. रेयः; imp. इयतुः; pot. इयुयात्.

For the other forms, see च्, p. 168.

जन् 'to produce.'

Before terminations beginning with consonants not containing an indicative य, the vowel of this verb is made long; and before a termination beginning with a vowel not comprising य, the medial radical ज् is rejected. In the third præterite the vowel is optionally long (r. 197. i). See जन्, fourth conjugation.

Pres. जजन्ति (जजातः, जज्ञति); 1st præt. अजजन् (अजजातां, अजजुः); 2d præt. जजान (जज्ञतुः, जजुः); 3d præt. अजानीत् or अजनीत् (अजानिषन् or अजनिषन्); 1st fut. जनिता; 2d fut. जनिष्यति; imp. जजन्तु (जजातां, जज्ञतु, जजाहि); pot. जजन्यात्; bened. जन्यात् or जायात्; cond. अजनिष्यत्. Pass. जन्यते. Caus. जानयति. Desid. जिजनिषति. Freq. जंजन्यते or जाजायते, जंजनीति or जंजति or जाजनीति, जाजन्ति.

शुज्ज (शुजिद्) 'to cleanse.'

This takes both Padas, and in the reduplication changes इ to ए; see शुजि, second conjugation, p. 212.

Pres. नेनेक्कि (नेनिक्कः, नेनिज्जति), नेनिक्के; 1st præter. अनेनेक्क, अनेनिक्क; 2d præter. निनेज्ज (निनिज्जहुः), निनिजे; 3d præter. अनेखीत् (अनेखम्) or अनिज्जत् (अनिजम्), अनेह (अनेहि); 1st fut. नेक्का; 2d fut. नेक्खति -ते; imp. नेनेक्कु, नेनिक्कां; pot. नेनिज्ज्यात्, नेनिज्जति; bened. निज्ज्यात्, निक्खीह; cond. अनेक्खत् -त्. Pass. निज्ज्यते. Caus. नेज्जयति. Desid. निनेक्खति. Freq. नेनिज्ज्यते, नेनिज्जति or नेनेक्कि.

दा (दाम्) 'to give.'

This drops दा before all the terminations of the conjugational tenses not containing an indicatory य, making consequently, as repeated, दद्. In the second person singular of the imperative it substitutes दे for the reduplicated verb. It takes both Padas. It is unnecessary to give more than the conjugational tenses, as the rest are the same as those of दा, first conjugation, p. 180.

Pres. ददाति (दत्तः, ददति), दत्ते; 1st præter. अददात् (अदत्तां, अददुः), अदत्त; imp. ददातु (दत्तां, ददतु, देहि), दत्तां (दत्स्व, दद्धं); pot. ददात्, ददीत्.

धा (धाम्) 'to have' or 'hold.'

This is inflected like the preceding, but the initial is unchanged before a termination beginning with any consonant except a nasal, a semivowel, or ह, which does not contain an indicatory य. The other tenses are analogous to those of दा, first conjugation.

Pres. दधाति (धत्तः, दध्यः, दध्यः) धत्ते (दधाते); 1st præter. अदधात्, अधत्त; 2d præter. दधी, दधे; 3d præter. अधात्, अधित or अधियत्; 1st fut. धाता; 2d fut. धास्यति -ते; imp. दधातु (धेहि), धत्तां (धत्स्व); pot. दध्यात्, दधीत्; bened. धेयात्, धासीह; cond. अधास्यत् -त्. Pass. धीयते. Caus. धापयति. Desid. धिक्खति -ते. Freq. देधीयते, दाधेति, or दाधाति.

भस्स 'to shine.'

Before a termination beginning with a vowel not containing a mute य, this verb, like ज्ञन्, rejects the medial vowel: भ being

then conjoined with **ञ**, necessarily becomes **ष्** (r. 7. d: see also, for the changes of **ञ**, r. 191. g).

Pres. **वभस्ति** (वभस्तः, वभ्यति); 1st præt. **अवभः** (अवभस्तां, अवभ्युः, अवभः); 2d præt. **वभासः**; 3d præt. **अभासीत्**; 1st fut. **भसिता**; 2d fut. **भसिष्यति**; imp. **वभस्तु** (वभस्तां, वभ्यतु, वभ्यि, वभस्तानि); pot. **वभस्यात्**; bened. **भस्यात्**; cond. **अभसिष्यत्**. Pass. **भस्यते**. Caus. **भासयति**. Desid. **विभासिष्यति**. Freq. **वाभस्यते**, **वाभसीति**, **वाभस्ति**.

भी 'to fear.'

This may make the vowel before a termination beginning with a consonant, and not containing an indicatory **प्**, short. It optionally takes the compound form of the second præterite.

Pres. **विभेति** (विभीतः or विभितः, विभ्यति); 1st præt. **अविभेत्** (अविभीतां or अविभितां, अविभ्युः); 2d præt. **विभाय** (विभ्यतुः) or **विभयाचकार**; 3d præt. **अभेयीत्** (अभेयं, अभेयम्); 1st fut. **भेता**; 2d fut. **भेक्ष्यति**; imp. **विभेत्तु** (विभीतां or विभितां); pot. **विभीयात्**, **विभियात्**; bened. **भीयात्**; cond. **अभेक्ष्यत्**. Pass. **भीयते**. Caus. **भाययति**, **भाययते**, **भाययते** or **भीचयते**. Desid. **विभीष्यति**. Freq. **वेभीयते**, **वेभयीति** or **वेभेति**.

भृ (भृञ्) 'to nourish' or 'support.'

इ is the vowel of reduplication. In the second and third persons of the first præterite, the vowel having been changed to the Guṇa **अर्**, the termination, as the final of a conjunct consonant, is rejected (r. 35), leaving **र्**, which becomes Visarga (r. 39).

Pres. **विभृति** (विभृतः, विभ्रति); 1st præt. **अविभः** (अविभृतां, अविभ्रुः); imp. **विभृत्तु**; pot. **विभृयात्**.

The other tenses are the same as those of **भृ** of the first conjugation, p. 186.

मा (माङ्) 'to measure.'

This verb, **हा** 'to go,' and **हा** 'to abandon,' drop their final vowel before a termination beginning with a vowel, and not containing an indicatory **प्**: before such a termination beginning with a consonant, they change it to **ई**. The vowel of reduplication is **इ**.

Pres. निमीते (निमाने, निमते); 1st præt. अमिमीत् (अमिमातां, अमिमत्); 2d præt. मने; 3d præt. अमासत् (अमासि); 1st fut. माता; 2d fut. मास्यते; imp. निमीतां; pot. निमीत; bened. मासीष्ट; cond. अमास्यत्. Pass. मीयते. Caus. मापयति -ते; 3d præt. अमीमयत् -त्. Desid. मित्सति -ते. Freq. मेमीयते, मामाति or मावेति.

विज (विजिर्) 'to discriminate.'

The vowel takes the Guṇa substitute in the reduplicate syllable. For the effect of the Anubandha, see p. 107; and for the changes of the final, r. 191. c.

Pres. वेवेक्षि (वेवेक्ष्, वेवेक्षति, वेवेक्षि, वेवेक्षि, वेवेक्षि, वेवेक्षि); 1st præt. अवेवेक्ष् (अवेवेक्ष्तां, अवेवेक्षुः, अवेवेक्ष्); 2d præt. विवेक्ष; 3d præt. अवेक्षीत् (अवेक्ष्तां, अवेक्षन्), अविक्षत् (अविक्षन्); 1st fut. वेक्ष्ता; 2d fut. वेक्ष्यति; imp. वेवेक्षु (वेवेक्षि, वेवेक्षानि); pot. वेवेक्ष्यात्; bened. विज्यात्; cond. अवेक्ष्यत्. Pass. विज्यते. Caus. वेक्षयति. Desid. विविक्षति. Freq. वेवेक्ष्यते, वेवेक्षि.

विष 'to surround.'

Pres. वेवेष्टि, वेवेष्टे; 1st præt. अवेवेष्ट्, अवेवेष्टि; 2d præt. विवेष, विविषे; 3d præt. अवेष्टीत् (अवेष्टन्), अवेष्ट (अवेष्टि); 1st fut. वेष्टा; 2d fut. वेष्ट्यति -ते; imp. वेवेष्टु, वेवेष्टां; pot. वेवेष्ट्यात्, वेवेष्टीत्; bened. विष्यात्, विष्टीष्ट; cond. अवेष्ट्यत् -त्. Pass. विष्यते. Caus. वेष्टयति. Desid. विविष्यति. Freq. वेवेष्ट्यते, वेवेष्टि.

गु 'to go.'

See गु above.

Pres. सिसर्षि; 1st præt. असिसः; 2d præt. ससार; 3d præt. असासीत् or असरत्; 1st fut. सर्षा; 2d fut. सरिष्यति; imp. सिसर्षु; pot. सिसृयात्; bened. सियात्; cond. असरिष्यत्. Pass. सियते. Caus. सारयति. Desid. सिसीषति. Freq. सेसीयते, ससर्षि.

हा (हाङ्) 'to go.'

See हा above.

Pres. जिहीते; 1st præt. अजिहीत्; 2d præt. जहे; 3d præt. अहासत्; 1st fut. हाता; 2d fut. हास्यते; imp. जिहीतां; pot. जिहीत; bened. हासीष्ट; cond. अहास्यत्. Pass. हावते. Caus. हापयति. Desid. जिहासते. Freq. जाहायते, जाहाति or जाहेति.

हा (हाक्) 'to abandon.'

The Anubandha क् is to distinguish this root from the preceding. The reduplicate is regular in other respects. The inflexion is analogous to that of जा. In the second person singular of the imperative, जहि or जही is optionally substituted for the root: जा is dropped before the य of the potential.

Pres. जहाति (जहीतः, जहति); 1st præt. अजहात्; 2d præt. जही; 3d præt. अहासीत्; 1st fut. हाता; 2d fut. हास्यति; imp. जहातु (जहिहि, जहीहि or जहाहि); pot. जहात्; bened. हेयात्; cond. अहास्यत्. Pass. हीयते. Caus. हापयति; 3d præt. अजीहपत्. Desid. जिहासति. Freq. जेहीयते, जाहेति or जाहाति.

ही 'to be ashamed.'

Pres. जिह्रेति (जिहीतः, जिह्रियति); 1st præt. अजिह्रेत्; 2d præt. जहाय or हीयाचकार; 3d præt. अहेषीत्; 1st fut. हेता; 2d fut. हेष्यति; imp. जिह्रेतु; pot. जिहीयात्; bened. हीयात्; cond. अहेष्यत्. Pass. हीयते. Caus. हेषयति. Desid. जिहीषति. Freq. जेहीयते, जेह्यीति or जेहेति.

N.B. The verbs of this conjugation are mostly restricted to the Vedas in the forms which they derive from the conjugation.

Fourth Conjugation.

218. The syllable य, technically termed इयन्, is interposed between the inflective base and inflectional terminations of the conjugational tenses.

a. The terminations of the conjugational tenses are the same in this as in the first conjugation (r. 172. 4).

b. Before य, a radical vowel is not capable of a Guṇa substitute (r. 186), and a consonant is unchanged.

c. The terminations of the first præterite are substituted for those of the third in the Parasmai-pada, and sometimes in the Ātmane-pada, after verbs belonging to the class पुषादि or पुष, &c.; comprehending nearly a third of the whole conjugation.

d. A final **च** is changed to **ई**, and a final **ओ** is rejected, before **य**. **ओ** is changed to **आ** before other terminations.

e. The class of roots called **झनादि** or **झन**, &c.—all of which, except **मद्** ‘to be glad’ or ‘intoxicated,’ end with **म**—make a medial **ञ** long.

f. Verbs which end with **र** or **व्** usually prolong a medial **इ**, **उ**, **चु**, **लु**.

g. Any other changes are special. The verbs of this class are somewhat numerous : most of them are to be found in other conjugations, sometimes in the same, sometimes in different acceptations, when the non-conjugational tenses often adopt different modes of inflexion.

h. The model of the class is **दिष** (**दिषु**) ‘to play,’ ‘to shine,’ &c., which by the clause f, above, becomes **दीष** in the conjugational tenses.

Present tense, ‘I play,’ &c.

दीष्यामि	दीष्यावः	दीष्यामः
दीष्यसि	दीष्यथः	दीष्यथ
दीष्यति	दीष्यतः	दीष्यन्ति

First præterite, ‘I played,’ &c.

अदीष्यम्	अदीष्याव	अदीष्याम
अदीष्यः	अदीष्यतं	अदीष्यत
अदीष्यत्	अदीष्यतां	अदीष्यन्

Imperative, ‘May I play,’ &c.

दीष्यानि	दीष्याव	दीष्याम
दीष्य	दीष्यतं	दीष्यत
दीष्यतु	दीष्यतां	दीष्यन्तु

Potential, ‘I may play,’ &c.

दीष्येयं	दीष्येव	दीष्येम
दीष्येः	दीष्येतं	दीष्येत
दीष्येत्	दीष्येतां	दीष्येयुः

There are no peculiarities in the non-conjugational tenses. In the desiderative there are three forms (r. 211. f) : in the frequentative, rejecting **य**, the final is changed to **उ**.

2d præt. दिदेव; 3d præt. अदेवीत् (अदेविष्ठां, अदेविषन्); 1st fut. देविता; 2d fut. देविष्यति; bened. दीष्यात्; cond. अदेविष्यत्. Pass. दीष्यते. Caus. देवयति. Desid. दिदिविषति, दिदेविषति or दिदूषति or दुदूषति. Freq. देदीष्यते, देदिषीति or देद्योति.

अस (असु) 'to throw.'

This is a verb of the class पुषादि (r. 218. c), and subjoins च् to the final in the third præterite.

Pres. अस्यति; 1st præt. आस्यत्; 2d præt. आस; 3d præt. आस्यत् (आस्यतां, आस्यन्); 1st fut. असिता; 2d fut. असिष्यति; imp. अस्यतु; pot. अस्येत्; bened. अस्यात्; cond. आसिष्यत्. Pass. अस्यते. Caus. आसयति. Desid. असिसिषति.

ई 'to go.'

With the augment the initial becomes ऐ.

Pres. ईयते; 1st præt. ऐयत्; 2d præt. अयाचक्षे; 3d præt. ऐह; 1st fut. एता; 2d fut. एष्यते; imp. ईयतां; pot. ईयेत्; bened. एयीह; cond. ऐष्यत्. Pass. ईयते.

For the derivative forms, see इ, second conjugation.

चुषु 'to increase.'

The verb belongs to the class पुषादि.

Pres. चुष्यति; 1st præt. आर्षत्; 2d præt. आनर्षे; 3d præt. आर्षत्; 1st fut. अर्षिता; 2d fut. अर्षिष्यति; imp. चुष्यतु; pot. चुष्येत्; bened. चुष्यात्; cond. आर्षिष्यत्. Pass. चुष्यते. Caus. अर्षयति. Desid. अर्दिषिषति or ईर्षीति.

क्षिप 'to throw' or 'send.'

Pres. क्षिप्यति; 1st præt. अक्षिप्यत्; 2d præt. विक्षेप; 3d præt. अक्षेप्सीत्; 1st fut. क्षेप्ता; 2d fut. क्षेप्स्यति; imp. क्षिप्यतु; pot. क्षिप्येत्; bened. क्षिप्यात्; cond. अक्षेप्स्यत्. Pass. क्षिप्यते. Caus. क्षेपयति. Desid. विक्षिषति. Freq. वेक्षिष्यते, वेक्षेति.

जन (जनी) 'to be born.'

This verb is changed to जा before the conjugational tenses: in the second præterite the penultimate is rejected (r. 195. f).

Pres. जायते; 1st præt. अजायत्; 2d præt. जहे; 3d præt. अजनिह;

1st fut. जनिता; 2d fut. जनिष्यते; imp. जायतां; pot. जायेत; bened. जनिषीह; cond. अजनिष्यत्.

For the rest, see जन, third conjugation.

जृ (जृष) 'to grow old.'

ई is substituted for the radical (r. 218. d). The verb optionally substitutes र् for the reduplication of the second praeterite; takes optionally the terminations of the first praeterite for those of the third; and elongates the augment इ in the futures and conditional.

Pres. जीर्यते; 1st praet. अजीर्यत्; 2d praet. अजार (अजरत्, जेरत्, जरत्, जेरुः, जरुः); 3d praet. अजारीत्, अजरत्; 1st fut. जरिता, जरीता; 2d fut. जरिष्यति, जरीष्यति; imp. जीर्यतु; pot. जीर्येत्; bened. जीर्यात्; cond. अजरिष्यत्, अजरीष्यत्. Pass. जीर्यते. Caus. जरयति, जारयति. Desid. मिजरिष्यति, मिजरीष्यति, मिजीर्येति. Freq. जेजीर्येते, जाजर्षि.

डी (डीक्) 'to fly.'

Although a monosyllable ending in a vowel, this verb takes the augment इ (r. 198. c).

Pres. डीयते; 1st praet. अडीयत्; 2d praet. डिडे (डिडिषे); 3d praet. अडियत्; 1st fut. डयिता; 2d fut. डयिष्यते; imp. डीयतां; pot. डीयेत; bened. डयिषीह; cond. अडयिष्यत्. Pass. डीयते. Caus. डाययति. Desid. डिडयिष्यते. Freq. डेडीयते, डेडयीति, डेडेति.

It is also a verb of the first conjugation; डयते, अडयत, डयतां, डयेत.

यञ्ज (यञ्जु) 'to perish.'

It belongs to the class युषादि, and may in the third praeterite change ज to र्. It inserts a nasal before any consonant except a nasal or semivowel, and optionally inserts इ in the futures, conditional, and desiderative, when the nasal is not prefixed to the sibilant.

Pres. नश्यति; 1st praet. अनश्यत्; 2d praet. ननाश (नेशत्, नेशुः, नेशिष, नेशिष, नेष्); 3d praet. अनशत्, अनेशत्; 1st fut. नंहा, नशिता; 2d fut. नंक्ष्यति, नशिष्यति; imp. नश्यतु; pot. नश्येत्; bened. नश्यात्; cond. अनंक्ष्यत् or अनशिष्यत्. Pass. नश्यते. Caus. नाशयति. Desid. निनंक्ष्यति, निनशिष्यति. Freq. नानश्यते, नानशीति, नानहि.

बद्ध 'to bind.'

The final is changed to ध, instead of ढ (r. 191. k), which undergoes no other change than conversion to द before a soft, and ण before a hard consonant, by the rules of Sandhi. After ध, the ण and च of a termination become ध, also of स्त, स्वाद्, &c., the sibilant being rejected (r. 190. f. g). It takes both Padas.

Pres. नद्धति -ते; 1st præt. अनद्धत् -त; 2d præt. ननाह (ननद्ध or नेहिष, नेह्नुः), नेहे; 3d præt. अनाद्धीत् (अनाद्धां, अनाद्धम्), अनद्ध (अनद्धातां, अनद्धि); 1st fut. नद्धा; 2d fut. नद्ध्यति -ते; imp. नद्धतु -तां; pot. नद्धेत्, नद्धेत; bened. नद्धात्, नद्धीह; cond. अनद्ध्यन् -त. Pass. नद्धते. Caus. नाह्यति. Desid. निनद्धति -ते. Freq. नानद्धते, नानद्धीति, नानद्धि.

तप 'to heat,' 'to perform penance.'

Pres. तप्यते; 1st præt. अतप्यत्; 2d præt. तेपे; 3d præt. अतप्त (अतप्ति); 1st fut. तप्ता; 2d fut. तप्स्यते; imp. तप्यतां; pot. तप्येत; bened. तप्सीह; cond. अतप्स्यत. Pass. तप्यते. Caus. तापयति. Desid. तितप्यते. Freq. तातप्यते, तातप्ति.

तृप्त 'to satisfy,' 'to be satisfied.'

As belonging to the class पुषादि, it should take the form of the third præterite which that class requires; and as a verb of the fourth conjugation (p. 136), it should not insert इ. In both respects, however, it offers optional deviations. It may be conjugated also in the fifth, sixth, and tenth conjugations, to which the different forms should perhaps be restricted: they are always, however, given together in this conjugation.

Pres. तृप्यति; 1st præt. अतृप्यत्; 2d præt. ततपे (ततृपतुः, ततर्पिष, ततर्प्ये, ततृप्य); 3d præt. अतृपत्, अतर्पीत् (अतर्पियम्), अतर्पासीत् (अतर्पायम्), अतर्पासीत् (अतर्पायम्); 1st fut. तर्प्ता, तर्प्ता, तर्पिता; 2d fut. तर्प्स्यति, तर्प्स्यति, तर्पिष्यति; imp. तृप्यतु; pot. तृप्येत्; bened. तृप्यात्; cond. अतर्प्स्यन्, अतर्प्स्यत्, अतर्पिष्यत्. Pass. तृप्यते. Caus. तर्पयति. Desid. तितर्प्स्यति, तितर्प्स्यति, तितर्पिष्यति. Freq. तरीतृप्यते, तरीतृप्यति, तरीतर्पि.

हृष, 'to be proud,' is similarly conjugated.

दी 'to decay.'

This root changes its final to आ in the non-conjugational tenses, except in the second præterite, in which it inserts य्.

Pres. दीयते; 1st præt. अदीयत्; 2d præt. दिदीये; 3d præt. अदास्त (अदासि); 1st fut. दाता; 2d fut. दास्यते; imp. दीयतां; pot. दीयेत्; bened. दासीह; cond. अदास्यत्. Caus. दाययति. Desid. दिदीयते or दिदासते. Freq. देदीयते, देदयीति or देदेति.

So नीङ् 'to injure,' and लीङ् 'to embrace,' except in the second præterite, in which नी makes नने; and ली, लिल्ये; the latter also takes two forms in the other non-conjugational tenses; as, चलेह, चलास्त; लेता, लाता; लेयते, लास्यते; लेयीह, लासीह; and चलेयत् or चलास्यत्.

दीप 'to shine.'

This verb optionally inflects the third person of the third præterite like the same in the passive voice: see आद्य, p. 184.

Pres. दीप्यते; 1st præt. अदीप्यत्; 2d præt. दिदीपे; 3d præt. अदीपिह or अदीपि; 1st fut. दीपिता; 2d fut. दीपिष्यते; imp. दीप्यतां; pot. दीयेत्; bened. दीपियीह; cond. अदीपिष्यत्. Caus. दीपयति. Desid. दिदीपिष्यते. Freq. देदीप्यते, देदीपीति or देदीति.

दुह 'to oppress,' 'to injure.'

This optionally substitutes च or ङ for the final (r. 191. k). In the third præterite it takes the form of the first, as belonging to the class चुषादि, and also optionally inserts इ in the futures, conditional, and desiderative.

Pres. दुहति; 1st præt. अदुहत्; 2d præt. दुद्रोह; 3d præt. अदुहत्; 1st fut. द्रोष्वा, द्रोढा, द्रोहिता; 2d fut. द्रोहिष्यति, ध्रोक्ष्यति; imp. दुहतु; pot. दुह्येत्; bened. दुह्यात्; cond. अद्रोहिष्यत्, अध्रोक्ष्यत्. Pass. दुह्यते. Caus. द्रोहयति. Desid. दुद्रोहिष्यति, दुमुष्यति. Freq. दोदुह्यते, दोदुहीति, दोद्रोहिष or दोद्रोदि.

So ञिह 'to be kind,' and ञुह 'to vomit.'

नृत 'to dance.'

This verb optionally omits the augment इ before न् in the non-conjugational tenses.

Pres. नृत्यति; 1st præt. अनृत्यत्; 2d præt. ननर्त्त; 3d præt. अनर्त्तत्; 1st fut. नर्त्तिता; 2d fut. नर्त्तिष्यति or नर्त्स्यति; imp. नृत्यतु; pot. नृत्येत्; bened. नृत्यात्; cond. अनर्त्तिष्यत् or अनर्त्स्यत्. Pass. नृत्यते. Caus. नर्त्तयति. Desid. निनर्त्तिष्यति or निनृत्यति. Freq. नरीनृत्यते, नरीनृतीति, नरीनर्त्ति.

पद 'to go.'

This forms the third person singular of the third præterite in इ. It does not take the augment इ.

Pres. पद्यते; 1st præt. अपद्यत्; 2d præt. पेदे; 3d præt. अपादि (अपत्सतां, अपत्सत, अपत्सि); 1st fut. पत्ता; 2d fut. पत्स्यते; imp. पद्यतां; pot. पद्येत; bened. पत्सीह; cond. अपत्स्यत्. Pass. पद्यते. Caus. पादयति. Desid. पित्सते. Freq. पापद्यते, पापदीति or पापति.

पुष 'to nourish.'

This is the first verb of a class which in this conjugation requires the terminations of the first præterite to be substituted for those of the third, when the radical vowel is unchanged (r. 197. l. p. 134).

Pres. पुष्यति; 1st præt. अपुष्यत्; 2d præt. पुपोष (पुपुषतुः); 3d præt. अपुष्यत् (अपुषतां, अपुषन्); 1st fut. पोषा; 2d fut. पोष्यति; imp. पुष्यतु; pot. पुष्येत्; bened. पुष्यात्; cond. अपोष्यत्. Pass. पुष्यते. Caus. पोषयति. Desid. पुपूषति. Freq. पोपुष्यते, पोपुषीति, पोपोषि.

The class पुषादि consists of the following verbs.

अस to throw.	गृध to be greedy.
उच to assemble.	जस to let loose.
चुध to increase.	डिप to throw.
कुप to be angry.	शभ to hurt.
कुस to embrace.	शङ्ग to perish.
कृश to become thin.	तस to toss.
क्रुध to be angry.	तुभ to hurt.
क्रिद् to become moist.	तृप to be pleased.
क्षिद् to let loose.	तृप to satisfy or be satisfied.
क्षुध to be hungry.	तृष to thirst.
क्षुभ to be agitated.	दस to toss.
गुप to disturb.	दुष to become bad.

दुह to oppress or wrong.	लुप to be lost.
सुष to burn.	लुभ to covet.
भृञ् } to fall.	वस to fix.
भृञ् }	वित्त to convey.
मस to weigh.	वुस to cast off.
मुस to break.	शुष to be clean or pure.
मुह to be perplexed or foolish.	शुभ to become dry.
यस to take pains.	स्निष to embrace.
युष to disturb.	विष to become perfect.
रष to hurt.	स्निह to be kind or bland.
रुष to disturb.	स्विद to sweat.
रुष to be angry.	हृष to rejoice.
लुट to roll on the ground.	

Many of these verbs, however, take other forms also in the third præterite, as belonging originally perhaps to different conjugations; but they are now so blended, that they are usually placed together under this conjugation, however inconsistent with their classification under the head पुचादि; see नृप.

प्री 'to please' or 'be pleased.'

It is a verb also of the first and ninth conjugations. Before the terminations of the second præterite, इप् is substituted for the final (r. 191. a).

Pres. प्रीयते; 1st præt. अप्रीयत; 2d præt. पिप्रिये; 3d præt. अप्रेह (अप्रेषि); 1st fut. प्रेता; 2d fut. प्रेष्यते; imp. प्रीयतां; pot. प्रीयेत; bened. प्रेषीह; cond. अप्रेष्यत. Pass. प्रीयते. Caus. प्राययति or प्रीययति. Desid. पिप्रीयति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So भी 'to uphold,' पी 'to drink,' री 'to injure,' व्री 'to choose,' &c.

बुध 'to understand.'

This forms the third person singular of the third præterite optionally in इ (see दीप्). When the final is changed by the rules of Sandhi before a sibilant, ञ becomes भ (r. 191. l).

Pres. बुध्यते; 1st præt. अबुध्यत; 2d præt. बुबुधे; 3d præt.

अभोधि or अभुञ्ज (अभूतातां, अभूस्तत); 1st fut. बोझा; 2d fut. भास्तते; imp. बुध्यतां; pot. बुध्येत; bened. भुक्सीष्ट; cond. अभोस्तत.

For the other forms, see बुध, first conjugation, p. 185.

भंज (भंजु) 'to fall.'

This drops its nasal before य, and in the third præterite: it belongs to the class पुषादि.

Pres. भञ्जति; 1st præt. अभञ्जयत्; 2d præt. बभञ्ज; 3d præt. अभञ्जत्; 1st fut. भंजिता; 2d fut. भंजिष्यति; imp. भञ्जतु; pot. भञ्जेत्; bened. भञ्ज्यात्; cond. अभंजिष्यत्. Pass. भञ्जते.

For the other forms, see संजु, first conjugation, p. 202.

मद 'to be mad,' 'to be delighted,' 'to be intoxicated.'

As belonging to the class ज्ञनादि, the vowel is made long in the conjugational tenses (r. 218. e).

Pres. माद्यति; 1st præt. अमाद्यत्; 2d præt. ममाद; 3d præt. अमादीत्; 1st fut. मदिता; 2d fut. मदिष्यति; imp. माद्यतु; pot. माद्येत्; bened. मद्यात्; cond. अमदिष्यत्. Pass. मद्यते. Caus. मादयति. Desid. मिमदिषति. Freq. मामद्यते, मामदीति, मामति.

मन 'to know' or 'to respect.'

Pres. मन्यते; 1st præt. अमन्यत; 2d præt. मेने; 3d præt. अमनंस (अमंति); 1st fut. मन्ता; 2d fut. मंस्यते; imp. मन्यतां; pot. मन्येत; bened. मन्सीष्ट; cond. अमंस्यत्. Pass. मन्यते. Caus. मानयति. Desid. मिमंसते. Freq. मामन्यते, मानति.

मिद (मिमिदा) 'to be unctuous.'

This verb takes the Guṇa substitutes of the vowel in all the persons of the conjugational tenses. As belonging to the class रुतादि (p. 182), it takes the form of the first præterite in the third.

Pres. मेद्यति (मेद्यतः, मेद्यति); 1st præt. अमेद्यत्; 2d præt. मिमेद; 3d præt. अमिदत्; 1st fut. मेदिता; 2d fut. मेदिष्यति; imp. मेद्यतु; pot. मेद्येत्; bened. मिद्यात्; cond. अमेदिष्यत्. Pass. मिद्यते. Caus. मेदयति. Desid. मिमेदिषति or मिमिदिषति. Freq. मेमिद्यते, मेमेति.

मुह 'to be silly,' 'to be bewildered.'

It belongs to the class पुषादि: for the changes of the final

see r. 191. *k. l.* It takes इ optionally in the futures, conditional, and desiderative.

Pres. मुञ्चति; 1st præt. अमुञ्चत्; 2d præt. मुमोह (मुमोग्ध, मुमोढ or मुमोहिष, मुमुहिष or मुमुह); 3d præt. अमुहत्; 1st fut. मोघा, मोढा or मोहिता; 2d fut. मोक्ष्यति or मोह्यति; imp. मुञ्चतु; pot. मुञ्चेत्; bened. मुञ्चात्; cond. अमोक्ष्यत् or अमोह्यत्. Pass. मुञ्चते. Caus. मोहयति. Desid. मुमुह्यति or मुमोहयति, मुमुञ्चति or मुमोञ्चति. Freq. मोमुञ्चते, मोमुहीति, मोमोग्धि or मोमोढि.

युध 'to fight.'

Pres. युध्यते; 1st præt. अयुध्यत्; 2d præt. युयुधे; 3d præt. अयुद्ध (अयुद्धातां, अयुद्धि); 1st fut. योद्धा; 2d fut. योक्ष्यते; imp. युध्यतां; pot. युध्येत्; bened. योक्षीष्ट; cond. अयोक्ष्यत्. Pass. युध्यते. Caus. योधयति. Desid. युयुक्षते. Freq. योयुध्यते, योयोक्षि.

युज्, 'to engage in devotion,' is similarly conjugated: Pres. युज्यते; 3d præt. अयुज् (अयुजि); 1st fut. योक्त, &c.

रज्ज 'to colour.'

Pres. रज्यते; 1st præt. अरज्यत्; imp. रज्यतां; pot. रज्येत.

The rest as in रज्ज, *Ātmane-pada*, of the first conjugation, p. 189.

रध 'to hurt.'

This verb inserts न in the second præterite, but optionally before the augment इ: it takes इ optionally in the futures and conditional. In the third præterite it belongs to the class पुषादि.

Pres. रध्यति; 1st præt. अरध्यत्; 2d præt. ररन्ध (ररन्धतुः, ररन्धिष or ररद्ध, ररन्धिष, रेध); 3d præt. अरधत् (अरधतां); 1st fut. रधिता or रद्धा; 2d fut. रधिष्यति or रक्ष्यति; imp. रध्यतु; pot. रध्येत्; bened. रध्यात्; cond. अरधिष्यत्, अरक्ष्यत्. Pass. रध्यते. Caus. राधयति. Desid. रिरधिषति. Freq. रररध्यते, &c.

राध (राधौ) tr. 'to propitiate;' intr. 'to be finished' or 'accomplished.'

Pres. राध्यति; 1st præt. अराध्यत्; 2d præt. रराध; 3d præt. अराक्षीत् (अराक्षन्); 1st fut. राद्धा; 2d fut. राक्ष्यति; imp. राध्यतु;

pot. राभ्येत्; bened. राभ्यात्; cond. चरास्यत्. Pass. राभ्यते. Caus. राभयति. Desid. रित्सति or रिरास्यति. Freq. राराभ्यते, &c.

वाध and साध in the same senses are similarly conjugated.

लुभ 'to covet.'

It takes इ optionally in the first future, absolutely in the second and conditional: it belongs to the class पुषादि.

Pres. लुभ्यति; 1st præt. अलुभ्यत्; 2d præt. लुलोभ; 3d præt. अलुभत्; 1st fut. लोभा, लोभिता; 2d fut. लोभिष्यति; imp. लुभ्यतु; pot. लुभ्येत्; bened. लुभ्यात्; cond. अलोभिष्यत्. Pass. लुभ्यते. Caus. लोभयति. Desid. लुलुप्सति. Freq. लोलुभ्यते, लोलोभि.

विद् 'to be,' 'to exist.'

Pres. विद्यते; 1st præt. अविद्यत्; 2d præt. विविदे; 3d præt. अवेत् (अवेत्ति); 1st fut. वेत्ता; 2d fut. वेत्स्यते; imp. विद्यतां; pot. विद्येत्; bened. वेत्सीष्ट; cond. अवेत्स्यत्. Pass. विद्यते.

For the rest, see विद् 'to know,' second conjugation.

वध (वधी) 'to pierce' or 'injure.'

This changes the semivowel and following च to इ in the conjugational tenses, and also in the benedictive, and before the terminations of the second præterite beginning with vowels.

Pres. विध्यति; 1st præt. अविध्यत्; 2d præt. विव्याध (विविधतुः); 3d præt. अव्यासीत् (अव्यासन्); 1st fut. व्यज्ञा; 2d fut. व्यत्स्यति; imp. विध्यतु; pot. विध्येत्; bened. विध्यात्; cond. अव्यास्यत्. Pass. विध्यते. Caus. व्याधयति. Desid. विव्यासति. Freq. वेविध्यते, वाव्यधीति, वाव्यझि.

शक् 'to be able.'

This is also a root of the fifth conjugation, q. v. According to some, it may take इ. In the third præterite it takes optionally the forms of the first.

Pres. शक्यति -ते; 1st præt. अशक्यत् -त; 2d præt. शशाक, शेके; 3d præt. अशकत्, अशकीत् (अशकियन्), अशक्त, अशकित (अशकियि); 1st fut. शक्ता, शकिता; 2d fut. शक्यति -ते, शकियति -ते; imp. शक्यतु, शक्यतां; pot. शक्येत् -त; bened. शक्यात्, शशीष्ट, शकिशीष्ट; cond. अशक्यत् -त, अशकियत् -त. Pass. शक्यते. Caus. शाकयति. Desid. शिष्यति -ते. Freq. शाशक्यते, शाशकीति, शाशक्ति.

ज्ञ (ज्ञु) 'to be tranquil.'

This is the first of a class of which the vowel is made long in the conjugational tenses. The third præterite has two forms, and इ is optionally inserted.

Pres. ज्ञाम्यति; 1st præt. अज्ञाम्यत्; 2d præt. ज्ञान (ज्ञेनतु); 3d præt. अज्ञन् or अज्ञनीत्; 1st fut. ज्ञमिष्यति, ज्ञमिष्यति; 2d fut. ज्ञमिष्यति, ज्ञमिष्यति; imp. ज्ञाम्यतु; pot. ज्ञाम्येत्; bened. ज्ञाम्यात्; cond. अज्ञमिष्यत्, अज्ञमिष्यत्. Pass. ज्ञाम्यते. Caus. ज्ञयति. Desid. ज्ञिष्यमिष्यति, ज्ञिष्यमिष्यति. Freq. ज्ञाम्यते, ज्ञाम्यति.

The other roots of this class are,

ज्ञ to be sad.	भ्रम to wander or whirl.
धृम to be patient.	धृम to be weary.
तम to be distressed.	मद to be mad.
दम to tame.	

स्निव 'to embrace,' 'to adhere to.'

In the first sense this verb inserts स before the terminations of the first præterite in the third: in any other it does so optionally. It may also take the *Ātmane-pada* in the third præterite, and इ in the third person singular. In the sense of embracing, स्नि is usually prefixed.

Pres. स्निष्यति; 1st præt. अस्निष्यत्; 2d præt. स्निषेव; 3d præt. अस्निष्यत्, अस्निष्यत् or अस्निषि (अस्निष्यातां, अस्निष्यत, अस्निषाः, अस्निषु); 1st fut. स्नेष्यति; 2d fut. स्नेष्यति; imp. स्निष्यतु; pot. स्निष्येत्; bened. स्निष्यात्; cond. अस्नेष्यत्. Pass. स्निष्यते. Caus. स्नेषयति. Desid. स्निष्यमिष्यति. Freq. स्नेष्यते, स्नेष्यति.

बह 'to bear.'

Pres. बहति; 1st præt. अबहत्; 2d præt. बहाह; 3d præt. अबहीत् (अबहिष्यत्); 1st fut. बहिष्यति or बोह्यति; 2d fut. बहिष्यति; imp. बह्यतु; pot. बह्येत्; bened. बहाह; cond. अबहिष्यत्.

For the rest, see बह, first conjugation.

विष 'to be perfect' or 'successful.'

In this conjugation it belongs to the class पुषादि.

Pres. सिध्यति; 1st præt. असिध्यत्; 3d præt. असिध्यत्; imp. सिध्यतु; pot. सिध्येत्.

For the rest, see विध, first conjugation.

विध (विधु) 'to sew.'

This makes the vowel long in the conjugational tenses, and before य.

Pres. सीष्यति; 1st præt. असीष्यत्; 2d præt. सिषेव; 3d præt. असेषीत्; 1st fut. सेषिता; 2d fut. सेषिष्यति; imp. सीष्यतु; pot. सीष्येत्; bened. सीष्यात्; cond. असेषिष्यत्. Pass. सीष्यते. Caus. सेवयति. Desid. सिसेषिष्यति, सुषूष्यति. Freq. सेषीष्यते, सेषीति.

डिबु, 'to eject saliva,' is similarly conjugated.

बू 'to bear,' as children.

Pres. बूयते; 1st præt. अबूयत्; 2d præt. बुबुवे (बुबुविषे); 3d præt. अबोव (अबोवि), अबविव (अबविषि); 1st fut. बोता, बविता; 2d fut. बोष्यते, बविष्यते; imp. बूयतां; pot. बूयेत; bened. बोवीव; cond. अबोष्यत्, अबविष्यत्. Pass. बूयते; 1st fut. बाविता; 3d præt. अबावि.

For the other forms, see बु first conjugation, and बू second conjugation.

धो 'to destroy.'

Verbs ending in धो lose it before the य of this conjugation (r. 218. d): in other tenses धा is substituted for the final. There are two forms in the third præterite.

Pres. स्यति; 1st præt. अस्यत्; 2d præt. ससौ (ससनुः, ससिष); 3d præt. असात् or असासीत् (असासिषन्); 1st fut. साता; 2d fut. सास्यति; imp. स्यतु; pot. स्येत्; bened. सेयात्; cond. असास्यत्. Pass. सीयते. Caus. साययति. Desid. सिषासति. Freq. सेषीयते, सासाति or सासेति.

In like manner are conjugated ह्यो 'to cut,' दो 'to cut,' and जो 'to pare.' दो has but one form, चदात्, in the third præterite.

सृज 'to abandon.'

For the changes of the final, see r. 191. d: see also यज, p. 188.

Pres. सृज्यते; 1st præt. असृज्यत्; 2d præt. ससृजे (ससृजिषे);

3d præt. असृष्ट (असृष्टातां, असृष्टि); 1st fut. सृष्टा; 2d fut. सृष्यते; imp. सृज्यतां; pot. सृज्येत; bened. सृष्वीष्ट; cond. असृष्यत्. Pass. सृज्यते. Caus. सृज्जीयति -ते. Desid. सिसृक्षते. Freq. सरीसृज्यते, सरीसृजीति, सरिसृक्षि.

Fifth Conjugation.

219. In the conjugational tenses the verbs of this class affix the syllable *नु* to the base.

a. Before those terminations which reject *च* the vowel is changed to the Guṇa letter *ओ*, which combines with a following vowel, agreeably to the rules of Sandhi. Before the vowel of any other termination *उ* becomes *च* when the root ends with a vowel; but *उच्* if it ends with a consonant, with which *न* combines. Before the consonant of a termination not containing *च*, the *उ* of *नु* is unchanged, but it may be dropped before *च* or *न*, if it be not preceded by a conjunct consonant.

b. The termination of the second person singular of the imperative, *हि*, is dropped after *नु* attached to a final vowel in the root: if attached to a final radical consonant, *हि* is retained.

c. The type of the class is *सुम्* 'to extract,' as a juice or spirit: of which the conjugational tenses in both forms are the following:

Present tense, 'I extract (the Soma) juice,' &c.

	Parasmai-pada.		Ātmane-pada.		
सुनोमि	सुनुषः सुन्वः	सुनुमः सुन्मः	सुन्वे	सुनुवहे सुन्वहे	सुनुमहे सुन्महे
सुनोषि	सुनुषः	सुनुष	सुनुषे	सुन्वाषे	सुनुष्ये
सुनोषि	सुनुतः	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते

First præterite, 'I have extracted juice,' &c.

असुनवम्	असुनुष	असुनुम	असुन्वि	असुनुवहि	असुनुमहि
	असुन्व	असुन्म		असुन्वहि	असुन्महि
असुनोः	असुनुतं	असुनुत	असुनुषाः	असुन्वाषां	असुनुष्यं
असुनोत्	असुनुतां	असुन्वन्	असुनुत	असुन्वातां	असुन्वत

Imperative, 'May I extract juice,' &c.

सुनयामि	सुनयाव	सुनयाम	सुनवे	सुनयावहे	सुनयामहे
सुनु	सुनुतं	सुनुत	सुनुष्व	सुनुषां	सुनुष्वं
सुनोतु	सुनुतां	सुनुतु	सुनुतां	सुनुतां	सुनुतां

Potential, 'I may extract juice,' &c.

सुनुयां	सुनुयाव	सुनुयाम	सुन्वीय	सुन्वीषहि	सुन्वीमहि
सुनुयाः	सुनुयातं	सुनुयात	सुन्वीषाः	सुन्वीषां	सुन्वीष्वं
सुनुयात्	सुनुयातां	सुनुयुः	सुन्वीत	सुन्वीयातां	सुन्वीरन्

The other tenses are not dissimilar from those of वृ of the second conjugation. It takes इ in the third præterite of the Parasmai-pada, and, according to some, optionally in the Atmane-pada also.

2d præt. सुवाव, सुपुवे; 3d præt. असावीत्, असोह, असपिह; 1st fut. सोता; 2d fut. सोष्यति -ते; bened. सूयात्, सोषीह; cond. असोष्यत् -त. Pass. सूयते. Caus. सावयति; 3d præt. असूषवत्. Desid. सुसूषति -ते. Freq. सोषूयते, सोषवीति, सोषोति.

There are not many verbs in this conjugation. The following are amongst those of most frequent occurrence. A few which have been met with in previous conjugations, are repeated here for the sake of the differences which their inflexions present.

अञ्जू 'to pervade.'

As the verb ends in a consonant, ञ् becomes ञच् before the vowel terminations not containing ष; the Anubandha ञ् denotes the optionality of इ (p. 107).

Pres. अञ्जुते (अञ्जुषते, अञ्जुषते); 1st præt. आञ्जुत; 2d præt. आनञ्जे (आनञ्जते, आनञ्जिरे); 3d præt. आञ्ज (आञ्जातां, आञ्जि), आञ्जिह (आञ्जिषतां, आञ्जिषि); 1st fut. अञ्जह, अञ्जिता; 2d fut. अञ्ज्यते, अञ्जिष्यते; imp. अञ्जुतां; pot. अञ्जुषीत; bened. अञ्जिषीह, अञ्जिह; cond. आञ्ज्यत, आञ्जिष्यत. Pass. अञ्ज्यते. Caus. आञ्जयति. Desid. अञ्जिष्यते.

आप् (आप्) 'to obtain.'

For the effect of ञ्, see p. 108.

Pres. आप्नोति (आप्नत, आप्नवति); 1st præt. आप्नोत्; 2d præt.

आय (आयतुः, आयुः, आय) ; 3d præt. आयत् ; 1st fut. आता ; 2d fut. आयवति ; imp. आतोतु (आतुहि) ; pot. आयुयात् ; bened. आय्यात् ; cond. आय्यत् . Pass. आयते . Caus. (with प्र prefixed) प्राययति . Desid. ईष्यति .

अय (अयु) 'to increase.'

Pres. अयति (अयुतः, अयुवति) ; 1st præt. आयोत् ; imp. अयोतु ; pot. अयुयात् .

For the rest, see अय, fourth conjugation.

कृ (कृम्) 'to injure.'

Pres. कृणोति, कृणुते ; 1st præt. अकृणोत्, अकृणुत ; imp. कृणोतु, कृणुतां ; pot. कृणुयात्, कृण्वीत् .

The rest like कृ 'to do:' see eighth conjugation.

कृषि 'to injure.'

This verb and गिधि 'to go,' drop the semivowel before नु ; and the influence of इ, in causing the insertion of a nasal, is suspended in the conjugational tenses.

Pres. कृणोति ; 1st præt. अकृणोत् ; 2d præt. अकृणुत ; 3d præt. अकृण्वीत् ; 1st fut. कृषिष्यात् ; 2d fut. कृषिष्यति ; imp. कृणोतु ; pot. कृणुयात् ; bened. कृष्यात् ; cond. अकृषिष्यत् . Pass. कृण्वते . Caus. कृषयति .

पि (पिम्) 'to collect.'

The palatal becomes optionally the guttural in the reduplicate base, in the second præterite, and desiderative.

Pres. पिनोति, पिनुते ; 1st præt. अपिनोत्, अपिनुत ; 2d præt. पिचाय or पिकाय (पिचयिष or पिचेय, पिकयिष or पिकेय, पिषियिष or पिषियिष), पिष्ये or पिष्ये ; 3d præt. अपेयीत् (अपेयन्), अपेष्ट (अपेष्टि) ; 1st fut. पेता ; 2d fut. पेयति -ते ; imp. पिनोतु, पिनुतां ; pot. पिनुयात्, पिन्वीत् ; bened. पीयात्, पेयीष्ट ; cond. अपेय्यत् -त् . Pass. पीयते . Caus. पाययति . Desid. पिषीषति or पिकीषति . Freq. पेयीयते, पेययीति, पेयेति .

दम्भु 'to deceive.'

The nasal is rejected before नु, and before य . In the second præterite the verb is optionally conjugated as if it ended in a single consonant (r. 194. k).

Pres. दम्भेति (दम्भुते); 1st præt. दम्भोत्; 2d præt. दम्भ (दम्भुते; देभुते; ददम्भिष, देभिष; ददम्भिष, देभिष); 3d præt. दम्भीत्; 1st fut. दम्भिता; 2d fut. दम्भिष्यति; imp. दम्भोतु; pot. दम्भुयात्; bened. दम्भात्; cond. ददम्भिष्यत्. Pass. दम्भते. Caus. दम्भयति. Desid. दिदम्भिषति, धिष्यति or धीष्यति. Freq. दादम्भते, दन्दम्भीति.

धु (धुञ्) 'to shake' or 'tremble.'

Pres. धुनोति, धुनुते; 1st præt. अधुकोत्, अधुनुत; 2d præt. दुधाव, दुधुवे; 3d præt. अधोवीत्, अधोव; 1st fut. धोता; 2d fut. धोष्यति -ते; imp. धुनोतु, धुनुतां; pot. धुनुयात्, धून्वीत्; bened. धूयात्, धोषीत्; cond. अधोष्यत् -त. Pass. धूयते. Caus. धूनयति or धावयति. Desid. दुधूषति. Freq. दोधूयते, दोषवीति, दोषोति.

धू (धूञ्) 'to shake' or 'tremble.'

It inserts इ before the usual terminations optionally, except व and न् of the second præterite, where it is absolute.

Pres. धूनोति, धूनुते; 1st præt. अधूनोत्, अधूनुत; 2d præt. दुधाव (दुधविष, दुधोव, दुधुविष), दुधुवे; 3d præt. अधावीत् (अधाविष), अधोवीत् (अधोवन्), अधविष (अधविषि) or अधोव (अधोवि); 1st fut. धविता, धोता; 2d fut. धविष्यति -ते, धोष्यति -ते; imp. धूनोतु, धूनुतां; pot. धूनुयात्, धून्वीत्; bened. धूयात्, धविषीत्, धोषीत्; cond. अधविष्यत् -त, अधोष्यत् -त.

The other forms are the same as in the preceding.

पृ 'to delight.'

Pres. पृच्छोति; 1st præt. अपृच्छोत्; 2d præt. पपार (पपरिष, पप्रहृत्); 3d præt. अपाचीत् (अपारिन्); 1st fut. पशी; 2d fut. परिष्यति; imp. पृच्छोतु; pot. पृच्छुयात्; bened. प्रियत्; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पृपृषेति. Freq. प्रेप्रीयते, पेपरीति, पेपरी.

मि (मिञ्) 'to throw.'

This substitutes च्वा for its final in all the non-conjugational tenses except the second præterite *Ātmane-pada*, and before य.

Pres. मिनोति, मिनुते; 1st præt. अमिनोत्, अमिनुत; 2d præt. मनी, मिन्ये; 3d præt. अमासीत्, अमास; 1st fut. माज्ञा; 2d fut. मास्यति -ते; imp. मिनोतु, मिनुतां; pot. मिनुयात्, मिन्वीत्; bened.

जीयात्, मासिह; cond. जमास्यत् -त्. Pass. जीयते. Caus. माषयति
Desid. मित्सति -ते. Freq. मेजीयते, मेमयीति, मेमेति.

राष 'to accomplish,' 'to injure.'

In the second sense it optionally substitutes **इ** for the radical vowel before the vowel terminations and the augment **इ** of the second präterite.

Pres. राषोति; 1st præt. अराषोत्; 2d præt. राष (राषत्; राषिष, राषिष or रेषत्; रेषिष, रेषिष); imp. राषोतु; pot. राषुयात्.

For the rest, see राष, fourth conjugation.

वृ (वृञ्) 'to choose,' 'to enclose.'

This, which admits the augment **इ** (r. 198. c), optionally prolongs it, except before **च** in the second präterite: before the other consonantal terminations of the same tense it does not take **इ**. It optionally inserts **इ** in the benedictive, and may change its vowel to **ऊ** in that tense in both voices, and in the third präterite, *Atmane-pada*. In the latter it has different forms.

Pres. वृषोति, वृषुते; 1st præt. अवृषोत्, अवृषुत्; 2d præt. वषार (ववरिष, वषत्; वषुः or ववरुः, ववृष), ववरे or वव्रे (ववृवहे); 3d præt. अवषीत् (अववरिषम्), अवषिह, अवषीह, अवृत्, अवृह; 1st fut. वरीता, वरीता; 2d fut. वरिष्यति -ते, वरीष्यति -ते; imp. वृषोतु, वृषुतां; pot. वृषुयात्, वृषीत; bened. त्रियात् or वृषीत्, वरिषीह, वृषीह, वृषीह; cond. अवषिष्यत् -त्, अवषीष्यत् -त्. Pass. त्रियते. Caus. वरयति -ते. Desid. विवरिषति -ते, विवरीषति -ते, वुवृषति -ते. Freq. वेव्रीयते, वोवृष्यते, ववरीति, ववरीति.

शक् (शक्) 'to be able.'

Pres. शक्नोति; 1st præt. अशक्नोत्; imp. शक्नोतु; pot. शक्नुयात्.

For the rest, see शक्, fourth conjugation.

खृ (खृञ्) 'to cover.'

This inserts **इ** optionally, except in the second future and conditional, where its insertion is absolute, and it may be prolonged when inserted.

Pres. खृषोति, खृषुते; 1st præt. अखृषोत्, अखृषुत्; 2d præt.

तस्मात्, तस्मादे; 3d præt. अस्मारीत् (अस्मारिष्यत्) or अस्मावीत् (अस्मावीष्यत्), अस्मारिष्य, अस्मारीष्य, अस्मावीष्य or अस्मावीष्य; 1st fut. स्मरिष्ये, स्मरिष्या, स्मरीष्या; 2d fut. स्मरिष्यति -ते, स्मरीष्यति -ते; imp. स्मृष्योतु, स्मृष्यतां; pot. स्मृष्यताम्, स्मृष्यीत; bened. स्मर्येत्, स्मरीष्ये, स्मरीष्ये; cond. अस्मारिष्यत् -त, अस्मारीष्यत् -त. Pass. स्मर्येते. Caus. स्मारयति. Desid. तिस्मारिष्यति -ते, तिस्मरीष्यति -ते. Freq. तास्मर्यते, तास्मरीति, तास्मरिषि.

Sixth Conjugation.

220. This class is characterised by the insertion, before the terminations of the conjugational tenses, of इ, that is, of the short vowel अ, with the effect of precluding the operation of an indicatory य; and the vowel of the root therefore is unchanged either to the Guṇa or Vṛiddhi element.

a. The terminations of the conjugational tenses undergo, in other respects, the same modifications as in the first conjugation.

b. Verbs ending with vowels change इ ई to इय्, उ ऊ to उय्, ऋ to रिय्, and ॠ to र्, before the अ of the conjugation.

c. A class of verbs called from the first of them मुचादि insert a nasal before the finals in the conjugational tenses.

d. A class of verbs termed कृतादि extend the prohibition of the Guṇa or Vṛiddhi change to the non-conjugational tenses, except the first and third persons singular of the second præterite.

e. The type of the conjugation is हुद 'to inflict pain.' It takes both Padas.

Present, 'I inflict pain,' &c.

हुदामि	हुदायः	हुदामः	हुदे	हुदायहे	हुदामहे
हुदसि	हुदयः	हुदय	हुदसे	हुदये	हुदये
हुदति	हुदतः	हुदन्ति	हुदते	हुदते	हुदन्ते

First præterite, 'I have inflicted pain,' &c.

अहुदम्	अहुदाय	अहुदाम	अहुदे	अहुदायहि	अहुदामहि
अहुदः	अहुदत	अहुदन्	अहुदयाः	अहुदयां	अहुदयं
अहुदन्	अहुदतां	अहुदन्	अहुदत	अहुदतां	अहुदन्

Imperative, 'May I inflict pain,' &c.

तुदाधि	तुदास्य	तुदाव	तुदे	तुदावहे	तुदास्यहे
तुव	तुदस्यं	तुदव	तुदस्व	तुदेयां	तुदस्यं
तुदह	तुदसां	तुदन्तु	तुदतां	तुदेतां	तुदसां

Potential, 'I may inflict pain,' &c.

तुदेयं	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
तुदेः	तुदेतां	तुदेत	तुदेयाः	तुदेयायां	तुदेस्यं
तुदेन्	तुदेतां	तुदेयुः	तुदेत	तुदेयातां	तुदेरन्

The other tenses are,

2d præt. तुतोद, तुतुदे; 3d præt. अतोसीत् (अतोसिन्), अतुस्य (अतुस्यतां, अतुस्यत, अतुसिन्); 1st fut. तोसा; 2d fut. तोस्यति -ते; bened. तुसात्, तोसीह; cond. अतोस्यन् -त. Pass. तुस्यते. Caus. तोदयति. Desid. तुतुस्यति -ते. Freq. तोतुस्यते, तोतोसि.

इच् 'to wish.'

This makes इच्, 'to wish,' in the conjugational tenses. It may omit the augment इ in the first future.

Pres. इच्छति; 1st præt. ऐच्छत्; 2d præt. इयेव; 3d præt. ऐषीत् (ऐषियन्); 1st fut. रषिता or रहा; 2d fut. रषिष्यति; imp. इच्छतु; pot. इच्छेत्; bened. इष्यात्; cond. ऐषिष्यत्. Pass. इष्यते. Caus. रचयति. Desid. ऐषिष्यति.

कु (कृक्) 'to sound,' 'to soo.'

According to some, the vowel is unchanged in the non-conjugational tenses: इ is optionally inserted in the futures, benedictive, and conditional, not in the third præterite.

Pres. कुवते; 1st præt. अकुवत्; 2d præt. चुकुवे; 3d præt. अकुत; 1st fut. कुविता, कुता; 2d fut. कुपिष्यते, कुष्यते; imp. कुवतां; pot. कुवेत्; bened. कुषिषीह, कुषीह; cond. अकुपिष्यत्, अकुष्यत्. Pass. कूयते. Caus. कावयति. Desid. चुकूयते. Freq. चोकूयते or कोकूयते.

कुट् 'to be crooked.'

This is the first of a class of verbs which retain the vowel unchanged, except before कच्.

Pres. कुटति; 1st præt. अकुटत्; 2d præt. चुकोट (चुकुटिच); 3d

præst. अकुटीत् (अकुटिषत्); 1st fut. कुटिता; 2d fut. कुटिष्यति; imp. कुटतु; pot. कुटेत्; bened. कुट्यात्; cond. अकुटिष्यत्. Pass. कुट्यते. Caus. कुटयति. Desid.. कुकुटिष्यति. Freq. चोकुटयते, चोकोटि.

The class consists of a number of verbs having, with few exceptions, a medial उ: the most useful of them are,

कुच to contract.	कुट to bind.
कुड to be childish.	कुडिष to throw.
कुड to be thick.	कुट to make a riot.
गुण to sound.	कुड to inflict pain.
गुड to preserve.	कुट to cut.
पुड to make effort.	पुव to be firm.
पुट } to cut.	पुड to abandon.
कुट }	सकुट to bud, to expand.
कुट }	सकुट to throb.

कु 'to draw furrows,' 'to plough.'

This takes different forms in the third præterite, either the first of the first class or the third of the second inserting च as ending in च (r. 197. l): the vowel is optionally changed in the non-conjugational tenses to the semivowel.

Pres. कृषति -ते; 1st præst. अकृषत् -त्; 2d præst. अकृषे, अकृषे; 3d præst. अकृषीत्, अकृषीत् or अकृषत्, and अकृषे or अकृषत्; 1st fut. कृषी or कृषा; 2d fut. कृषीति -ते or कृष्यति -ते; imp. कृषतु, कृषता; pot. कृषेत् -त्; bened. कृष्यात्, कृषीष्ट or कृषीष्ट; cond. अकृषीत् -त्, अकृष्यत् -त्. Pass. कृष्यते. Caus. कृषयति. Desid. चिकृष्यति. Freq. चरीकृष्यते, चरीकृषि.

कु 'to scatter.'

The vowel is changed to इ, as above (r. 220. b), in the conjugational tenses, and before य. In the futures and conditional the augment इ is optionally prolonged in this and other verbs in this conjugation ending in च्.

Pres. किरति; 1st præst. अकिरत्; 2d præst. अकार (अकारुः, अकारुः); 3d præst. अकारीत्; 1st fut. किरिता or करीता; 2d fut. किरिष्यति or करीष्यति; imp. किरतु; pot. किरेत्; bened. कीर्यात्;

cond. अकरिष्यत्, अकरीष्यत्. Pass. कीर्यते. Caus. कारयति. Desid. अिकरिष्यति. Freq. चेकीर्यते, चाकस्ति.

क्षिप 'to throw,' 'to revile.'

Pres. क्षिपति -ते; 1st præt. अक्षिपत् -त; 2d præt. विक्षेप (विक्षेपिष), विक्षिपे; 3d præt. अक्षेप्सीत् (अक्षेप्सन्), अक्षिप्त (अक्षिप्ति); imp. क्षिपतु -तां; pot. क्षिपेत् -त; bened. क्षिप्सात्, क्षेप्सीष्ट; cond. अक्षेप्स्यत् -त.

For the rest, see क्षिप, fourth conjugation.

गृ 'to swallow.'

This verb optionally substitutes ल for the र which is derived from the radical final, except before य.

Pres. गिरति, गिलति; 1st præt. अगिरत्, अगिलत्; 2d præt. अगार, अगाल; 3d præt. अगारीत्, अगालीत् (अगालिषन्); 1st fut. गरिता, गरीता, गलिता, गलीता; 2d fut. गरिष्यति, गरीष्यति, गलिष्यति, गलीष्यति; imp. गिरतु, गिलतु; pot. गिरेत्, गिलेत्; bened. गीर्यात्; cond. अगरिष्यत्, अगरीष्यत्, अगलिष्यत्, अगलीष्यत्. Pass. गीर्यते. Caus. गारयति, गालयति. Desid. अगिरिष्यति, अगलिष्यति. Freq. अगित्यते, आगस्ति.

वृत् (वृत्ती) 'to hurt.'

Pres. वृत्ति; 1st præt. अवृत्तत्; 2d præt. अवर्त्त; 3d præt. अवर्त्तीत्; 1st fut. वर्त्तिता; 2d fut. वर्त्तिष्यति or वर्त्सति; imp. वृत्तु; pot. वृत्तेत्; bened. वृत्सात्; cond. अवर्त्तिष्यत्, अवर्त्स्यत्. Pass. वृत्त्यते. Caus. वर्त्तयति. Desid. अवर्त्तिष्यति or अवृत्स्यति. Freq. अवृत्त्यते, अवर्त्सति.

शु 'to praise.'

This root takes इ, as an exception to r. 198. c: उ becomes उक् before the conjugational vowel, and optionally before इ. It belongs to the class कृटादि.

Pres. नुवति; 1st præt. अनुवत्; 2d præt. नुनाव (नुनविष); 3d præt. अनावीत्, अनुवीत्; 1st fut. नविता, नुविता; 2d fut. नविष्यति, नुविष्यति; imp. नुवतु; pot. नुवेत्; bened. नूयात्; cond. अनविष्यत्, अनुविष्यत्. Pass. नूयते. Caus. नावयति. Desid. नुनूवति. Freq. नोनूयते, नोनोति.

श्रू, 'to praise,' is similarly conjugated; so is कू 'to sound.'

तृप 'to satisfy.'

Pres. तृपति; 1st præt. अतृपत्; 3d præt. अतृपीत्; imp. तृपतु;
pot. तृपेत्.

For the rest, see तृप, fourth conjugation.

तृव 'to be firm.'

It belongs to the class कृटादि.

Pres. तृवति; 1st præt. अतृवत्; 2d præt. दुम्रोव (दुम्रुविष); 3d
præ. अतृवीत्; 1st fut. तृविता; 2d fut. तृविष्यति; imp. तृवतु;
pot. तृवेत्; bened. तृव्यात्; cond. अतृविष्यत्. Pass. तृव्यते. Caus.
तृवयति. Desid. दुम्रुविषति. Freq. दोम्रूष्यते, दोम्रुवीति.

पृ (पृङ्) 'to extend.'

प्रिप् is substituted for the root in the conjugational tenses
(r. 220. b).

Pres. प्रियते; 1st præt. अप्रियत्; 2d præt. पमे; 3d præt. अपृत्
(अपृषात्); 1st fut. पही; 2d fut. परिष्यते; imp. प्रियतां; pot.
प्रियेत्; bened. पृषीष्ट; cond. अपरिष्यत्. Pass. प्रियते. Caus.
पारयति. Desid. पुपृष्यते. Freq. पेप्रीयते, पापृषि.

The verb is commonly used with वि and आङ् prefixed;
आप्रियते 'he conducts business.'

प्रच्छ 'to ask.'

This verb changes र to च्च in the conjugational tenses, and
before य. The final छ becomes च before a consonant (r. 191. f),
and च becomes क before a sibilant (ibid. e).

Pres. पृच्छति; 1st præt. अपृच्छत्; 2d præt. पप्रच्छ (पप्रच्छिष or
पप्रष्ट, पप्रच्छतु:); 3d præt. अप्राचीत् (अप्राचन्); 1st fut. प्रष्टा; 2d
fut. प्रक्ष्यति; imp. पृच्छतु; pot. पृच्छेत्; bened. पृच्छ्यात्; cond.
अप्रक्ष्यत्. Pass. पृक्ष्यते. Caus. प्रच्छयति -ते. Desid. पिपृच्छिषति.
Freq. परिपृक्ष्यते, पाप्रष्टि.

भस्ज 'to fry.'

This verb commutes the first of the conjunct consonants to
ञ, and becomes भञ्ज. In the conjugational tenses च्च is sub-
stituted for the semivowel: in the non-conjugational tenses
the substitute is optionally चर्. A final ज becomes च before a
consonant, convertible to क before a sibilant (r. 191, d. e).

Pres. भृञ्जति -ते; 1st praet. अभृञ्जत् -त्; 2d praet. अभर्ज, अभञ्ज, अभर्ज, अभञ्ज; 3d praet. अभर्जति, अभर्जति, अभर्ज, अभर्ज; 1st fut. भर्जे, भर्जे; 2d fut. भर्ज्यति -ते, भर्ज्यति -ते; imp. भृञ्जतु, भृञ्जतां; pot. भृञ्जेत् -त्; bened. भृञ्ज्यात्, भर्ज्येत्, भर्ज्येत्; cond. अभर्ज्येत् -त्, अभर्ज्येत् -त्. Pass. भृञ्ज्यते. Caus. भर्जयति. Desid. विभर्ज्यति -ते, विभर्ज्यति -ते, विभर्ज्यति -ते, विभर्ज्यति -ते. Freq. बरीभृञ्ज्यते, बाभर्जि.

लज्ज, 'to be ashamed,' becomes in like manner लज्ज (लज्जति, लज्जते).

मस्ज 'to be immersed in water,' 'to sink,' 'to drown.'

This also converts the sibilant to ज. In the non-conjugational tenses it inserts a nasal before the conjunct final, and then one ज is rejected (r. 35. a).

Pres. मज्जति; 1st praet. अमज्जत्; 2d praet. ममज्ज (ममज्ज, ममज्जि); 3d praet. अमज्जति (अमज्जति, अमज्जति); 1st fut. मज्जे; 2d fut. मज्ज्यति; imp. मज्जतु; pot. मज्जेत्; bened. मज्ज्यात्; cond. अमज्ज्येत्. Pass. मज्ज्यते. Caus. मज्जयति. Desid. मिमज्जति, मिमज्जति. Freq. मामज्ज्यते, मामज्जि.

मुच (मुचु) 'to liberate' or 'loose.'

The class of which this verb is the first, inserts a nasal in the conjugational tenses (r. 220. c). It takes the form of the first praeterite in the third, Parasmai-pada, but not in the Ātmane-pada (r. 197. k).

Pres. मुचति -ते; 1st praet. अमुचत् -त्; 2d praet. मुमोच, मुमुचे; 3d praet. अमुचत्, अमुच, अमुचतां, अमुचि; 1st fut. मोच्ये; 2d fut. मोच्यति -ते; imp. मुचतु, मुचतां; pot. मुचेत्, मुचेत्; bened. मुच्यात्, मोच्येत्; cond. अमोच्येत् -त्. Pass. मुच्यते. Caus. मोचयति. Desid. मुमुच्यति -ते. Freq. मोमुच्यते, मोमोचि.

The other verbs of this class are,

कृञ् (कृञ्जति) to cut.

लुञ् (लुञ्जति -ते) to cut.

सिद् (सिद्दति) to hurt.

विद् (विद्दति -ते) to find.

पिञ्ज (पिञ्जति) to be organised.

विच (विचति -ते) to sprinkle.

लिञ् (लिञ्जति -ते) to smear.

Of these, the three last have an Anubandha ऋ, and therefore make one form only in the third praeterite, Parasmai-pada, 2. of

second class, and the vowel unchanged (r. 197. l): लिप् and विच् have two forms in the Ātmane-pada, 2. of the second, and 1. of the first class (p. 131), जलियत् or जलित्, जश्चित् or जश्चित्; कृत् and शिद् take इ, जकर्त्तुम्, जर्त्तिता, जसेदीत्, सेदिता, &c.

मृ (मृक्) 'to die.'

This verb substitutes रिच् for the vowel (r. 220. b): it follows the Parasmai-pada in the second præterite, futures, and conditional. In the desiderative, ष is substituted for च्.

Pres. चियते; 1st præt. जश्चित्; 2d præt. ममार (मश्नुः, मन्वर्ष or मनरिच्, मश्चिच्); 3d præt. जमृत् (जमृचि); 1st fut. मर्त्ता; 2d fut. मरिष्यति; imp. चियतां; pot. चियेत; bened. मृषीह; cond. जमरिष्यत्. Pass. चियते. Caus. मारयति. Desid. मुमूर्षति. Freq. मेक्षीयते, मानक्षि.

व्यच् 'to deceive.'

This substitutes इ for the semivowel in the conjugational tenses, and in the second præterite before the vowel terminations, and before य.

Pres. विचति; 1st præt. जश्चित्; 2d præt. विव्याच (विचिचत्); 3d præt. जव्याचीत् or जव्याचीत्; 1st fut. व्यचिता; 2d fut. व्यचिष्यति; imp. विचतु; pot. विचेत्; bened. विष्यात्; cond. जव्यचिष्यत्. Pass. विच्यते. Caus. व्याचयति. Desid. विव्यचिषति. Freq. वेविच्यते, वाव्याचीति, वाव्यक्षि.

वृच् (वृक्ष्) 'to cut.'

This substitutes the vowel च् for the semivowel in the conjugational tenses, and before य. In the non-conjugational tenses it optionally inserts इ; and when it does not, the final च is rejected; and झ becomes च before a consonant (r. 191. f).

Pres. वृचति; 1st præt. जवृचत्; 2d præt. ववृच (ववृचिष, ववृच); 3d præt. जवृचिन् (जवृचिषन्), जवृचिन् (जवृचिषन्); 1st fut. ववृचिता, ववृच; 2d fut. ववृचिषति, ववृचिषति; imp. वृचतु; pot. वृचेत्; bened. वृष्यात्; cond. जवृचिष्यत्, जवृचिष्यत्. Pass. वृच्यते. Caus. ववृचयति. Desid. विवृचिषति or विवृचति. Freq. वरीवृच्यते, वरीवृचिति, वरीवृचि.

सृज् 'to let go,' 'to abandon,' 'to create.'

Pres. सृजति; 1st præt. जसृजत्; 2d præt. ससर्ज (ससर्जिष or ससर्ज); 3d præt. जसाजिन् (जसाजिन्); 1st fut. सजा; 2d fut. सज्यति;

imp. वृजतु; pot. वृजेत्; bened. वृज्यात्; cond. वृज्यते. Pass. वृज्यते.

For the rest, see वृज, fourth conjugation.

स्पर्श 'to touch.'

This optionally substitutes the Guṇa syllable or the semi-vowel only in the third präterite, futures, and conditional: in the third präterite it may take also the form of the first, 3. second class. For the changes of a final श्, see r. 191. f.

Pres. स्पृशति; 1st præt. अस्पृशत्; 2d præt. पस्पृश (पस्पृशतु); 3d præt. अस्पाशीत्, अस्पाशीत् or अस्पृशत्; 1st fut. स्पृशे, स्पृशा; 2d fut. स्पृशेति, स्पृशसि; imp. स्पृशतु; pot. स्पृशेत्; bened. स्पृश्यात्; cond. अस्पृश्येत् or अस्पृश्यत्. Pass. स्पृश्यते. Caus. स्पृशयति. Desid. पिस्पृशति. Freq. परीस्पृश्यते, परीस्पृशति, परीस्पृशति.

Seventh Conjugation.

221. The characteristic peculiarity of this conjugation is the insertion before the radical final of न्, before the terminations which contain an indicative ष, and न् before the rest.

a. All the verbs of this class, which are not many, end in consonants; and the union of them with the initial consonants of the terminations takes place according to the rules of Sandhi, or the special rules affecting conjugational change (r. 190. 191).

b. A verb containing a penultimate nasal compounded with a final, rejects it in favour of the conjugational sign.

c. The insertion of न् before the radical final, and those terminations which begin with a consonant, will have the effect of bringing three consonants together; as, कृन्द् + तस् will make कृन्तः; रुन्ध + षः (तस् changed to षः) will make रुन्धः; but by r. 34. a. a medial consonant, if similar to that which follows it, may be rejected, and we have therefore कृन्तः, रुन्धः. Some authorities change the nasal to Anuswára, as कृन्तः, रुन्धः.

d. न् after a radical र् is changed to ण, but not न्, as रुन्धति, रुन्धति.

e. *धि* is substituted for *हि* in this class.

f. The type of the conjugation is *रुध्* 'to hinder' or 'obstruct,' which takes both Padas.

g. After the aspirate, *न* and *च* become *ध* (r. 190. f); and the radical aspirate, when not rejected by clause c, will be changed to the unaspirated letter *द*.

h. In the first præterite, second and third pers. sing., the terminations *स्* and *द्* being rejected, as the finals of a conjunct (r. 35. and r. 189. a), leave the radical letter final, which will become optionally the hard or soft unaspirated letter (r. 9); *अरुधस्* becomes therefore *अरुधात्* or *अरुधाद्*.

i. But before the sign *स्* (left by *सिप्*) a final *द* or *ध* may become *र्* (r. 191. g), and a final *र्* is changeable to Visarga; the second pers. sing. of the first præterite may therefore be *अरुधः* (*अरुधर्*).

Present, 'I obstruct,' &c.

रुधामि	रुधः	रुधः	रुधे	रुधहे	रुधहे
रुधासि	रुधः	रुध	रुधे	रुधाथे	रुधे
रुधति	रुधः	रुधति	रुधे	रुधाते	रुधते

First præterite, 'I obstructed,' &c.

अरुधम्	अरुध	अरुध	अरुधम्	अरुधहि	अरुधहि
अरुधात् -इ	अरुधः	अरुध	अरुधः	अरुधाथ	अरुधुं
अरुधः					
अरुधात् -द्	अरुधा	अरुधन्	अरुध	अरुधातां	अरुधत

Imperative, 'May I obstruct,' &c.

रुधधामि	रुधधाय	रुधधाम	रुधधे	रुधधायहे	रुधधामहे
रुध्वि	रुध्व	रुध्व	रुध्व	रुधाथां	रुध्वं
रुधतु	रुधां	रुधन्तु	रुधां	रुधातां	रुधातां

Potential, 'I may obstruct,' &c.

रुध्यां	रुध्याथ	रुध्याम	रुध्याथ	रुध्याथहि	रुध्यामहि
रुध्याः	रुध्यातां	रुध्यात	रुध्याथः	रुध्याथां	रुध्याथं
रुध्यात्	रुध्यातां	रुध्यातुः	रुध्यात	रुध्यातां	रुध्यातन्

The rest are,

2d præt. हरोष, हरोषे; 3d præt. अरोषत् or अरोषीत्, अरुष (अरुषातां, अरुषात, अरुषि); 1st fut. रोषा; 2d fut. रोष्यति -ते; bened. ह्य्यात्, ह्यीह; cond. अरोष्यत् -न्. Pass. ह्यते. Caus. रोषयति. Desid. ह्रस्वति -ते. Freq. रोष्यते, रोषेहि.

अज्ज (अज्ज्) 'to become manifest.'

Notwithstanding the Anubandha ज्, the augment इ is inserted in the third præterite. This and the two following reject the nasal penultimate (r. 221. b). The final palatal is changed to a guttural (r. 191. c).

Pres. अनज्जि (अज्ज्, अज्जिनि); 1st præt. जानक्; 2d præt. जानज्ज (जानज्जिष or जानज्जष); 3d præt. जाज्जीत् (जाज्जिषन्); 1st fut. अज्ज्, अज्जिता; 2d fut. अज्ज्यति, अज्जियति; imp. अनज्जु (अज्जिष, अनज्जानि); pot. अज्ज्यात्; bened. अज्ज्यात्; cond. अज्ज्यत्, अज्जियत्. Pass. अज्ज्यते. Caus. अज्जयति. Desid. अज्जिष्यति.

इन्ध (इन्धी) 'to shine.'

Pres. इन्धे (इन्ते); 1st præt. ऐन्ध (ऐन्धा); 2d præt. इन्धाषक्के; 3d præt. ऐन्धिह; 1st fut. इन्धिता; 2d fut. इन्धियते; imp. इन्धां; pot. इन्धीत; bened. इन्धीह; cond. ऐन्धियत्. Pass. इन्धते. Caus. इन्धयति. Desid. इन्धिष्यते.

उन्द् (उन्दी) 'to wet.'

Pres. उनति (उनाः, उन्दिनि); 1st præt. औनत् (औन्त् or औनः); 2d præt. उन्दाचकार; 3d præt. औन्दीत्; 1st fut. उन्दिता; 2d fut. उन्दिष्यति; imp. उनज्जु; pot. उन्धात्; bened. उन्धात्; cond. औन्दिष्यत्. Pass. उन्धते. Caus. उन्धयति. Desid. उन्दिष्यति.

खुद् (खुद्द्) 'to play,' 'to shine.'

The augment इ is optionally inserted before ख in any of the non-conjugational tenses.

Pres. खुणति, खुणे; 1st præt. अखुणत्, अखुन; 2d præt. अखुदै, अखुदे (अखुदिषे or अखुत्से); 3d præt. अखुदत्, अखुदीत् (अखुदिषन्), अखुत्, अखुद्दिह (अखुत्ति, अखुदिषि); 1st fut. खुदिता; 2d fut. खुदिष्यति -ते or खुदीति -ते; imp. खुणज्जु, खुणां; pot. खुण्णात्, खुदीत; bened. खुणात्,

अर्ह्यीह, कृत्सीह; cond. अर्ह्यिष्यत् -त्, अकृत्स्यत् -त्. Pass. कृत्सते. Caus. कर्हयति. Desid. अर्ह्यिष्यति -ते, अकृत्स्यति -ते. Freq. अटीकृत्सते, अर्ह्यीति, अर्ह्यीति.

गृह 'to injure.'

This verb affixes इ to the conjugational sign before the terminations beginning with consonants which reject ष; and न and इ become ने. For the changes of ह, see r. 191. *k. m.*

Pres. गृह्येहि (गृह्येहि, गृह्येहि, गृह्यः, गृह्यति, गृह्यः); 1st præt. अगृह्येत् (अगृह्यत्); 2d præt. गतर्ह्ये (गतर्ह्ये); 3d præt. अगतर्ह्येत् (अगतर्ह्येत्); 1st fut. गतर्ह्येत्; 2d fut. गतर्ह्येत्; imp. गृह्येदु (गृह्येत्, गृह्येत्); pot. गृह्येत्; bened. गृह्येत्; cond. अगतर्ह्येत्. Pass. गृह्यते. Caus. गतर्ह्येत्. Desid. गतर्ह्येत्. Freq. गतर्ह्येत्, गतर्ह्येत्.

भिद (भिदिर्) 'to break,' 'to divide.'

Pres. भिनत्ति, भिन्ने; 1st præt. अभिनत्, अभिनत्; 2d præt. विभेद, विभिदे; 3d præt. अभिदत् or अभिदत्, अभिदत्; 1st fut. भेत्ता; 2d fut. भेत्ताति -ते; imp. भिनत्तु, भिन्नां; pot. भिन्नात्, भिन्नीत्; bened. भिन्नात्, भिन्नीत्; cond. अभेत्तात् -त्. Pass. भिन्ने. Caus. भेदयति. Desid. विभिन्सति -ते. Freq. वेभिन्नेते, वेभिन्ने.

There are several other verbs in this conjugation similarly inflected; as,

सुद (सुदिर्) 'to send;' सुदति, सुदते, सोत्ता, असुदत् or असोत्तीत्, असुत्त.

छिद (छिदिर्) 'to cut;' छिनत्ति, छिन्ने, छेत्ता, अछिदत् or अछेत्तीत्, अछिदत्.

युज (युजिर्) 'to join,' 'to unite;' युजति, युंक्ते, योजत्, अयुजत् or अयोजीत्, अयुक्.

रिच (रिचिर्) 'to purge;' रिचति, रिंक्ते, रेक्ता, अरिचत् or अरेक्तीत्, अरिक्.

विच (विचिर्) 'to separate;' विनत्ति, विंक्ते, वेक्ता, अविचत् or अवैक्तीत्, अविक्.

भञ्ज 'to break.'

The nasal is rejected in favour of the conjugational sign. The palatal in this and the two following is of course changed to the guttural letter before consonants, except nasals and semivowels.

Pres. भनक्ति (भञ्जः, भञ्जः, भञ्ज्यः, भञ्जः); 1st præt. अभनक्; 2d præt. बभञ्ज; 3d præt. अभञ्जीत्; 1st fut. भञ्जः; 2d fut. भञ्ज्यति; imp. भनक्तु; pot. भञ्ज्यात्; bened. भञ्ज्यात्; cond. अभञ्ज्यत्. Pass. भञ्ज्यते. Caus. भञ्जयति. Desid. विभञ्जति. Freq. बभञ्ज्यते, बभञ्जि.

भुज 'to eat,' 'to enjoy,' 'to cherish.'

Pres. भुनक्ति, भुंक्ते; 1st præt. अभुनक्, अभुंक्त; 2d præt. बुभुज, बुभुजे; 3d præt. अभुञ्जीत्, अभुंक्त; 1st fut. भुञ्जः; 2d fut. भुञ्ज्यति -ते; imp. भुनक्तु, भुंक्त; pot. भुञ्ज्यात्, भुञ्जीत्; bened. भुञ्ज्यात्; भुञ्जीह; cond. अभुञ्ज्यत् -त्. Pass. भुञ्ज्यते. Caus. भुञ्जयति. Desid. बुभुञ्जति -ते. Freq. बोभुञ्ज्यते, बोभुञ्जि.

विज (ओविजी) 'to fear,' 'to tremble.'

This verb does not change its radical vowel when इ is inserted.

Pres. विनक्ति; 1st præt. अविनक्; 2d præt. विवेज (विविजिय); 3d præt. अविञ्जीत् (अविविजयत्); 1st fut. विजिता; 2d fut. विजिष्यति; imp. विनक्तु; pot. विञ्ज्यात्; bened. विञ्ज्यात्; cond. अविजिष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविजिषति. Freq. वेविज्यते, वेवेजि.

श्लिष (श्लिषु) 'to distinguish.'

The final is changed in the first præterite, first and second sing., and before धि, to ट (r. 191. h). ऋ restricts the third præterite to the form of the first.

Pres. श्लिषि; 1st præt. अश्लिनट्; 2d præt. श्लिषेव (श्लिषेविष); 3d præt. अश्लिषत्; 1st fut. श्लेष्टा; 2d fut. श्लेष्ट्यति; imp. श्लिनहु (श्लिष्टि or श्लिष्टि, श्लिनवानि); pot. श्लिष्यात्; bened. श्लिष्यात्; cond. अश्लेष्ट्यत्. Pass. श्लिष्यते. Caus. श्लेष्टयति. Desid. श्लिषिषति. Freq. श्लेष्टिष्यते, श्लेष्टि.

पिष (पिषु) 'to grind,' is similarly conjugated.

हिस (हिसि) 'to injure' or 'kill.'

The nasal which the verb derives from the Anubandha is replaced by the conjugational sign in the conjugational tenses. The final स is changed in the first præterite to ह् (r. 191. g. j).

Pres. हिनस्ति; 1st præt. अहिनत् (अहिंस्तान्, अहिनः or अहिनत्,

अहिंसन्); 2d præt. जिहिंस; 3d præt. अहिंसीत् (अहिंसिषन्);
1st fut. हिंसिता; 2d fut. हिंसिष्यति; imp. हिनन्तु; pot. हिंस्यात्;
bened. हिंस्यात्; cond. अहिंसिष्यत्. Pass. हिंस्यते. Caus. हिंसयति.
Desid. जिहिंसिष्यति. Freq. जेहिंस्यते, जेहिंसि.

Eighth Conjugation.

222. In this conjugation इ is subjoined to the root, which before a termination containing an indicatory य becomes जो, and जो before a vowel becomes ज्य्.

a. Before a termination beginning with य or ञ the augment इ may be rejected, as in the fifth conjugation (see r. 219. a).

b. हि in the imperative is rejected.

c. In the third præterite of the *Ātmane-pada* the sibilant of स्त, स्वात्, may be rejected, when the radical final consonant is dropped.

d. There are but few verbs in this conjugation, and with one exception, that of कृ, they all end in nasals; being therefore exactly analogous to verbs of the fifth conjugation, which insert नु.

e. Such verbs as have a penultimate short vowel, other than अ, change it optionally to its Guṇa equivalent in the conjugational tenses.

The type of the conjugation is तन 'to stretch,' which takes both Padas.

Present, 'I stretch,' &c.

तनोमि	तनुषः तन्वः	तनुमः तन्मः	तन्वे	तनुमहे तन्वहे	तनुमहे तन्महे
तनोषि	तनुषः	तनुष	तनुषे	तन्वाषे	तनुष्ये
तनोति	तनुतः	तन्वति	तनुते	तन्वाते	तन्वते

First præterite, 'I stretched,' &c.

अतनयन्	{ अतनुष अतन्व	अतनुम अतन्म	अतन्वि	{ अतनुषहि अतन्वहि	अतनुमहि अतन्महि
अतनोः	अतनुतं	अतनुत	अतनुषाः	अतन्वाषां	अतनुष्यं
अतनोत्	अतनुतां	अतन्वन्	अतनुत	अतन्वातां	अतन्वत

Imperative, 'May I stretch,' &c.

तनषामि	तनषाव	तनषाम	तनवे	तनषावहे	तनषामहे
तनु	तनुतं	तनुत	तनुष्व	तन्वाषां	तनुष्वं
तनोतु	तनुतां	तन्वन्तु	तनुतां	तन्वातां	तन्वन्तां

Potential, 'I may stretch,' &c.

तनुयां	तनुयाव	तनुयाम	तन्वीय	तन्वीषहि	तन्वीमहि
तनुयाः	तनुयातं	तनुयात	तन्वीषाः	तन्वीयाषां	तन्वीष्वं
तनुयात्	तनुयातां	तनुयुः	तन्वीत	तन्वीयातां	तन्वीरन्

The other tenses are,

2d præt. ततान, तेने; 3d præt. अतनीत् or अतानीत्, अतत or अतनिह; 1st fut. तनिता; 2d fut. तनिष्यति -ते; bened. तन्यात्, तनिषीह; cond. अतनिष्यत् -त. Pass. तन्यते or तायते. Caus. तानयति. Desid. तितनिषति -ते, तितांसति -ते, तितंसति -ते. Freq. तनान्यते, तनननीति, तनन्ति.

The remaining verbs of this class, which, except कृ, end in a nasal, are the following: they all may take both Padas.

गुह्य 'to go:' अगोति, अगुते, or अगोति, अगुते, अगिता, अगिता, अगितं or अगिह.

क्षय 'to kill or hurt:' it does not elongate the vowel in the third præterite: क्षयोति, क्षगुते, क्षयिता, अक्षयीत्, अक्षत or अक्षयिह.

क्षिण 'to kill or hurt:' क्षियोति or क्षेयोति, क्षिगुते or क्षेगुते, क्षेयिता, अक्षेयीत्, अक्षित or अक्षेयिह.

धृय 'to shine:' धयीति, धरुते or धृयोति, धृगुते, धृयिता, धयिता, अधयीत्, अधतं or अधयिह.

गृह्य 'to eat grass:' गृहोति or गृहोति, गृगुते or गृरुते, गृयिता, अगृयीत्, अगतं or अगृयिह.

मन 'to understand:' मनुते, मनिता, अमत or अमनिह.

वन 'to ask:' वनोति, वनुते, वनिता, अवनीत् or अतानीत्, अवत or अवनिह.

वक्ष, 'to give,' optionally rejects the final, and makes the vowel long before य; it does the same before the त (स्त) and वास् (स्यास्) of the third præterite: सनोति, सनुते, सनिता, सन्यात् or सायात्, असनीत् or असानीत्, असात or असनिह (असायाः or असनिहः).

कृ 'to do.'

In the conjugational tenses the radical vowel substitutes, as usual, the Guña letter before the conjugational sign in the inflexions which have an indicative य; but before the rest it substitutes उर्. It rejects the conjugational sign before य, न, and the य of the potential. In the benedictive, Parasmai-pada, and passive, it substitutes रि for the radical before य. As this verb is of frequent occurrence, it may be useful to give the entire verb in both forms of the active voice.

Present, 'I do or make.'

करोमि	कुर्वे:	कुर्मि:	कुर्वे	कुर्वहे	कुर्महे
करोषि	कुरुष:	कुरुष	कुरुषे	कुर्वीषे	कुरुष्ये
करोति	कुरुत:	कुर्वन्ति	कुरुते	कुर्वीते	कुर्वीते

First præterite, 'I did or made.'

अकरोम	अकुर्वे	अकुर्मि	अकुर्वि	अकुर्वहि	अकुर्महि
अकरोः	अकुरुत	अकुरुत	अकुरुषाः	अकुर्वीषां	अकुरुष्यं
अकरोत्	अकुरुतां	अकुर्वन्	अकुरुत	अकुर्वीतां	अकुर्वीत

Second præterite, 'I have done or made.'

अकार	अकृष	अकृम	अक्रे	अकृमहे	अकृमहे
अकर्थ	अकथुः	अकृ	अकृषे	अकृषे	अकृष्ये-वु
अकार-कर	अकृतुः	अकृ	अक्रे	अकृते	अकृते

Third præterite, 'I had done or made.'

अकार्षम्	अकार्ष	अकार्ष	अकृषि	अकृष्यहि	अकृष्यहि
अकार्षीः	अकार्षे	अकार्षे	अकृषाः	अकृषार्या	अकृष्यं-वु
अकार्षीत्	अकार्षे	अकार्षुः	अकृत	अकृषातां	अकृषत

First future, 'I will do or make.'

करीषमि	करीष्यः	करीषमः	करीषे	करीष्यहे	करीष्यहे
करीषसि	करीष्यः	करीष्य	करीषे	करीषाषे	करीष्ये
करीषी	करीषी	करीषी	करीषी	करीषी	करीषी

Second future, 'I will do or make.'

करिष्यामि	करिष्यायः	करिष्यामः	करिष्ये	करिष्याषे	करिष्यामहे
करिष्यसि	करिष्ययः	करिष्यय	करिष्यसे	करिष्येसे	करिष्यसे
करिष्यति	करिष्यतः	करिष्यन्ति	करिष्यते	करिष्येते	करिष्यते

Imperative, 'May I make or do.'

करवाणि	करवाच	करवाम	करवे	करवावहे	करवामहे
कुरु	कुरुतं	कुरुत	कुरुष्व	कुरुष्यां	कुरुष्वं
करोतु	कुरुतां	कुरुन्तु	कुरुतां	कुरुतां	कुरुतां

Potential, 'I may do or make.'

कुर्यां	कुर्याच	कुर्याम	कुर्याय	कुर्यावहि	कुर्यामहि
कुर्याः	कुर्यातं	कुर्यात	कुर्यायाः	कुर्यायां	कुर्याय्वं
कुर्यात्	कुर्यातां	कुर्युः	कुर्यात	कुर्यातां	कुर्यान्

Benedictive, 'I wish I may do or make.'

क्रियासन्	क्रियास्त	क्रियास्म	कुर्याय	कुर्यावहि	कुर्यामहि
क्रियाः	क्रियास्तं	क्रियास्त	कुर्यायाः	कुर्यायां	कुर्याय्वं
क्रियात्	क्रियास्तां	क्रियासुः	कुर्यात	कुर्यातां	कुर्यान्

Conditional, 'If I may do or make.'

अकरिष्यन्	अकरिष्याच	अकरिष्याम	अकरिष्ये	अकरिष्यावहि	अकरिष्यामहि
अकरिष्यः	अकरिष्यतं	अकरिष्यत	अकरिष्यायाः	अकरिष्यायां	अकरिष्याय्वं
अकरिष्यात्	अकरिष्यातां	अकरिष्यन्	अकरिष्यत	अकरिष्येतां	अकरिष्यन्

Pass. pres. क्रियते; imp. क्रियतां; 3d præter. अकारि. Caus. कारयति -ते; 3d præter. अशीकरत् -त. Desid. अशीकरीति -ते. Freq. अशीक्यते, अशीकरीति, अरिक्तीति or अरीकरीति; अशीकृति, अरिक्तीति or अरीकृति.

Ninth Conjugation.

223. The verbs of this class subjoin न्ना to the root before all terminations which reject च्; नी before the other terminations beginning with a consonant; and न् before those which begin with a vowel.

a. The terminations undergo no change.

b. Verbs ending in consonants substitute आन् for the conjugational sign and the termination हि, in the imperative.

c. A class of verbs called आदि, from पू 'to purify,' ending in long vowels, make them short in the conjugational tenses. Some others make the vowel short only before the terminations of the second præterite not requiring गुण.

The model of the class is क्री 'to buy,' which takes both Padas. The न of the conjugational augment becomes ख after र् (r. 19).

Present, 'I buy,' &c.

क्रीयामि	क्रीयीषः	क्रीयीमः	क्रीये	क्रीयीषहे	क्रीयीमहे
क्रीयासि	क्रीयीषः	क्रीयीष	क्रीयीषे	क्रीयाषे	क्रीयीष्ये
क्रीयाति	क्रीयीतः	क्रीयन्ति	क्रीयीते	क्रीयाते	क्रीयते

First præterite, 'I bought,' &c.

अक्रीयां	अक्रीयीष	अक्रीयीम	अक्रीयि	अक्रीयीषहि	अक्रीयीमहि
अक्रीयाः	अक्रीयीतं	अक्रीयीत	अक्रीयीषाः	अक्रीयाषां	अक्रीयीष्यं
अक्रीयात्	अक्रीयीतां	अक्रीयन्	अक्रीयीत	अक्रीयातां	अक्रीयात

Imperative, 'May I buy,' &c.

क्रीयामि	क्रीयाष	क्रीयाम	क्रीये	क्रीयाषहे	क्रीयामहे
क्रीयीहि	क्रीयीतं	क्रीयीत	क्रीयीष्व	क्रीयाषां	क्रीयीष्यं
क्रीयातु	क्रीयीतां	क्रीयन्तु	क्रीयीतां	क्रीयातां	क्रीयातां

Potential, 'I may buy,' &c.

क्रीयीयां	क्रीयीयाष	क्रीयीयाम	क्रीयीय	क्रीयीषहि	क्रीयीषहि
क्रीयीयाः	क्रीयीयातं	क्रीयीयात	क्रीयीषाः	क्रीयीयाषां	क्रीयीष्यं
क्रीयीयात्	क्रीयीयातां	क्रीयीयुः	क्रीयीत	क्रीयीयातां	क्रीयीरन्

The other tenses are,

2d præt. चिक्राय (चिक्रियतुः, चिक्रयिष्य or चिक्रेष), चिक्रये; 3d præt. अक्रीयीत्, अक्रेष्ट; 1st fut. क्रेता; 2d fut. क्रेष्यति -ते; bened. क्रीयात्, क्रेवीष्ट; cond. अक्रेष्यत् -त. Pass. क्रीयते. Caus. क्रापयति. Desid. चिक्रीष्यति -ते. Freq. चेक्रीयते, चेक्रीयीति, चेक्रीति.

So क्रीम् 'to desire,' and मीम् 'to injure' or 'kill;' the latter in the non-conjugational tenses substitutes चा for the final: see मि, fifth conjugation.

अश् 'to eat.'

Pres. अश्नाति; 1st præt. अश्नात्; 2d præt. आश् (आशिष); 3d præt. आशीत् (आशिषन्); 1st fut. अश्नता; 2d fut. अश्निष्यति; imp. अश्नातु (अश्नान); pot. अश्नीयात्; bened. अश्नात्; cond. आशिष्यत्.

For the rest, see अश्, fifth conjugation.

चु 'to go.'

As belonging to the class च्वादि, the vowel is short in the conjugational tenses. In the futures and conditional the augment इ is optionally long: ईर् is substituted for चु in the benedictive.

Pres. चुणाति; 1st præt. चायीत्; 2d præt. चराचकार; 3d præt. चारीत्; 1st fut. चरिता, चरीता; 2d fut. चरिष्यति, चरीष्यति; imp. चुणातु; pot. चुणीयात्; bened. ईर्यात्; cond. चारिष्यत्, चारीष्यत्.

See चु of the first conjugation.

क्लिश (क्लिशु) 'to be distressed.'

Pres. क्लिषाति; 1st præt. अक्लिषात्; 2d præt. चिक्लेश; 3d præt. अक्लेशीत् (अक्लेशिषन्) or अक्लिषत् (अक्लिषन्); 1st fut. क्लेशिता, क्लेशा; 2d fut. क्लेशिष्यति, क्लेश्यति; imp. क्लिषातु; pot. क्लिषीयात्; bened. क्लिष्यात्; cond. अक्लेशिष्यत्, अक्लेश्यत्. Pass. क्लिष्यते. Caus. क्लेशयति. Desid. चिक्लेशिषति, चिक्लिषिषति, चिक्लिषति. Freq. चेक्लिष्यते, चेक्लेशि.

क्षुभ 'to be agitated.'

Pres. क्षुभाति; 1st præt. अक्षुभात्; 2d præt. चुक्षोभ; 3d præt. अक्षोभीत्; 1st fut. क्षोभिता; 2d fut. क्षोभिष्यति; imp. क्षुभातु (क्षुभाण); pot. क्षुभीयात्; bened. क्षुभ्यात्; cond. अक्षोभिष्यत्. Pass. क्षुभ्यते. Caus. क्षोभयति. Desid. चुक्षुभिषति. Freq. चोक्षुभ्यते, चोक्षोभि.

ग्रन्थ 'to arrange in order.'

This rejects the radical nasal in favour of the conjugational sign; also before य, and optionally before the terminations of the second præterite, when before those which do not require the change of a radical vowel, र may be substituted for च, and the root is not doubled.

Pres. ग्रथ्नाति; 1st præt. अग्रथ्नात्; 2d præt. जग्रन्थ, जग्राथ (जग्रन्थतुः, ज्रेथतुः); 3d præt. अग्रन्थीत्; 1st fut. ग्रन्थिता; 2d fut. ग्रन्थिष्यति; imp. ग्रथ्नातु (ग्रन्थान); pot. ग्रथ्नीयात्; bened. ग्रथ्यात्; cond. अग्रन्थिष्यत्. Pass. ग्रथ्यते. Caus. ग्रन्थयति. Desid. निग्रन्थिषति. Freq. जाग्रथ्यते, जग्रन्थीति, जग्रंथि.

Other verbs are similarly inflected; as, कुन्ध 'to suffer pain :'; कुन्थानि, कुन्थिता, चुकुन्ध or चुकोथ, कुथ्यात्. — मन्ध 'to churn :'

मृच्छनाति, मन्थिता, ममन्य or ममाय, (ममन्यतुः, मेयतुः), मथ्यात्.—अन्य
'to loosen:' अृच्छनाति, अन्थिता, श्रमन्य or श्रमाय (श्रमन्यतुः, शेयतुः),
अथ्यात्, &c.

ग्रह 'to take.'

This substitutes च् for the syllable र in the conjugational tenses. It makes the augment इ long in every tense except the second præterite.

Pres. गृह्णाति, गृह्णीते; 1st præt. अगृह्णात्, अगृह्णीत; 2d præt. जग्राह (जगृहतुः, जग्रहिय, जगृहिव), जगृहे; 3d præt. अग्रहीत् (अग्रहीषम्), अग्रहीष्ट (अग्रहीषि); 1st fut. ग्रहीता; 2d fut. ग्रहीष्यति-ते; imp. गृह्णातु (गृहाण), गृह्णीतां; pot. गृह्णीयात्, गृह्णीत; bened. गृह्णात्, ग्रहीषीष्ट; cond. अग्रहीष्यत्-त. Pass. गृह्यते. Caus. ग्राहयति-ते. Desid. निषृष्यति-ते. Freq. जरीगृह्यते, जाग्रहीति, जाग्रहि.

ज्ञा 'to know.'

This becomes ज्ञा before the conjugational tenses.

Pres. जानाति, जानीते; 1st præt. अजानात्, अजानीत; 2d præt. जज्ञे, जज्ञे; 3d præt. अज्ञासीत् (अज्ञासिषम्), अज्ञास्त (अज्ञासि); 1st fut. ज्ञाता; 2d fut. ज्ञास्यति-ते; imp. जानातु, जानीतां; pot. जानीयात्, जानीत; bened. ज्ञेयात्, ज्ञायात्, ज्ञासीष्ट; cond. अज्ञास्यत्-त. Pass. ज्ञायते. Caus. ज्ञापयति. Desid. निज्ञासति-ते. Freq. जाज्ञायते, जाज्ञेति or जाज्ञाति.

ज्या 'to become old.'

The syllable या is changed to इ in the conjugational tenses, and to ई before य.

Pres. जिनाति; 1st præt. अजिनात्; 2d præt. जिज्यौ; 3d præt. अज्यासीत् (अज्यासिषम्); 1st fut. ज्याता; 2d fut. ज्यास्यति; imp. जिनातु; pot. जिनीयात्; bened. जीयात्; cond. अज्यास्यत्. Pass. जायते, जीयते. Caus. ज्यापयति. Freq. जेजीयते, ज्याज्याति.

धु (धुम्), धू (धूम्), 'to tremble.'

As the verb with the long final vowel shortens this in the conjugational tenses, there is no difference in the inflexions: in the other tenses the difference is that of the insertion or omission of इ, except in the third præterite, Parasmai-pada, where it is inserted in both verbs.

Pres. धुनाति, धुनीते ; 1st præt. अधुनात्, अधुनीत् ; 2d præt. दुधाव, दुधुवे ; 3d præt. अधावीत्, अधविह or अधोह ; 1st fut. धोता, धविता ; 2d fut. धोष्यति -ते, धविष्यति -ते ; imp. धुनातु, धुनीतां ; pot. धुनीयात्, धुनीत ; bened. धूयात्, धोषीह, धविषीह ; cond. अधोष्यत् -त्, अधविष्यत् -त्.

For the rest, see धु and धू, fifth conjugation.

पुष 'to nourish.'

In this conjugation the verb takes इ, and is inflected regularly in the third præterite.

Pres. पुष्णाति ; 1st præt. अपुष्णात् ; 2d præt. पुषोव ; 3d præt. अपोषीत् (अपोषिवम्) ; 1st fut. पोषिता ; 2d fut. पोषिष्यति ; imp. पुष्णातु ; pot. पुष्णीयात् ; bened. पुष्यात् ; cond. अपोषिष्यत्.

The rest as पुष, fourth conjugation.

पू 'to purify.'

This is the first verb of a class ending in long vowels, of which the final is made short before the conjugational sign.

Pres. पुनाति, पुनीते ; 1st præt. अपुनात्, अपुनीत् ; 2d præt. पुपाव (पुपविष), पुपुवे ; 3d præt. अपावीत् (अपाविवम्), अपविह (अपविषि) ; 1st fut. पविता ; 2d fut. पविष्यति -ते ; imp. पुनातु, पुनीतां ; pot. पुनीयात्, पुनीत ; bened. पूयात्, पविषीह ; cond. अपविष्यत् -त्. Pass. पूयते. Caus. पावयति. Desid. पुपूष्यति -ते or पिपविष्यति -ते. Freq. पोपूयते, पोपोति.

The following verbs belong to the class षादि :

गु 'to go ;' as above : to which also such of the following as end in गु are analogous.

कृ 'to injure : ' कृणाति, कृणीते, करिता, करीता, अकारीत्, अकरिह, कीर्यीत्.

गृ 'to sound : ' गृणाति, गरिता, गरीता, अगारीत्, गीर्यीत्.

जृ 'to decay : ' जृणाति, जरिता, जरीता, अजारीत्, जीर्यीत्.

दृ 'to tear : ' दृणाति, दरिता, दरीता, अदारीत्, दीर्यीत्.

धू 'to shake ;' as above.

पृ 'to fill : ' पृणाति, परिता, परीता, अपारीत्, पूर्यीत्.

भृ 'to threaten : ' भृणाति, भरिता, भरीता, अभारीत्, भीर्यीत्.

भ्री 'to support : ' भ्रीणाति, भेता, अभैषीत्.

मृ 'to injure : ' मृणाति, मरिता, मरीता, अमारीत्, मीर्यीत्.

री 'to roar:' रिखाति, रेता, अरेयीत्.

ली 'to cling to:' लिनाति, लेता, अलेयीत्.

लू 'to cut:' लुनाति, लुनीते, लविता, अलायीत्, अलविह.

वृ 'to choose:' see वृ below.

व्री 'to choose:' व्रिणाति, व्रेता, अव्रेयीत्.

वृी 'to support:' वृिनाति, वृेता, अवृेयीत्.

झृ 'to injure:' see below.

झृ 'to spread:' see below.

व्री (व्रीम्) 'to please,' 'to desire.'

This and several other verbs of the class ending in long vowels do not make them short, as not belonging to the class आदि.

Pres. व्रीणाति, व्रीणीते; 1st præt. अव्रीणात्, अव्रीणीत; 2d præt. पिप्राय, पिप्रीये; 3d præt. अव्रीयीत् (अव्रीयन्), अव्रीह (अव्रीयि); 1st fut. व्रेता; 2d fut. व्रेष्यति -ते; imp. व्रीणातु, व्रीणीतां; pot. व्रीणीयात्, व्रीणीत; bened. व्रीयात्, व्रेयीह; cond. अव्रेष्यत् -त. Pass. व्रीयते. Caus. व्रीणयति. Desid. पिप्रीषति -ते. Freq. वेप्रीयते, वेप्रीयीति, वेप्रेति.

So झृ 'to sound,' झृणाति, झृणीते, &c.; and व्री 'to cook,' व्रीणाति, व्रीणीते. व्री 'to cook,' and व्री 'to choose,' are optionally long or short; व्रीणाति, व्रीणाति; व्रीणाति, व्रीणाति.

बन्ध 'to bind.'

This drops its nasal in the conjugational tenses, and before य.

Pres. बन्धाति; 1st præt. अबन्धात्; 2d præt. बबन्ध (बबन्धिष or बबन्ध); 3d præt. अबन्धीत् (अबन्धी, अबन्धुः); 1st fut. बन्धा; 2d fut. बन्धसि; imp. बन्धातु; pot. बन्धीयात्; bened. बन्धात्; cond. अबन्ध्यात्. Pass. बन्ध्यते. Caus. बन्धयति. Desid. बिबन्धति. Freq. बाबन्ध्यते, बाबन्धीति, बाबन्धि.

मी 'to kill' or 'injure.'

This verb, like मि in the fifth conjugation, is inflected as if it ended in आ in the non-conjugational tenses, except before the terminations of the second præterite beginning with vowels, and before य.

Pres. मीनाति, मीनीते; 1st præt. अमीनात्, अमीनीत; 2d præt. ममी or

ममाय (मिम्यतुः, ममिथ or ममाथ), मिम्ये; 3d præt. अमासीत् (अमासिषम्), अमास्त (अमासि); 1st fut. माता; 2d fut. मास्यति -ते; imp. मीनातु, मीनीतां; pot. मीनीयात्, मीनीत; bened. मीयात्; cond. अमास्यत् -त.

For the rest, see मि, fifth conjugation.

यु 'to join.'

Pres. युनाति, युनीते; 1st præt. अयुनात्, अयुनीत; imp. युनातु, युनीतां; pot. युनीयात्, युनीत.

For the rest, see यु, second conjugation.

वृ (वृञ्) 'to choose.'

Pres. वृणाति, वृणीते; 1st præt. अवृणात्, अवृणीत; imp. वृणातु, वृणीतां; pot. वृणीयात्, वृणीत.

For the rest, see वृ of the fifth conjugation. वृ (वृङ्) and वृ (वृञ्), verbs having the same meaning, are similarly conjugated: the first is of course restricted to the Atmane-pada; the second makes its vowel short in the conjugational tenses.

भृ 'to hurt.'

It is one of the class णादि.

Pres. भृणाति; 1st præt. अभृणात्; 2d præt. भृशार (भृशरतुः or भृशतुः); 3d præt. अभृशीत्; 1st fut. भृशित, भृशीत; 2d fut. भृशिष्यति, भृशीष्यति; imp. भृणातु; pot. भृशीयात्; bened. भृशीयत्; cond. अभृशिष्यत्, अभृशीष्यत्. Pass. भृशीर्यते. Caus. भृशयति. Desid. भृशृशिर्यति, भृशृशीर्यति, भृशृशीर्यति. Freq. भृशृशीर्यते, भृशृशीर्यति.

बि (बिञ्) 'to bind.'

Pres. सिनाति, सिनीते; 1st præt. असिनात्, असिनीत; 2d præt. सिषाय, सिष्ये; 3d præt. असिषीत्, असिषे; 1st fut. सेता; 2d fut. सेष्यति -ते; imp. सिनातु, सिनीतां; pot. सिनीयात्, सिनीत; bened. सीयात्, सेषीह; cond. असेष्यत् -त. Pass. सीयते. Caus. साययति. Desid. सिसीर्यति -ते. Freq. सेषीयते, सेषीर्यति, सेषीर्यति.

स्तु (स्तुञ्) 'to leap,' 'to cover.'

Pres. स्तुनाति, स्तुनीते; 1st præt. अस्तुनात्, अस्तुनीत; 2d præt. चुस्काव, चुस्तुवे; 3d præt. अस्तुषीत्, अस्तुषे; 1st fut. स्तोता; 2d fut. स्तोष्यति -ते; imp. स्तुनातु, स्तुनीतां; pot. स्तुनीयात्, स्तुनीत; bened.

स्कूयात्, स्कोपीड्; cond. अस्कोष्यत् -त्. Pass. स्कूयते. Caus. स्कावयति.
Desid. चुस्कूयति -ते. Freq. चोस्कूयते, चोस्कोति.

It is also a verb of the fifth conjugation.

स्तम्भ (स्तम्भु) 'to stop.'

This rejects its nasal before the conjugational sign, and before य; also before the terminations of the first præterite in the third, which it optionally takes.

Pres. स्तम्भाति; 1st præt. अस्तम्भात्; 2d præt. तस्तम्भ; 3d præt. अस्तम्भत् or अस्तम्भीत्; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यति; imp. स्तम्भातु; pot. स्तम्भीयात्; bened. स्तम्भ्यात्; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Caus. स्तम्भयति. Desid. तिस्तम्भिष्यति. Freq. तास्तम्भ्यते, तास्तम्भीति, तास्तंभि.

It is also a verb of the fifth conjugation, स्तम्भोति, &c. In the same manner are inflected लुम्भु, खम्भु, and कुम्भु, having the same meaning.

लृ (लृम्) 'to cover.'

A verb of the class षादि. It takes different forms in the third præterite, *Ātmane-pada*.

Pres. लृणाति, लृणीते; 1st præt. अलृणात्, अलृणीत्; 2d præt. तलृण, तलृरे; 3d præt. अलृणीत्, अलृरिड्, अलृरीड् or अलृरीडि; 1st fut. लृणिता, लृणीता; 2d fut. लृणिष्यति -ते, लृणीष्यति -ते; imp. लृणातु, लृणीतां; pot. लृणीयात्, लृणीत; bened. लृणीयात्, लृरिषीड् or लृणीषीड; cond. अलृरिष्यत् -त्. Pass. लृणीयते. Caus. लृणयति. Desid. तिलृरिष्यति -ते, तिलृणीष्यति -ते, तिलृणीषीति -ते. Freq. तेलृणीयते, तास्तृणि.

Tenth Conjugation.

224. Verbs of this conjugation take for their conjugational sign इ, technically termed णिच्; and they extend the insertion to all the tenses except the benedictive, *Parasmai-pada*. इ is converted to ए, and ए becomes अय्, before a vowel. The indicatory ण of the sign requires the substitution of ञा for a radical medial ञ, and of the Guṇa equivalent for any other short medial vowel.

a. Before the terminations of the conjugational tenses all

verbs of this class insert झप्, that is, ञ; whilst as they all take the augment इ in the two futures and conditional, there is in all these tenses a vowel, before which the conjugational sign इ becomes ए, and then ञप्.

b. In these modifications of the base, verbs of the tenth class are analogous to the causal mode of verbs; and this analogy extends to other particulars, such as the insertion of certain augments, as ष, य, न, &c., before the conjugational sign.

c. The analogy to the causal mode is still more evident in the identity of the construction of the third präterite. It is formed with the terminations of the first präterite, preceded by ञ (second class, 2. p. 132), and with a reduplication of the root, agreeably to the rules already given for the causal (r. 210. f-l. p. 147).

d. Although not peculiar to the causal, an analogy is also presented to it in common with derivative forms in the second präterite, which in this class is formed with the auxiliary verbs (r. 196).

e. Verbs having a medial ञ do not make it long when they are said to belong to the class भिन्, that is, have an indicative न; and ञ or any other radical short vowel is unchanged in the class कषादि, the verbs of which are said to have an indicative final ञ.

f. Verbs of this conjugation, with the conjugational sign attached, are considered to be polysyllabic, and therefore do not take the frequentative mode; nor can they be considered as having a causal mode, since it is the same with their own, and it is only necessary to substitute a causal for an active signification to the same inflexions.

g. All verbs signifying 'to speak' or 'to kill' may be conjugated in the tenth, as well as in the class to which they belong, as may a variety of other verbs; and most of the verbs which belong to this conjugation may be inflected also in the first. The number of verbs is therefore somewhat indefinite; but from the uniformity which prevails amongst

them, not only in the employment of the conjugational sign, but in the formation of the second and third præterites, and the insertion of the augment इ in the other tenses, they may be regarded as offering fewer difficulties than the verbs of any other conjugation.

The verb which is given as the type of the conjugation is चुर 'to steal,' which admits of both Padas.

Present, 'I steal,' &c.

चोरयामि	चोरयावः	चोरयामः	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथः	चोरयथ	चोरयसे	चोरयेथे	चोरयस्ये
चोरयति	चोरयतः	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

First præterite, 'I stole,' &c.

अचोरयन्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयः	अचोरयतं	अचोरयत	अचोरयथाः	अचोरयेथां	अचोरयस्यं
अचोरयन्	अचोरयतां	अचोरयन्	अचोरयत	अचोरयेतां	अचोरयन्त

Second præterite (in both Padas), 'I have stolen,' &c.

चोरयामास	चोरयामासिष	चोरयामासिम
चोरयामासिष	चोरयामासधुः	चोरयामास
चोरयामास	चोरयामासतुः	चोरयामासुः

or चोरयास्तभूव, चोरयास्तकार or चोरयास्तक्रे, &c.

Third præterite, 'I had stolen,' &c.

अचूचुरन्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरः	अचूचुरतं	अचूचुरत	अचूचुरथाः	अचूचुरेथां	अचूचुरस्यं
अचूचुरन्	अचूचुरतां	अचूचुरन्	अचूचुरत	अचूचुरेतां	अचूचुरन्त

First future, 'I shall steal,' &c.

चोरयितासि	चोरयितासः	चोरयितासः	चोरयिताहे	चोरयितासहे	चोरयितासहे
चोरयितासि	चोरयितास्यः	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयितास्ये
चोरयिता	चोरयितारी	चोरयिताः	चोरयिता	चोरयितारी	चोरयिताः

Second future, 'I will or shall steal,' &c.

चोरयिष्यामि	चोरयिष्यावः	चोरयिष्यामः	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथः	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यस्ये
चोरयिष्यति	चोरयिष्यतः	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Imperative, 'Let me steal,' &c.

चोरयाणि	चोरयाव	चोरयाम	चोर्ते	चोरयावहे	चोरयामहे
चोरय	चोरयतं	चोरयत	चोरयस्व	चोरयेथां	चोरयध्वं
चोरयतु	चोरयतां	चोरयन्तु	चोरयतां	चोरयेतां	चोरयन्तां

Potential, 'I may steal,' &c.

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरये:	चोरयेतं	चोरयेत	चोरयेथा:	चोरयेथां	चोरयेध्वं
चोरयेत्	चोरयेतां	चोरयेयुः	चोरयेत	चोरयेतां	चोरयेरन्

Benedictive, 'I pray I may steal,' &c.

चोर्ध्यासम्	चोर्ध्यास्व	चोर्ध्यास्म	चोरयिषीय	चोरयिषीवहि	चोरयिषीमहि
चोर्ध्या:	चोर्ध्यास्तं	चोर्ध्यास्त	चोरयिषीथा:	चोरयिषीथां	चोरयिषीध्वं
चोर्ध्यात्	चोर्ध्यास्तां	चोर्ध्यासुः	चोरयिषीह	चोरयिषीथास्तं	चोरयिषीरन्

Conditional, 'I will steal, if,' &c.

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	अचोरयिष्यावहि	अचोरयिष्यामहि
अचोरयिष्य:	अचोरयिष्यतं	अचोरयिष्यत	अचोरयिष्यथा:	अचोरयिष्येथां	अचोरयिष्यध्वं
अचोरयिष्यत्	अचोरयिष्यतां	अचोरयिष्यन्	अचोरयिष्यत	अचोरयिष्येतां	अचोरयिष्यन्त

The remaining forms are,

Pass. चुर्ध्यते; 3d præter. अचोरि. Caus. चोरयति. Desid. चुचोरयिषति.

अट्ट 'to disrespect.'

This substitutes इ for the radical vowel in the reduplication of the third præterite.

Pres. अट्टयति; 1st præter. आट्टयत्; 2d præter. अट्टयामास; 3d præter. आट्टिहुत्; 1st fut. अट्टयिता; 2d fut. अट्टयिष्यति; imp. अट्टयतु; pot. अट्टयेत्; bened. अट्टयात्; cond. आट्टयिष्यत्. Pass. अट्टयते. Desid. अट्टिहुयिषति.

अर्ह 'to hurt,' 'to pain.'

Pres. अर्हयति; 1st præter. आर्हयत्; 2d præter. अर्हयाचकार; 3d præter. आर्हिदन्; 1st fut. अर्हयिता; 2d fut. अर्हयिष्यति; imp. अर्हयतु; pot. अर्हयेत्; bened. अर्हयात्; cond. आर्हयिष्यत्. Pass. अर्हयते. Desid. अर्हिदयिषति.

इल 'to send.'

Pres. इलयति; 1st præter. ऐलयत्; 2d præter. इलयामास; 3d præter.

रेलिलत्; 1st fut. रलयिता; 2d fut. रलयिष्यति; imp. रलयतु;
pot. रलयेत्; bened. इत्यात्; cond. रलयिष्यत्. Pass. इत्यते.
Desid. रलिलयिष्यति.

कञ्ज 'to wink,' 'to close.'

This and most other verbs make the medial ज long throughout (r. 224). They have the vowel optionally short in the third präterite; when the reduplicated vowel is इ, changeable to ई (r. 210. j. p. 148).

Pres. काणयति; 1st præt. अकाणयत्; 2d præt. काणयामास; 3d præt. अचकाणयत् or अचीकणयत्; 1st fut. काणयिता; 2d fut. काणयिष्यति; imp. काणयतु; pot. काणयेत्; bened. कास्यात्; cond. अकाणयिष्यत्. Pass. कस्यते. Desid. चिकाणयिष्यति.

कथ 'to speak.'

This is the first of a class rejecting a final ज, and the radical vowel therefore is unchanged: in this verb it is optionally changed to ई in the reduplication of the third präterite.

Pres. कथयति; 1st præt. अकथयत्; 2d præt. कथयामास; 3d præt. अचकथयत् or अचीकथयत्; 1st fut. कथयिता; 2d fut. कथयिष्यति; imp. कथयतु; pot. कथयेत्; bened. कथ्यात्; cond. अकथयिष्यत्. Pass. कथ्यते. Desid. चिकथयिष्यति.

Other verbs of this class are,

कल 'to count:' कलयति, अचकलत्.

कुट 'to contract:' कुटयति, अचुकुटत्.

कुह 'to astonish:' कुहयति, अचुकुहत्.

गण 'to count:' गणयति. But this optionally takes ई in the third präterite: अजगणत् or अजीगणत्.

गद 'to speak:' गदयति, अजगदत्.

गुण 'to advise:' गुणयति, अजुगुणत्.

गृह 'to take:' गृह्यते, अजगृहत्.

ध्वन 'to sound:' ध्वनयति, अदध्वनत्.

पट 'to tie:' पटयति, अपपटत्.

पद 'to go:' पदयति, अपपदत्.

पञ्ज 'to tie:' पञ्जयति, अपपञ्जत्.

पुट 'to contract:' पुटयति, अपुपुटत्.

मृग 'to seek:' मृगयते, अममृगत.

रच 'to make:' रचयति, अररचत्.

रह 'to leave:' रहयति, अररहत्. It also makes अरीरहत्.

घट 'to surround:' घटयति, अघवटत्.

चर 'to choose:' चरयति, अचवचत्.

शठ 'to speak ill:' शठयति, अशशठत्.

जघ 'to be weak:' जघयति, अजघयत्.

स्तन 'to sound:' स्तनयति, अतस्तनत्.

स्पृह 'to envy:' स्पृहयति, अपस्पृहत्.

खर 'to sound:' खरयति, अखखरत्.

कुमार 'to play,' as a child.

Pres. कुमारयति; 1st præt. अकुमारयत्; 2d præt. कुमारयामास;
3d præt. अचुकुमारत्; 1st fut. कुमारयिता; 2d fut. कुमारयिष्यति; imp.
कुमारयतु; pot. कुमारयेत्; bened. कुमार्यात्; cond. अकुमारयिष्यत्.

कृप 'to be feeble.'

Pres. कृपयति; 1st præt. अकृपयत्; 2d præt. कृपयास्तभूव; 3d
præt. अचीकृपत्; 1st fut. कृपयिता; 2d fut. कृपयिष्यति; imp. कृपयतु;
pot. कृपयेत्; bened. कृप्यात्; cond. अकृपयिष्यत्. Pass. कृप्यते.
Desid. चिकृपयिष्यति.

कृप 'to be able.'

This substitutes कृप in its inflexions: see the same root in
the first conjugation, p. 169.

Pres. कृत्ययति; 1st præt. अकृत्ययत्; 2d præt. कृत्ययामास;
3d præt. अचिकृत्यत्; 1st fut. कृत्ययिता; 2d fut. कृत्ययिष्यति; imp.
कृत्ययतु; pot. कृत्ययेत्; bened. कृत्यात्; cond. अकृत्ययिष्यत्.

कृत् 'to sound or utter,' 'to celebrate.'

This substitutes कृत् for the radical penultimate in all the
tenses except the third præterite, where it is optional.

Pres. कीर्तयति; 1st præt. अकीर्तयत्; 2d præt. कीर्तयामास;
3d præt. अचीकृतत् or अचिकीर्तत्; 1st fut. कीर्तयिता; 2d fut.
कीर्तयिष्यति; imp. कीर्तयतु; pot. कीर्तयेत्; bened. कीर्त्यात्; cond.
अकीर्तयिष्यत्. Pass. कीर्तयते. Desid. चिकीर्तयिष्यति.

बुध 'to proclaim.'

Pres. बोधयति; 1st præt. अबोधयत्; 2d præt. बोधयाचकार; 3d præt. अभूवुषत्; 1st fut. बोधयिता; 2d fut. बोधयिष्यति; imp. बोधयतु; pot. बोधयेत्; bened. बोध्यात्; cond. अबोधयिष्यत्. Pass. बुध्यते. Desid. जुबोधयिष्यति.

चि (चिञ्) 'to collect.'

This verb optionally substitutes च्वा for its vowel, when it also substitutes च for य. As belonging to the class मिच्, it makes the vowel short, so that च्वा becomes च.

Pres. चपयति -ते, चपयति -ते; 1st præt. अचपयत् -त्, अचपयत् -त्; 2d præt. चपयाचकार, चपयाचक्रे; 3d præt. अचीचपत् -त्, अचीचपत् -त्; 1st fut. चपयिता, चययिता; 2d fut. चपयिष्यति -ते, चययिष्यति -ते; imp. चपयतु -तां, चययतु -तां; pot. चपयेत् -त्, चपयेत् -त्; bened. चप्यात् or चय्यात्, चपयिषीष्ट or चययिषीष्ट; cond. अचपयिष्यत् -त्, अचपयिष्यत् -त्.

See चि, fifth conjugation.

चिन्त (चिन्ति) 'to think.'

Pres. चिन्तयति; 1st præt. अचिन्तयत्; 2d præt. चिन्तयामास; 3d præt. अचिचिन्तत्; 1st fut. चिन्तयिता; 2d fut. चिन्तयिष्यति; imp. चिन्तयतु; pot. चिन्तयेत्; bened. चिन्त्यात्; cond. अचिन्तयिष्यत्. Pass. चिन्त्यते. Desid. चिचिन्तयिष्यति.

ज्ञप् 'to know,' 'to make known.'

This verb is one of those said to have an indicatory न.

Pres. ज्ञपयति; 1st præt. अज्ञपयत्; 2d præt. ज्ञपयाचकार; 3d præt. अनज्ञपत् or अजीज्ञपत्; 1st fut. ज्ञपयिता; 2d fut. ज्ञपयिष्यति; imp. ज्ञपयतु; pot. ज्ञपयेत्; bened. ज्ञप्यात्; cond. अज्ञपयिष्यत्. Pass. ज्ञप्यते. Desid. जिज्ञपयिष्यति.

The other verbs of the class मिच् in this conjugation are,

चप 'to pound:' चपयति, अचपयत्, अचीचपत्.

चह 'to pound:' चहयति, अचचहत्, अचीचहत्.

चि; as above.

यम 'to feed:' यमयति, अययत्, अयीयत्.

चल 'to live:' चलयति, अचचलत्, अचीचलत्.

पीड 'to give pain.'

This makes the radical vowel optionally short in the third präterite, when the vowel of the reduplication is made long.

Pres. पीडयति; 1st præt. अपीडयत्; 2d præt. पीडयाचकार; 3d præt. अपीडिहत् or अपिपीडत्.

The same applies to the following verbs:

जीव 'to live:' जीवयति, अजिजीवत् or अजीमिवत्.

दीप 'to shine:' दीपयति, अदिदीपत् or अदीदिपत्.

भाष 'to speak:' भाषयति, अविभाषत् or अवीभषत्.

भास 'to shine:' भासयति, अविभासत् or अवीभसत्.

भास 'to shine:' भासयति, अविभासत् or अवीभसत्.

मील 'to close:' मीलयति, अमिमीलत् or अमीमिलत्.

पृथ 'to throw.'

A penultimate च्च may remain unchanged in the third präterite.

Pres. पार्थयति; 1st præt. अपार्थयत्; 2d præt. पार्थयामास; 3d præt. अपीपृथत् or अपपृथत्; 1st fut. पार्थयिष्या; &c.

पू 'to fill.'

Pres. पारयति; 1st præt. अपारयत्; 2d præt. पारयामास; 3d præt. अपीपरत्; 1st fut. पारयिष्या; 2d fut. पारयिष्यति; imp. पारयतु; pot. पारयेत्; bened. पार्यीत; cond. अपारयिष्यत्.

पार, 'to cross over,' is given in similar forms, except in the third präterite, which is अपपारत्.

प्रथ 'to declare.'

This and some other verbs do not substitute इ for the radical vowel in the reduplicate syllable of the third präterite.

Pres. प्राथयति; 1st præt. अप्राथयत्; 2d præt. प्राथयाचकार; 3d præt. अथप्रथत्; 1st fut. प्राथयिष्या; imp. प्राथयतु; &c.

The other verbs that come under this example are,

टृ 'to tear:' टारयति, अददरत्.

त्वर 'to hasten:' त्वारयति, अतत्वरत्.

चद 'to trample:' चादयति, अनचदत्.

स्पर्श 'to touch:' स्पर्शयति, अपस्पर्शत्.

स्मृ 'to remember : ' स्मरयति, अस्मरत्.

स्तृ 'to spread : ' स्तारयति, अस्तारत्.

वेष्ट 'to make effort,' and वेष्ट 'to surround,' have two forms: अचवेष्टत् or अचिचवेष्टत्, अववेष्टत् or अविचवेष्टत्.

प्री 'to please.'

This verb optionally prefixes न to the sign of the conjugation.

Pres. प्रीयति -ते, प्रायति -ते; 1st præt. अप्रीयत् -त्, अप्रायत् -त्; 2d præt. प्रीयामास, प्रायामास; 3d præt. अप्रीयत् -त्, अप्रायत् -त्; 1st fut. प्रीयिष्यति, प्रायिष्यति; 2d fut. प्रीयिष्यति -ते, प्रायिष्यति -ते; imp. प्रीयतु -तां, प्रायतु -तां; pot. प्रीयेत् -त्, प्रायेत् -त्; bened. प्रायात्, प्रीयिषीष्ट, प्रायिषीष्ट; cond. अप्रीयिष्यत् -त्, अप्रायिष्यत् -त्.

For the rest, see प्री of the ninth conjugation. So also धृ, 'to shake,' makes धूनयति or धावयति, &c.

मद (मति) 'to advise.'

Pres. मन्त्रयति -ते; 1st præt. अमन्त्रयत् -त्; 2d præt. मन्त्रयामास; 3d præt. अमन्त्रयत् -त्; 1st fut. मन्त्रयिष्यति; 2d fut. मन्त्रयिष्यति -ते; imp. मन्त्रयतु -तां; pot. मन्त्रयेत् -त्; bened. मन्त्रयात्, मन्त्रयिषीष्ट; cond. अमन्त्रयिष्यत् -त्. Pass. मन्त्र्यते. Desid. निमन्त्रयिषति -ते.

So कुटि 'to speak falsely,' तति 'to support,' as a family, and यति 'to contract.'

ली 'to melt,' 'to cause to melt or fuse.'

This optionally takes the augment ए before the conjugational sign.

Pres. लापयति or लाययति; 1st præt. अलापयत्, अलाययत्; 2d præt. लापयामास, लाययामास; 3d præt. अलीलपत्, अलीलयत्; 1st fut. लापयिष्यति, लाययिष्यति; 2d fut. लापयिष्यति -ते, लाययिष्यति -ते; imp. लापयतु, लाययतु; pot. लापयेत्, लाययेत्; bened. लायात्; cond. अलापयिष्यत्, अलाययिष्यत्. Pass. लीयते. Caus. लापयति or लाययति. Desid. लिलीषति -ते. Freq. लेलीयते, लेलयीति, लेलेति.

ली is also a verb of the fourth and of the ninth conjugation, and it is to them that the derivative forms are to be referred.

शृष 'to laugh at.'

Pres. शर्षयति; 1st præt. अशर्षयत्; 2d præt. शर्षयामास; 3d

præ. अशशङ्कत् or अशीशृङ्खत्; 1st fut. शङ्कयिष्यति; 2d fut. शङ्कयिष्यति;
imp. शङ्कयतु; pot. शङ्कयेत्; bened. शङ्कान्; cond. अशङ्कयिष्यत्.
Pass. शृङ्खते. Desid. शिशङ्कयिष्यति.

साम 'to tranquillize.'

Pres. सामयति; 1st præ. असामयत्; 2d præ. सामयाचकार;
3d præ. अससामत् or असीयमत्; 1st fut. सामयिष्यति; 2d fut.
सामयिष्यति; imp. सामयतु; pot. सामयेत्; bened. साम्यात्; cond.
असामयिष्यत्. Pass. साम्यते. Desid. सिसामयिष्यति.

On the conjugation of Verbs in different voices, &c.

225. The forms of the roots which have been given in the preceding pages are those which are usually assigned to them by native grammarians. The student must not be surprised, however, if he finds occasional departures from the models here specified, or a verb inflected in a different conjugation, or in a different Pada, from that in which he will have found it here represented. As to variations of meaning, they will be frequent; for in the examples cited, the principal signification only of each verb has been purposely stated, in order not to occasion doubt or perplexity in an early period of study. The other senses will become familiar by practice. Of the variations of inflexion, the greater number are ascribed by grammarians to poetical license, or even to error (प्रमाद); but it may be doubted if they do not, sometimes at least, arise from circumstances which have been yet imperfectly investigated in the history of the grammar of the Sanskrit language. The variations of import are no doubt often imputable to the liberties taken by Sanskrit writers, relying upon the purport in which they employ any particular verb being rendered intelligible by the context of the passage in which it occurs. Some part of the uncertainty, however, proceeds from an incomplete analysis, and the want of examples to illustrate the abstract term which is used to express the meaning of the root. Authors consequently disagree as to the interpretation. How-

ever, these difficulties need not embarrass the student: he must be contented to take the verb as he finds it, and must not look upon its regular grammatical type as absolutely unalterable.

226. There is one class of modifications, and that the most frequent, which is recognised by grammarians. A simple verb may be inflected in one Pada, and when compounded with a preposition may be inflected in the other, either in its primitive, or in a modified sense. A few of these compound verbs have been already noticed, but it may be useful to extend the number of instances, arranging them in alphabetical order.

अस 'to throw,' preceded by any preposition, may take either Pada; as, with निर् 'to throw off:' बन्धं निरस्यति or निरस्यते 'he casts off the bond.'

अह 'to reason,' preceded by any preposition, may take either Pada; as, with अय 'to throw off' or 'repel,' अपोहेत पापं 'let him remove sin;' तदपोहेति 'he removes that:' also with सम्, as समूहति -ते.

कृ, which in its simple state admits of either Pada, is restricted to one or other according to the prepositions with which it is compounded, and the meanings thence derived: अनुकरोति 'he imitates;' अधिकुरुते 'he overcomes;' उाकुरुते 'he informs against;' उदाकुरुते 'he reviles;' उपकुरुते हरि 'he worships Hari;' उपसकुरुते 'he changes,' as a property; उपसकरोति 'he polishes;' पराकरोति 'he does well;' प्रकुरुते 'he offers violence to,' as a female; सीताम् प्रकुरुते रावणः 'Ravana carries off Sita:' also 'to recite;' as, गाथाः प्रकुरुते 'he recites hymns.' कृ is used with वि to imply change or production of some kind or other; and when the verb is used intransitively, or the production is confined to sounds, the Ātmane-pada only is employed; otherwise, the Parasmai-pada; as, छात्रा विदुर्ब्रूते 'the scholars change,' i. e. they learn; सरान् विदुर्ब्रूते गायकः 'the singer varies his notes;' but चित्तं विकरोति कामः 'passion transforms the heart.'

कृ 'to scatter,' when the act of an animal or bird, takes the

Ātmane-pada after अघ, and inserts a sibilant: अघस्किरते कुङ्कुटः 'the cock throws up (the earth, either for pleasure or to make a hole to lie down in);' but कुङ्कुमान्यपस्किरति स्त्री 'the woman scatters flowers.'

गम, 'to go,' without a preposition takes the Ātmane-pada, signifying 'being engaged in' or 'assiduous,' or 'becoming manifest' or 'developed in;' as, अघि गमते बुद्धिः 'the understanding is engaged in (the study of) the Rig-veda;' अध्ययनाय गमते 'he is assiduous for study;' गमनेऽस्मिन् शास्त्राणि 'the Śāstras are manifested (or fully understood) in him.' So with उप and परा in the same meanings: उपगमते, परागमते; but not with सम्, as संगमति. So with आ prefixed, meaning 'to ascend,' as a heavenly body, not as any thing else: आगमते सूर्यः 'the sun ascends;' but आगमति धूमः 'the smoke rises.' Also with वि, meaning 'motion of the feet:' साधु विक्रमते वागी 'the horse trots well;' but विक्रमति सन्धिः 'the joint splits.' So with उप or प्र, implying 'power' or 'valour:' उपगमते, प्रगमते 'he is mighty' or 'valiant;' but उपगमति 'he comes' or 'approaches;' प्रगमति 'he goes' or 'departs.'

क्री, 'to buy,' is restricted to the Ātmane-pada, when preceded by अघ, परि, or वि. The two first have the same meaning as the simple verb, 'to buy;' the latter means 'to sell:' अघक्रीणीते, परिक्रीणीते, 'he buys;' विक्रीणीते 'he sells.'

क्रीड, 'to play,' takes the Ātmane-pada after आ, अनु, परि, and सम्; as, आक्रीडते 'he plays much;' अनुक्रीडते 'he plays like;' परिक्रीडते 'he plays again;' संक्रीडते 'he plays well' or 'completely:' but not if अनु influences the government of the case; as, मायायकमनुक्रीडति 'he plays with the boy:' nor if, with सम्, it denotes 'making a noise;' as, संक्रीडति चक्रं 'the wheel creaks.'

क्षिप 'to throw,' preceded by अति, अभि, or प्रति, is confined to the Parasmai-pada: अतिक्षिपति 'he throws much' or 'beyond;' अभिक्षिपति 'he throws on;' प्रतिक्षिपति 'he throws or sends back.'

क्षु with सम् takes the Ātmane-pada: संक्षुते शस्त्रं 'he sharpens the weapon;' उन्मथयाम् संक्षुते 'it aggravates (his) grief.'

गन्, 'to go,' has a variety of prefixes, and consequent modifications of form and sense. With आ prefixed, and used in the causal form to signify 'to have patience,' it takes the Ātmane-pada: आगमयस्व तावत् 'wait or delay a little.' With सम् it takes the Ātmane-pada in an intransitive sense: वाक्यं संगच्छते 'the sentence is plain' (or is coherent); सहिभिः संगच्छते 'he goes with his friends:' but ग्रामं संगच्छति 'he goes to the village.'

गृ 'to swallow,' preceded by सम्, takes the meaning of 'promising' or 'uttering,' and is conjugated in the Ātmane-pada: शतं संगिरते 'he promises a hundred (rupees);' स्वामिनो गुणान् संगिरते 'he proclaims the qualities of the prince:' otherwise संगिरति ग्रामं 'he swallows a mouthful.' It takes the Ātmane-pada after अश्वः; अश्वगिरते श्लोशितं पिशाचः 'the goblin swallows blood.'

चर 'to go,' with उद् in the sense of 'going astray' or 'departing from,' takes the Ātmane-pada; as, धर्मेमुच्चरते 'he deviates from virtue:' not if it is intransitive; वाष्पमुच्चरति 'the tear overflows:' but it is so used with सम्, or with सम्, उद्, and आ, connected with a noun in the instrumental case; रथेन सचरते (or समुदाचरते) राजा 'the king rides with (in) a chariot.'

जि, 'to conquer,' is limited to the Ātmane-pada after परा and वि; as, पराजयते, विजयते, 'he conquers.'

ज्ञा 'to know,' without a preposition, if used in certain senses intransitively, is conjugated in the Ātmane-pada; सपिचो जानीते 'he engages (in sacrifice by means of) Ghee:' also after अय, in the sense of 'denying;' ज्ञातमयजानीते 'he denies the (debt of a) hundred (rupees):' after प्रति, in the sense of 'acknowledging;' ज्ञातं प्रतिजानीते 'he acknowledges the hundred:' and after सम्, in that of 'demanding' or 'expecting;' ज्ञातं सञ्जानीते. It is used in the Ātmane-pada without a preposition, and transitively when the result of the action reverts to the agent; as, मां जानीते 'he obtains a cow:' not else; as, मातरं जानाति 'he knows (the dwelling of) his mother:' nor if the verb be preceded in such a sense by a preposition; as,

स्वर्गलोकं न प्रजानाति मूढः 'the fool does not recognise (or obtain) heaven.'

ग्री, 'to guide,' in certain senses takes the *Ātmane-pada*: as, 'to excel in;' शास्त्रे नयते 'he excels in the Śāstra:—'to determine;' तत्त्वं नयते 'he ascertains the principle.' Also after उद्, meaning 'to lift;' दण्डमुन्नयते 'he lifts up a staff.' After उप, implying 'to invest with the sacred cord;' बालमुपनयते 'he invests the boy with the string:—'to hire;' कर्मकाणुपनयते 'he hires servants.' After वि, signifying 'to pay;' करं विनयते 'he pays the tax:—'to grant' or 'endow;' शतं विनयते 'he grants a hundred' (for some religious purpose):—'to restrain,' when the object is in the person; क्रोधं विनयते 'he restrains wrath:' but not if the object be in another; गुरोः क्रोधं विनयति छात्रः 'the pupil assuages the wrath of the teacher:' nor if the object be corporeal; गच्छं विनयति 'he turns away his cheek.'

शु, 'to praise,' is conjugated in the *Ātmane-pada* after आ; आनुते 'he praises.'

तप, used intransitively after उत् and वि, takes the *Ātmane-pada*; उन्नपते, वितपते सूर्यः 'the sun shines:' also if it mean 'to warm or heat a part of one's own body;' उन्नपते, वितपते पाणिं 'he warms his hand:' not if a part of another; चैत्रो मैत्रस्य पाणिमुन्नपति 'Chaitra warms or burns the hand of Maitra:' nor when it means 'to melt or burn substances;' as, सुवर्णमुन्नपति स्वर्णकारः 'the goldsmith melts the gold.' When it means 'to practise devotion,' it is used in the fourth conjugation in the *Ātmane-pada*; तप्यते तपस्तापसः 'the ascetic practises penance.' According to some, it is confined to the *Ātmane-pada* after अन्, in the sense of 'penitence;' as, अन्तपते 'he repents.'

दा (दात्र) 'to give,' when preceded by आ, in any other sense than that of 'setting open,' as the mouth, &c., takes the *Ātmane-pada*; as, धनमादत्ते 'he receives wealth;' विद्यामादत्ते 'he acquires knowledge:' but मुखं व्याददाति 'he opens his mouth,' 'he yawns:' not, it is said, if it be another's mouth; as, व्याददते पिपीलिकाः पतङ्गस्य मुखं 'the ants open the mouth of the grasshopper.' The *Parasmai-pada* is also used after आ in

other senses; as, विषादिकां व्याददाति वैद्यः 'the physician lays open the boil;' नदी कूलं व्याददाति 'the river lays open (undermines) the bank.'

दा (दाण्), 'to give,' is used in the Ātmane-pada after सम्, either singly or with another preposition, with a noun in the third case, having the sense of the fourth; दास्या संयच्छते or सम्प्रयच्छते 'he gives to the female slave.' If the sense of the third case is preserved, the Parasmai-pada is retained; दास्या धनं सम्प्रयच्छति विप्राय 'he gives wealth by the slave girl to the Brahman.'

दृश् 'to see,' with सम्, and used intransitively, takes the Ātmane-pada; सम्प्रश्यते 'he considers well:' so does नाच 'to ask,' as a boon; as, सर्विचो नाचते 'he asks for Ghee:' and प्रच्छ 'to ask,' with चा; as, चापृच्छते 'he takes leave of:' and with सम्, used intransitively; as, सम्पृच्छते 'he inquires.'

भुज्, 'to eat,' takes the Ātmane-pada; भोदनं भुंक्ते 'he eats boiled rice:' also 'to possess;' बुभुजे पृथिवीपालः पृथिवीन् 'the king possessed the earth:' also 'to suffer;' वृद्धो दुःसंज्ञतानि भुंक्ते 'the old man suffers hundreds of pains:' not if it mean 'to protect;' as, महिम्बुनक्ति राजा 'the king protects the earth.'

वृष 'to bear,' with परि prefixed, is conjugated in the Parasmai-pada; परिमुष्यति 'he endures' or 'forgives.'

यम्, 'to restrain,' varies the Pada according to different meanings and prefixes. With चा used intransitively it takes the Ātmane-pada; चायच्छते तद्: 'the tree spreads:' but चायच्छति कृपाद्भुं 'he draws the rope from the well:' unless part of one's own body be intended; as, चायच्छते पाणिं 'he stretches out his hand.' Also with उप, meaning 'to take as a wife;' उपयच्छते कन्यां 'he takes the maiden to wife.' In this form the third präterite optionally rejects the nasal; रामः सीतामुपायत or उपायस्त 'Rāma wedded Sītā.' If it implies taking the wife of another, it is परस्व भाव्योपयच्छति: if it signifies acceptance in general, it is restricted to the Ātmane-pada; दानमुपयच्छते 'he accepts the donation.' It also takes the same voice after चा, उद्, and सम्, not signifying any thing relating to books; as,

वस्त्रमायच्छते 'he puts on the clothes;' भारमुच्यते 'he takes up the load;' व्रीहीन् संयच्छते 'he stacks the corn:' but उच्यते वेदान् 'he studies diligently the Veda.'

युज् takes the Ātmane-pada after उद्, and prepositions ending with vowels; as, उद्युक्ते 'he makes effort;' अनुयुक्ते 'he sets after' or 'according to,' 'places in order;' तांश्च तदुक्तावन्ययुक्ते 'according to that command he placed them in order;' नियुक्ते 'he appoints;' प्रयुक्ते 'he arranges:' unless it refer to sacrificial vessels; यज्ञपात्राणि प्रयुनक्ति 'he sets in order the vessels of sacrifice.'

रम् 'to sport,' preceded by आ, परि, or वि, is restricted to the Parasmai-pada; चारमति 'he rests;' परिरमति 'he goes about;' विरमति 'he takes rest.' Preceded by उप, in the sense of 'dwelling with as a wife,' it takes either voice; as, उपरमति or उपरमते भार्य्यां 'he takes a wife.'

वद्, 'to speak,' is conjugated in the Ātmane-pada, when signifying 'to excel in' or 'to be acquainted with;' as, शास्त्रे वदते 'he is learned in the Śāstra:—'to labour;' क्षेत्रे वदते 'he labours in the field.' Also after अनु, used intransitively, and in the sense of 'articulate speech;' as, अनुवदते कठः कलापस्य 'Kāṭha speaks after or like Kalāpa:' otherwise, उक्तमनुवदति 'he repeats the speech;' and अनुवदति वीणा 'the lute sounds.' Also after उप, used transitively to mean 'pacifying;' as, भृत्यानुवदते 'he pacifies the servants:—'advising;' as, शिष्यानुवदते 'he advises the scholar:—or 'communicating with privately;' परदारानुवदते 'he intrigues with another's wife.' Also after वि and प्र optionally, implying difference of opinion expressed articulately, 'dispute;' as, विप्रवदन्ते or विप्रवदति वैद्याः 'the doctors dispute.' Also after सम् and प्र, to signify articulate speech uttered simultaneously; as, सम्प्रवदन्ते ब्राह्मणाः 'the Brahmins speak or chaunt together:' but सम्प्रवदति सगाः 'the birds sing together.' Also after अय, when the result of the action reverts to the agent; अपवदते धनकामोऽन्यायं 'the man desirous of wealth reviles improperly:' otherwise, अपवदति 'he speaks against' or 'prohibits.'

बह 'to bear,' preceded by म्, takes the Parasmai-pada, used intransitively; नदी प्रवहति 'the river flows.'

विद्, 'to know,' takes the Ātmane-pada after सम्, and optionally affixes ३ to the final in the third person plural; संविदन्ते or संविदन्ते 'they know well.'

विश्र, 'to enter,' takes the Ātmane-pada after नि; निविशते 'he enters in.'

शप्, 'to swear,' when the effect of the oath reverts to the speaker, is conjugated in the Ātmane-pada; कृष्णाय शपते गोपी 'the nymph swears by Krishṇa.'

शु 'to hear,' after सम्, used intransitively, makes संश्रुते 'he hears well;' otherwise, शब्दं संश्रुतेति 'he hears the sound.'

ह, 'to stay' or 'stand,' takes a variety of prepositions, and is conjugated in the Ātmane-pada after अच्, म्, वि, सम्, used intransitively; अचतिहते 'he waits patiently;' प्रतिहते 'he stands or sets forth;' विहतिहते 'he stands apart' or 'still;' सतिहते 'he stops or stays with' or 'proceeds.' Also after आ, used transitively; as, शब्दं निज्जनातिहते 'he assents to the eternal word.' It occurs with आ also in the Parasmai-pada; विधिनातिहति 'he observes the rite.' Also after उद्, not implying to stand up or rise, or to exact or demand; as, मुक्तामुतिहते 'he aspires to salvation:' but पीठमुतिहति 'he rises from the stool;' ग्रामाच्छतमुतिहति 'he levies a hundred (rupees) from the village.' After उच्, in the sense of performing religious rites, of worshipping, of doing homage to, of uniting with, of shewing affection to, or of tending towards, as a road, ह takes the Ātmane-pada; as, आग्नेय्याग्नीध्रमुपतिहते 'the Brahman preserves the sacred fire;' आदित्यमुपतिहते 'he worships the sun;' नृपमुपतिहते 'he attends on, or does homage to, the king;' गङ्गा यमुनामुपतिहते 'the Ganges unites with the Jumna;' साधुमुपतिहते 'he befriends the pious;' पन्था ग्राममुपतिहते 'the road leads to the village.' It is also used intransitively in the Ātmane-pada after उच्; as, भोजनकाले उपतिहते 'he waits or stands by at the time of eating:' and transitively in either Pada, when expectation, or service not religious, is implied; भिक्षुकः प्रभुमुपतिहति or उपतिहते 'the

mendicant waits upon the master' (for alms); भस्त्रायुपनिवृत्ति or उपनिवृत्ते नारी 'a woman waits upon, or ministers to, her husband.' इ is also used in the Ātmane-pada, without a preposition, to signify 'to manifest dependence upon'; as, गोपी कृष्णाय निवृत्ते 'the nymph places her trust in Kṛishṇa:' or 'to adhere to,' as a leader; कर्णोदितु निवृत्ते 'he adheres to, or follows, Kārṇa and the rest.'

सृ, 'to sound,' takes the Ātmane-pada after आ; आसृते 'he sounds.'

हन्, 'to strike' or 'kill,' takes the Ātmane-pada after आ, if used intransitively; or when the object is part of one's self, transitively; as, आहते 'he strikes;' or आहते शिरः 'he strikes his head:' but परस्य शिर आहति 'he strikes the head of another.'

ह् 'to take,' preceded by अनु, implying 'to take after,' or 'act like,' takes the Ātmane-pada; पैतृकमवा अनुहरते 'horses take the nature of the father:' but not if actual presence is implied; as, पितृनुहरति 'he takes after his father.'

हे, 'to call,' used intransitively, takes the Ātmane-pada after उप, नि, वि, and सन्; as, उपह्वयते, निह्वयते, विह्वयते, संह्वयते 'he calls out,' 'exclaims,' &c.: also after आ, used transitively in the sense of 'defiance'; शत्रुमाह्वयते 'he defies or challenges the enemy:' but पुत्रमाह्वयति 'he calls his son.'

Causal verbs ordinarily take the Parasmai-pada, and seldom appear in any other; but, as observed already, they may assume the Ātmane-pada when the effect of the action reverts to the individual; as, स्थानं माच्छीयति 'he causes the place to be cleaned;' आत्मानं माच्छीयते 'he causes himself to be cleansed or purified.' There are certain causal verbs, however, which are limited to one or other Pada, according to their meanings. गृह् 'to be greedy,' in the sense of 'deceiving,' takes the Ātmane-pada; बालं गर्हयते 'he deceives the child:' otherwise, आनं गर्हयति 'he excites the dog to be greedy.' So वध्, 'to deceive,' makes कन्यां वधयते 'he deceives the girl:' but वधि वधयति 'he drives away the snake.' So कृ, combined with a

word signifying 'falsely' or 'erroneously,' takes the *Ātmane-pada*; as, मिथ्या कारयते बोधसां 'he causes a false alarm or proclamation to be made:' but शुभु कारयति वदं 'he causes the word to be accurately repeated.'

According to some authorities, the following verbs do not admit the *Parasmai-pada* in the causal mode. पा 'to drink,' दम 'to tame,' यम 'to restrain,' and यत्न 'to make effort,' preceded by जा; मुह 'to be perplexed,' preceded by परि; रुच 'to shine,' नृत 'to dance,' वद 'to speak,' वस 'to dwell;' as, पाययते, दमयते, जायामयते, जायासयते, परीनोहयते, रोचयते, नर्तयते, वादयते, वासयते. So also शे 'to give suck;' शाययते. This limitation is however qualified as above; and when the object of the action is different from the agent, these verbs take the *Parasmai-pada*; as, वत्सान् पाययति पयः 'he causes the calves to drink the milk,' &c.

It is unnecessary to prosecute this subject farther, as it would be impossible in this place to collect all the variations that occur in books, and they will be readily recognised when they are met with.

CHAPTER VI.

DERIVATION.

SECTION I.

Verbal Derivatives.

227. THE derivatives of the Sanskrit language are arranged under two principal classes; the first comprises those nouns which are formed from the verb; the second, those which are formed from other nouns. To the first is assigned the name *Kridanta*, or nouns formed with terminations attached to verbal roots: to the second, the denomination *Taddhita*, or nouns which import relation to other nouns. We may be permitted to distinguish them as verbal and nominal derivatives, and proceed to treat of the former.

228. One principal class of verbal derivatives consists of what we are accustomed to consider as parts of the verb itself, or the infinitive and the participles.

Infinitive.

229. The infinitive of the Sanskrit verb is regarded by native grammarians as an indeclinable noun, formed from the root by affixing to it the syllables *तुन्*, leaving *तुन्*.

a. Whatever modifications the root undergoes in the first future before the affix *ता* (r. 199), it equally undergoes in the infinitive before *तुन्*, inserting or not inserting *इ*, and combining with the augment, or with the first letter of the termination, conformably to the plan pursued in the first future tense ; as a few examples will suffice to prove.

Verb.	First future.	Infinitive.
इ to go	इता	इतुन्
चु to go	चर्त्ता	चर्त्तुन्
वृध to grow	वृधिता	वृधितुन्
कृ to do	कर्त्ता	कर्त्तुन्
गम to go	गमता	गमतुन्
चुर to steal	चोरयिता	चोरयितुन्
गै to sing	गाता	गातुन्
जन to bear	जनिता	जनितुन्
जि to conquer	जेता	जेतुन्
दह to burn	दग्धा	दग्धुन्
दा to give	दाता	दातुन्
दो to cut	दाता	दातुन्
दृश् to see	द्रष्टा	द्रष्टुन्
पच to cook	पक्ता	पक्तुन्
भू to be	भविता	भवितुन्
ख to sport	ख्या	ख्युन्
बह to bear	{ सोढा	सोढुन्
	{ सहिता	सहितुन्
धा to stay	स्थाता	स्थायुन्

सृप to creep	{ सरी	सर्पुन्
	{ सप्ता	सप्तुन्
हिंस to hurt	हिंसिता	हिंसितुन्
ह to take	हरी	हर्तुन्

b. The Sanskrit infinitive presents a general analogy to the Latin supine in 'um,' and in many instances the words are the same ; as, स्थातुन् 'statum ;' दातुन् 'datum ;' पातुन् 'potum ;' योक्तुन् 'junctum ;' स्थापयितुन् 'sopitum.' In others, we have the same principles of formation displayed ; as पच makes पक्तुन्, so 'facio' makes 'factum ;' as अङ्ग makes अङ्गुन्, so 'unguo' makes 'unctum ;' as स्रम्भ may make स्रम्भुन्, so 'rumpo' makes 'ruptum.' The augment इ also is observable in such supines, as 'monitum,' 'domitum,' &c. ; and in some cases we have it optionally inserted or omitted, as in 'altum' or 'alitur,' and the like.

Participles.

230. The participles are of two kinds, declinable and indeclinable : to the latter the denomination of Gerunds has been given by Professor Bopp.

231. The declinable participles are of the present, past, and future times, diversified according to the Pada, or the voice, to which they are considered to belong.

a. The indeclinable participles, or Gerunds, are indeterminately past.

Present Participles.

232. The present participle may be active or passive ; and the active is distinguished as belonging to the Parasmai or Ātmane-pada.

233. The present participle, Parasmai-pada, is formed by adding the syllable क्त, technically called क्तृ, to the root : the initial क्त indicates that the base undergoes, before the participial affix क्त, modifications which it derives from its conjugational peculiarities, especially before the termination of the third person plural of the present tense : thus भू makes भूक्त

'being;' जि, जयत् 'conquering;' पक्, पचत् 'cooking;' गम्, गच्छत् 'going;' पा, पिबत् 'drinking;' हा, तिष्ठत् 'staying;' खद्, खदत् 'eating;' हन्, हन्त् 'killing;' हु, जुह्वत् 'sacrificing;' दिक्, दीव्यत् 'playing;' बु, बुन्वत् 'producing;' रुद्, रुदत् 'tormenting;' रुध्, रुन्धत् 'obstructing;' कृ, कुर्वीत् 'doing;' क्री, क्रीयत् 'buying;' चुर, चोरयत् 'stealing;' and the like.

a. The present participle ending in जत् is declinable in the three genders, according to rules already given: see p. 56, r. 105, &c.

b. In the case of विद्, 'to know,' वस् is optionally affixed in place of जत्, making विद्वस् 'knowing,' 'wise' (see p. 72); as well as विदन्.

234. The present participle of the *Ātmane-pada* is formed by adding ज्ञानक्, that is, ज्ञान, to the inflective base of the verb, as modified for conjugation in the present tense. When, as in the first, fourth, sixth, and tenth conjugations, the inflective base ends with ज्, then न् is prefixed to the termination; as, वृध्, वृध्नान् 'increasing;' पक्, पचमान् 'cooking;' in the other conjugations the termination is added at once to the verb; as, श्नी, श्नयान् 'sleeping;' धा, दधान् 'having;' कृ, कुर्वीण् 'making;' &c. These participles are declined in the three genders like nouns in ज्; पचमानः, पचमाना, पचमानं.

a. There are some participial nouns formed with terminations of an analogous character, and having the same letters; as, भुज्, भुज्जानः 'enjoying;' भृ, विभ्राणः 'wearing;' हन्, निह्वानः 'slaying,' &c., formed with चानस्; also पू, पवमानः 'purifying,' 'a purifier,' 'the air;' and यज् 'to sacrifice,' यजमानः 'sacrificing,' 'a sacrificer,' &c., formed with ज्ञानन्.

b. आस, 'to sit,' makes आसीनः, -ना, -नं, 'sitting,' 'seated.'

235. The present participle of the passive voice is formed with मान् attached to the inflective base of the present tense; as, कृ 'to do,' क्रियते; क्रियमाणः -या -यं 'being to be made;' दा 'to give,' दीयते; दीयमानः -ना -नं 'being to be given;' यज् 'to sacrifice,' नश्यते, नश्यमानः -ना -नं 'being to be destroyed;' गम् 'to go;' गम्यमान 'being to be traversed;' गम्यमानं न तेनासीदगन्तं ज्ञानता पुरा 'That

which was to be gone over (by the sun), was not untraversed by him (Hanumán) preceding:’ नाराचैः कीर्यमानो भीमः ‘Bhīma being overwhelmed with arrows.’

Past Participles.

236. There are two participles which follow the analogy of the second or reduplicate präterite, one for the Parasmai, the other for the Ātmane-pada; which latter serves also for the passive voice.

Participles of the second präterite.

237. The participle past of the second präterite, Parasmai-pada, is formed by adding चस्, technically termed क्तस्, to the inflective base, as it occurs before the terminations of the dual and plural numbers of the reduplicate präterite (r. 195. d. p. 127).

a. The augment इ is prefixed to चस् when the inflective base consists of a single vowel followed by a consonant; also after certain other verbs. When the verb is reduplicated, so that the inflective base contains more than one vowel, इ is ordinarily not inserted; as in the following examples.

b. Participles in चस् are declined in the three genders; as in p. 71. r. 130.

इ to go; ईयिचस् did go; ईयिचान्, ईयुषी, ईयिचत्.

गु to go; चारिचस् did go; चारिचान्, चार्युषी, चारिचत्.

कृ to make; चकृचस् did make; चकृचान्, चकृषी, चकृचत्.

गम to go; जग्मिचस् or जगन्वचस् did go; जग्मिचान्, जगन्वान्, जग्म्युषी, जग्नुषी, जग्मिचत्, जगन्वत्.

वस to eat; जक्षिचस् did eat; जक्षिचान्, जक्ष्युषी, जक्षिचत्.

जागृ to be awake; जजागर्वचस्, जजागृचस् did wake; जजागर्वान्, जजागृवान्, जजागरुषी, जजागृषी, जजागर्वत्, जजागृवत्.

दास् to give; दास्यचस् did give; दास्यान्, दास्युषी, दास्यत्.

दृश् to see; ददृशिचस् or ददृश्चस् did see; ददृशिचान्, ददृश्चान्, ददृश्युषी, ददृशुषी, ददृशिचत्, ददृश्चत्.

पच to cook; पेचिचस् did cook; पेचिचान्, पेच्युषी, पेचिचत्.

मिह to urinate; मीदृचस् did urinate; मीदृचान्, मीदुषी, मीदृत्.

रुद to weep ; रुदद्वास् did weep ; रुदद्वान्, रुदद्वाही, रुदद्वात्.

विद to know ; विविद्वस् or विविदिषस् did know ; विविद्वान्, विविदुषी, विविद्वत् or विविदिवान्, विविदुषी, विविदिषत्.

विश to enter ; विशिषस् or विशिशिवस् did enter, &c. ; as in विद.

बह to bear ; साह्यस् did bear ; साह्यान्, साह्यी, साह्यत्.

हन to kill ; जहिवस् or जघन्वस् did kill ; जहिवान्, जघन्वान्, &c.

238. The past participle of the reduplicate præterite in the *Ātmane-pada* is formed by adding *जान्* to the inflective base, as it occurs before the termination of the third person singular : thus पच, 'to cook,' makes पेषान् ; कृ, 'to do ;' चक्रात् ; पच, 'to speak,' 2d præt. ऊचे, part. ऊचान् ; श्रु, 'to hear,' 2d præt. श्रुश्रुवे, part. श्रुश्रुवात् ; &c. These particles are declined in the three genders like nouns in *ज*.

Indefinite past Participle.

239. The indefinite past participles are two ; one having an active, the other a passive signification. Neither can be said to appertain to any particular tense, as they do not, like the preceding, follow any analogy of construction.

240. The indefinite past participle active is formed by adding क्तवत् to the root or crude verb, leaving तवत् ; the effect of the क् in this or any technical termination being to preclude the *Guṇa* or *Vṛiddhi* change of the radical vowel, and to occasion the rejection of a radical nasal penultimate : कृ, 'to do,' therefore makes कृतवत् 'was making' or 'made ;' दृश् 'to see,' दृष्टवत् 'was seeing' or 'saw ;' दंश् 'to bite,' दष्टवत् 'was biting.' It is commonly used with an auxiliary verb ; as, अहं कृतवानस्मि 'I was doing' or 'I did.' The declension of the participles so formed has already been described (p. 57. r. 106).

241. The indefinite past participle passive is formed by adding to the root or crude verb the affix क्त, that is, त् ; the object of the क् being, as just mentioned, to bar the substitution of the *Guṇa* or *Vṛiddhi* equivalent of the radical vowel, and eject a penultimate nasal : thus जि, 'to conquer,' makes जित 'conquered ;' श्रु 'to hear,' श्रुत 'heard ;' भू 'to be,' भूत

‘been;’ लु ‘to take,’ लुत ‘taken;’ चिन्त ‘to think,’ चिन्त ‘thought;’ दंष्ट ‘to bite,’ दष्ट ‘bitten;’ and the like.

a. When following a verb ending in an aspirated soft consonant or ह, the termination त् is changed to थ, and combined with the final, analogously to the combinations of the same verb before the त् and थ of the tenses (r. 190. f); as, दह ‘to burn,’ दग्ध ‘burnt;’ बह ‘to bear,’ बोध ‘borne.’

b. In verbs ending in consonants the augment इ is occasionally prefixed to the termination त्, when a medial इ or उ may be optionally changed to the Guṇa equivalent; as, रुद ‘to weep,’ रुदित or रोदित ‘wept;’ विद् ‘to know,’ विदित or वेदित ‘known.’ ग्रह, ‘to take,’ makes the इ long, and optionally substitutes the vowel for the semivowel; as, ग्रहीत or गृहीत ‘taken.’ वस ‘to dwell,’ and वच् and वद ‘to speak,’ substitute the vowel for the initial; as, उचित ‘dwelt,’ उक्त and उदित ‘said.’

c. Verbs ending with न commonly reject the nasal; so गन्, ‘to go,’ makes गत ‘gone;’ यन् ‘to refrain,’ यत; रन् ‘to be engaged in,’ रत; but क्त्वं, ‘to desire,’ makes कान्त, &c.

d. The termination of this participle is sometimes changed to न; as, जा, ‘to cook,’ makes जात ‘cooked;’ धू ‘to shake,’ धूत ‘shaken;’ also after verbs ending in द or र, not inserting इ; as, भिद् ‘to break,’ भित्त ‘broken;’ पूर ‘to fill,’ पूर्य ‘filled.’ Verbs taking this form are denoted in the lists of roots by an indicative जो (see p. 107).

e. Although not changeable to a Guṇa or Vṛiddhi letter, a radical final vowel sometimes substitutes a different vowel. Thus, of verbs ending in जा, ज्ञा ‘to stay’ makes स्थित; मा ‘to mete,’ मित ‘meted;’ पा ‘to drink,’ पीत ‘drank;’ हा ‘to abandon,’ हीन ‘abandoned;’ or a final जा may be dropped; as, दा, ‘to give,’ makes दत्त; and in this root the initial may be rejected, when a preposition ending in a vowel precedes; as, प्रत्त or प्रदत्त ‘given away.’ If the vowel of the preposition be इ or उ, it must be made long, when the initial of दा is rejected; as, परिदत्त or परिदत्त ‘completely given;’ सुत्त or सुदत्त ‘well given.’ दरिद्रा, ‘to be poor,’ makes दरिद्रित ‘poor,’ impoverished.

f. Verbs ending in च् substitute ईर् for the final, and न for त; as, कृ 'to scatter,' कीर्त्त 'scattered'; कृ 'to be old,' कीर्त्त 'old.' पू 'to fill,' and मृ 'to kill,' substitute ऊर्; as, पूर्त्त 'filled,' मूर्त्त 'killed.'

g. Verbs ending in र are anomalous in their participles past: दे, 'to cherish,' makes दत्त; से 'to suck,' पीत्त; ने 'to barter,' नीत्त; वे 'to weave,' वत्त; ज्ये 'to cover,' पीत्त; ज्ये 'to invoke,' हुत्त.

h. Verbs ending in रे usually change it to ज्ञा; as, ज्ये, 'to meditate,' makes भ्यात्, 'meditated'; म्ले 'to be dirty,' म्लान; but जे, 'to sing,' makes गीत्त 'sung'; वे 'to waste,' सीत्त. इये, 'to shrink,' makes, when it signifies 'being cold,' झीत्त; when it means 'congealed,' झीन; when it denotes 'shrunk,' श्र्यात्. ज्ये, 'to decay,' makes क्ष्यात्; and ज्ये 'to surround,' स्त्रीत् or स्त्रीत्त.

i. Verbs ending in जो optionally substitute इ; as, जो 'to cut,' छात् or छित्त; दो 'to cut,' दात् or दित्त; जो 'to pare,' ज्ञात् or ज्ञित्त.

j. Whether ending in त or न, the past indefinite participle is declined like nouns in च; कृतः, कृता, कृतं; विदितः, विदिता, विदितं; भित्तः, भित्ता, भित्तं; &c.

k. The participles formed with क्त from verbs signifying motion, छित्त 'to embrace,' झी 'to sleep,' डा 'to stay,' जात् 'to sit,' वत्त 'to dwell,' जन 'to be born,' रह 'to mount,' मृ 'to grow old,' may be used in an active sense; as, गङ्गां गतः 'he went to the Ganges'; अश्वमाढः 'he mounted the horse'; पुत्रमाह्वितः 'he embraced his son.' They are also sometimes used absolutely, in place of the past tense; as, स स्थितः 'he stood'; स गतः 'he went.'

l. The past participle in the neuter gender is often used as an abstract noun; as, भाषितं 'speech,' 'that which is spoken'; श्रयितं 'sleep,' 'repose'; जल्पितं 'prattle'; हसितं 'laughter'; हितं 'good.'

The following alphabetical list contains many of the verbs ending in vowels which form the participle past with न, or are in other ways anomalous, and most of those ending in consonants which do not insert the augment इ.

अक्ष to pervade, अक्ष.

अक्ष to move, अक्ष; but 'to worship,' अक्षित.

अञ्ज to anoint, अञ्ज.

अद् to eat, अक्ष or अक्ष, and sometimes अक्ष. अक्ष food; what is eaten.

अक्ष to spread, अक्ष; but 'to eat,' अक्षित.

आप to obtain, आप.

इन्ध to kindle, इन्ध.

उन्द् to be wet, उक्ष or उक्ष.

उक्ष to injure, उक्ष.

उक्षी to cover, उक्षीत.

उक्ष to weave, उक्ष.

उक्ष to go, उक्ष gone; also, true: but when meaning a debt, उक्ष due, owed.

उक्ष to go, उक्ष.

उक्ष to shine, उक्ष.

उक्ष to desire, उक्ष or उक्षित.

उक्ष to extract, उक्ष.

उक्ष to cut, उक्ष.

उक्ष to grow thin, उक्ष.

उक्ष to draw lines, to plough, उक्ष.

उक्ष to scatter, उक्ष.

उक्ष to stink, उक्ष.

उक्ष to go, उक्ष.

उक्ष to be angry, उक्ष.

उक्ष to cry, उक्ष.

उक्ष to be weary, उक्ष.

उक्ष to be distressed, उक्ष or उक्षित.

उक्ष to dig, उक्ष.

उक्ष to be patient, उक्ष.

उक्ष to waste, उक्ष or उक्ष.

उक्ष to be moist, उक्ष.

उक्ष to throw, उक्ष.

उक्ष to be drunk, उक्ष.

उक्ष to agitate, उक्ष.

उक्ष to shake, उक्ष.

उक्ष to be distressed, उक्ष.

उक्ष to go, उक्ष.

उक्ष to be thick, उक्ष.

उक्ष to void excrement, उक्ष.

उक्ष to preserve, उक्ष.

उक्ष to take pains, उक्ष.

उक्ष to hide, उक्ष.

उक्ष to swallow, उक्ष.

उक्ष to be sad, उक्ष.

उक्ष to proclaim, उक्ष or उक्षित.

उक्ष to smell, उक्ष or उक्ष.

उक्ष to be sensible, उक्ष.

उक्ष } to burn { उक्ष.
उक्ष } { उक्ष.

उक्ष to cover, उक्ष or उक्षित.

उक्ष to cut, उक्ष.

उक्ष to touch, उक्ष.

उक्ष to be born, उक्ष.

उक्ष to pray silently, उक्ष or उक्षित.

उक्ष to kill, उक्ष.

उक्ष to be pleased, उक्ष.

उक्ष to decay, उक्ष.

उक्ष to yawn, उक्ष.

उक्ष to grow old, उक्ष.

उक्ष to know, उक्ष or उक्षित.

उक्ष to decay, उक्ष.

उक्ष to instruct, उक्ष.

उक्ष to grow old, उक्ष.

उक्ष to fly, उक्ष or उक्ष.

बान to bow, नत.
 बह to perish, नष्ट.
 बाह to tie, नद्ध.
 बिज to clean, निरु.
 बुद to send, नुच or नुत्त.
 तब to pare, तष्ट.
 तन to stretch, तत.
 तप to be hot, तप्त.
 तुद to torment, तुत्त.
 तुई to kill, तुई.
 तुच to be satisfied, तुष्ट.
 तुप to be satisfied, तुप्त.
 तृ to cross over, तीर्थ.
 तब to abandon, तक्त.
 तब to be ashamed, तप्त.
 तब to be afraid, तस्त.
 तै to preserve, तान or ताव.
 तब to pare, तष्ट.
 त्वर to hasten, तूर्थ or त्वरित.
 त्विच to shine, त्विष्ट.
 दंश to bite, दष्ट.
 दन to tame, दान or दमित.
 दह to burn, दग्ध.
 दिच to play, द्युन; to game, द्युत.
 दिश to show, दिष्ट.
 दिह to smear, दिग्ध.
 दी to waste, दीत or दीन.
 दीष to shine, दीप्त.
 दु to suffer pain, दुन or दुन.
 दुई to kill, दुई.
 दुच to be made bad, दुष्ट.
 दुह to milk, दुग्ध.
 हभ to fear, to arrange, हृत्त.
 हस to see, हष्ट.
 हह to be firm, हट्ट.

दू to tear, दीर्घ.
 दै to despise, दान.
 द्राह to awake, द्राढ.
 दै to sleep, द्राव.
 द्विच to hate, द्विष्ट.
 धा to have, हित.
 धुर to injure, धुई.
 धुई to injure, धुई.
 धू to shake, धून.
 धूर to injure, धूई.
 धूच to be proud, धूष्ट.
 धै to satisfy, ध्राव.
 पच to cook, पक्त.
 पद to go, पत्त.
 पिच to grind, पिष्ट.
 पुच to cherish, पुष्ट.
 पूय to stink, पूत.
 पूर to fill, पूई or पूरित.
 पूच to mix, पूक्त.
 पू to fill, पूई.
 प्पाय to grow fat, पीन or पीत.
 प्रच्छ to ask, पृष्ट.
 प्रा to fill, पूई.
 फुल to blow, as a flower, फुल
 with प्र prefixed, प्रफुलित.
 बन्ध to bind, बद्ध.
 बुध to know, बुद्ध.
 भज to worship, भक्त.
 भञ्ज to break, भग्न.
 भिद to break or divide, भिक्त.
 भुन to eat, भुक्त; to be crooked,
 भुग्न.
 भन to wander, भान्न.
 भस्न to fry, भूष्ट.
 भी to serve, भीष्ट.

मद to be mad, मत्त.
मन to mind, मत.
मस्न to be immersed, मग्न.
मिद to be unctuous, मिद.
मिह to urine, मीढ.
मुच to liberate, मुक्त.
मुष्ट to fasten, मुष्टी.
मुह to be foolish, मूढ or मुग्ध.
मूर्च्छ to faint, मूर्ति or मूर्च्छित.
मृज to clean, मृष्ट.
मृश to consult, मृष्ट.
मृ to kill, मृष्टी.
म्लेच्छ to speak barbarously, म्लिच्छ.
म्ले to be dull or dirty, म्लान.
यज to worship, इष्ट.
यत् to strive, यत्त.
यन to restrain, यत.
युज to join, युक्त.
युध to fight, युद्ध.
रज्ज to colour, रक्त.
रभ to be engaged in, रत्न; so
with आ prefixed, to begin,
आरम्भ.
रन to sport, to be intent on, रत.
रिच to be separate, रिक्त.
रिज्ज to injure, रिष्ट.
री to kill, रीष्ट.
रुज्ज to break, रुग्न.
रुध to obstruct, रुद्ध.
रुश to injure, रुष्ट.
रुभ to be angry, रुष्ट or रुषित.
रुह to ascend, रुढ.
रेभ to sound, रिम्भ.
लग to be in contact, लग्न.
लभ to gain, लब्ध.

लस्न to be ashamed, लग्न or
लज्जित.
लिप to smear, लिप्त.
लिश to be small, लिष्ट.
लिह to lick, लीढ.
ली to embrace, लीन.
लुप to lop, लुप्त.
लुभ to covet, लुब्ध.
लुह to covet, लूढ.
लू to cut, लून.
वच to speak, उक्त.
वय to weave, to sow seed, उप्त.
वन to vomit, वान or वमित.
वह to bear, उद.
वा to blow, वात or वान; निहीत
blown out, extinguished.
वाह to shine, वाढ.
विच to divide, विक्त.
विज्ज to divide, विक्त; to be agi-
tated, विग्न.
विद to gain, to find, विन्न or
विज.
विश to enter, विष्ट.
पिच to surround, पिष्ट.
वृज्ज to leave, वृष्ट.
वृत् to be, वृत्त.
वृह to be great, वृद्ध.
वृध to break, वृद्ध.
व्री to choose, व्रीष्ट.
वृी to go, वृीन.
शक् to be able, शक्त.
शद to fall, शक्त.
शप to curse, शप्त.
शम to be quiet, शान्त; tr. शमित.
शस्त to praise, शस्त, प्रशस्त.

क्षिप्त to have, क्षिप्त; to distinguish, विशिष्ट.	क्षिप्त to be bland, क्षिप्त.
श्री to sleep, श्रुति.	अम्ब to embrace, अम्ब.
शुध to be pure, शुद्ध.	अन to sound, अन्ना or अनित; to adorn, with आ prefixed, आसन्न or आसन्नित.
शुध to dry, शुष्क.	अप to sleep, अत.
भूर to injure, भूरी.	अपिद to sweat, अित.
भू to injure, भूरी.	भृत् to let go, to create, भृत्.
अन to be weary, आन.	भृत् to creep, भृत्.
आ to cook, आन.	अन to go, अन.
अे to cook, आन.	भृत् to cover, भूरी.
क्षिप्त to embrace, क्षिप्त.	भृत् to touch, भृत्.
अन to breathe; with वि, विश्रुत trusted in: but अनित breathed.	अन to swell, अनीत or अनित.
क्षि to increase, भून or क्षित.	भृत् to thunder, भृत्.
अन to adhere to, अन.	हृत् to void ordure, हृत्.
अद to faint, अन.	हन to strike or kill, हन.
विश to become perfect, विश.	हृत् to be glad, हृत्.
भूर to injure, भूरी.	हृत् to be ashamed, हृत् or हृत्.
	हृत् to rejoice, हृत् or हृत्.

Future Participles active.

242. The active future participles are two, one in each Pada, and bear the same relation to the present participles as the indefinite future does to the present tense; the terminations being the same, with अ prefixed. Thus the terminations of the participles are अत् or अत् and अतान; and the insertion or omission of the augment इ, or any other modification of the base, follows the analogy of the indefinite future tense; as, भू 'to be,' भविष्यत् 'what will be;' गन् 'to go,' गमिष्यत्; जि 'to conquer,' जेयत् 'what will conquer;' शृ 'to hear,' श्रोष्यत् 'what will hear.' This participle is declined like the present participle in अत्; as, m. भविष्यन्, f. भविष्यन्ती, n. भविष्यन्.

So हृत्, 'to increase,' makes हृषिष्यन् 'what will increase;' तृत् 'to torture,' तोष्यन् 'what will torment;' मुत् 'to liberate,'

मोक्षयाम् 'what will liberate;' कृ 'to do,' करिष्याम् 'what will do,' &c. These are declinable like nouns in च.

Future Participles passive or neuter.

243. A class of future participles, most extensively employed, is formed by adding to verbs the affixes त्व्यत्, जनीयत्, यत्, क्यत्, or ख्यत्. Of these, the two first reject the final, leaving त्व्य and जनीय; whilst the three last leave only य. The participles thus formed express not only the sense of futurity, but the conditions of fitness, probability, or necessity; or that which is to be, which ought to be, which may be, or which must be, as भविष्य, भवनीय, भव्य, and the like.

a. The participles thus formed are declinable in the three genders like nouns in च; and in one or other gender, but especially the feminine and neuter, they assume very commonly the office of nouns: thus कृत 'to be made or done,' from कृ 'to do,' becomes कृता f. 'a magical rite,' and कृतं n. 'motive' or 'cause.' Further instances will be specified.

244. त्व्यत् is attached to the base analogously to the mode in which the ता of the first future is connected with it. If the verb prefixes इ, so does the participle; as, भू 'to be,' भविष्य 'what is or ought to be;' वृध 'to increase,' वृधित्व्य 'to be increased;' otherwise, as, जि 'to conquer,' जेतव्य 'to be conquered;' कृ 'to make,' कर्तव्य 'to be made;' रुध 'to oppose,' रोधव्य 'to be opposed;' वह 'to bear,' सौढव्य 'to be borne;' &c.

245. जनीयत् is attached to the final consonants of verbs without change, and to final vowels agreeably to the rules of Sandhi. Short medial vowels, and finals short or long, are changed to their Guṇa substitutes: thus, of the verbs above cited, भू makes भवनीय; वृध, वृधनीय; जि, जयनीय; कृ, करणीय; रुध, रोधनीय; वह, सहनीय, &c.; 'to be,' 'to be increased,' 'to be conquered,' &c. This and the preceding termination, त्व्य, is annexed to all verbs indiscriminately.

246. The participles formed with य are not so indiscriminately applied, but are restricted, with exceptions, to certain

verbs or classes of verbs. They affect the base also differently, according to the letters with which the य is combined.

247. यत् is added to verbs ending in vowels, when it requires a final चा or a diphthong to become ह, and other vowels to be changed to their Guṇa equivalents; as, दा, देय 'to be given;' गे, गेय 'to be sung;' छो, छेय 'to be cut;' जि, जेय 'to be conquered;' जी, नेय 'to be guided.' In some cases the final vowel being changed to the Guṇa letter, combines with य, as if it were a vowel: thus जि, 'to be conquered,' may be जिय (see r. 5. a. p. 14).

a. यत् is added to verbs ending with a labial consonant, प, फ, ब, भ, म, if preceded by च; as, शप, शप्य 'to be sworn;' लभ, लभ्य 'to be acquired;' रभ, रभ्य 'to be agreeable:' but लभ, preceded by चा, requires the insertion of न before य; as, चालभ्य 'to be killed:' also when preceded by उप in the sense of 'commending;' उपलभ्य: साधु: 'the virtuous man is to be praised:' but not in its primitive sense; as, उपलभ्य धनं 'wealth is to be acquired.' जप 'to pray silently,' and नम 'to bow,' preceded by चा, take स्वत्, as well as यत्, making जाप्य or जप्य, जानाप्य or जानप्य. The following verbs also, although ending in labials, form their participles with स्वत्: वन 'to eat,' with चा prefixed, चावान्य 'to be sipped' or 'tasted;' दाप, दाप्य 'to be ashamed;' दम, दाम्य 'to be tamed;' रप, राप्य 'to be spoken;' लप, लाप्य 'to be spoken;' वप, पाप्य 'to be sown.'

b. यत् is affixed to the following verbs: चत 'to seek,' चन; त्क 'to laugh,' तक्य; भज 'to worship,' भज्य; यज 'to worship,' यज्य; शक् 'to be able,' शक्य; श्च 'to slay,' श्च्य; वह 'to endure,' वच्य; and वध substituted for हन 'to kill,' वच्य. Of these, भज, यज, and हन may also take स्वत्, making भाग्य 'to be divided' or 'portioned,' याज्य 'to be worshipped,' घात 'to be slain.' यत् is also affixed to the following: गद् 'to speak,' चर 'to go,' मद 'to be wild,' यन 'to restrain,' if not preceded by a preposition; गच्छ 'to be spoken,' चर्य 'to be gone' or 'practised,' मच्च 'to be made frantic or drunk,' यन्य 'to be restrained:' but चा may be prefixed to चर, if not meaning a spiritual

teacher ; as, **आचार्यो देशः** 'a country to be gone to ;' otherwise, **आचार्यः** 'an *Āchārya*' or 'religious instructor.'

c. The following words are considered as irregularly formed with **यत्**, and are used as nouns, as well as participles :

अनर्घः mfn. 'imperishable ;' but restricted to companionship or friendship ; as, **अनर्घं संगतं** 'uninterrupted association ;' from **वृ** 'to decay.'

वस्यः 'a master,' 'a *Vaisya* ;' from **वृ** 'to go :' otherwise, **वाच्यः** 'a respectable man.'

अवयवः -**व्या** -**व्यं** 'improper,' 'bad,' 'what is not fit to be said,' 'reprehensible,' 'blamable ;' from **वद** 'to speak,' which more regularly takes **कप्**, making **अनूय** mfn. 'not to be uttered.'

उपसर्ग्या 'a female fit for impregnation ;' **उपसर्ग्या गौः** 'a cow fit for the bull ;' from **वृ** with **उप** : otherwise, **उपसर्ग्य** mfn. 'to be gone to' or 'approached.'

पश्यः -**स्या** -**स्यं** 'to be bought' or 'marketed,' 'to be pledged ;' from **पश** 'to praise :' otherwise, **पास्य** mfn. 'to be praised.'

वय्यः -**व्या** -**व्यं** 'fit to be chosen' or 'solicited ;' **वय्या** f. 'a maiden to be sought ;' from **वृ** 'to choose as a bride' (a maiden) : otherwise, **वृत्** 'to be chosen,' with **कप्** ; or **वाच्य** mfn. 'to be appointed or selected generally,' with **क्यत्**.

वहं 'a conveyance,' 'a vehicle,' 'that by which any thing is borne ;' from **वह** : but with **क्यत्** it makes **वाह्यः** mfn. 'to be carried.'

248. The termination **कप्** intimates by its initial **क**, that in affixing **य**, the radical vowel is not to be changed to its *Guṇa* or *Vṛiddhi* equivalent, although it may be liable to such other changes as its conjugational inflexion prescribes ; it also shews that a radical nasal penultimate is to be dropped : whilst **य** requires the insertion of **न** in some cases before **य**. This termination forms participles with verbs ending in consonants having a penultimate **वृ** ; as, **वृत्** 'to choose,' **वृत्** 'to be chosen ;' **वृष** 'to increase,' **वृष्य** 'to be increased :' except **वृष्य**

‘to praise,’ कृत ‘to injure,’ and कृप ‘to make,’ which take कृत्, making कर्त्तव्य ‘to be praised,’ कर्त्तव्य ‘to be injured,’ कर्त्तव्य ‘to be made.’ So कृत्, with the preposition कृत् or कृत्, or कृत् ‘the hand,’ prefixed, takes कृत्; as, कृत्कृत्य ‘to be let go,’ कृत्कृत्य ‘to be let go by the hand.’

a. कृप् is added to the following verbs ending in vowels :
इ, इत् ‘to be gone;’ इ, with कृप् prefixed, कृत्कृत्य ‘to be respected;’ वृ (वृत्), वृत् ‘to be chosen;’ हु, हुत् ‘to be praised.’ Also to these ending in consonants : कृत, कृत् ‘to be celebrated;’ कृत्, कृत् ‘to be pleased;’ कृत, कृत् ‘to be governed.’ When annexed to कृत ‘to dig,’ इ is substituted for कृत; as कृत ‘to be dug.’ कृप् is optionally affixed to form the following words :

कृ ‘to make,’ कृत; or with कृत्, कर्त्तव्य ‘to be made.’
गुह ‘to hide,’ गुह; or with कृत्, गोह ‘to be hid’ or ‘kept secret.’
ग्रह ‘to take,’ with कृप् or कृत् prefixed, कृत्कृत्य, कृत्कृत्य ‘to be received;’ or with कृत्, कृत्कृत्य, कृत्कृत्य.
दुह ‘to milk,’ दुह; or with कृत्, दोह.
भृत् ‘to nourish,’ भृत्; or with कृत्, भर्त्तव्य ‘to be nourished.’
मृत् ‘to cleanse,’ literally or metaphorically, मृत्; or with कृत्, मर्त्तव्य ‘to be cleansed,’ ‘to be purified.’
वद ‘to speak,’ वद; or with कृत्, वद : with any term signifying ‘falsely’ prefixed, it is only वद; as, कृत्कृत्य, कृत्कृत्य, &c. : with a preposition it takes कृत्; कृत्कृत्य ‘to be declared.’
वृष ‘to rain,’ वृष; or with कृत्, वृष ‘to be rained.’
शंस ‘to praise,’ शंस; or with कृत्, शंस.

b. A number of words are considered to be irregularly formed with this affix; as the following :

कृत्कृत्य : -कृत् -कृत्य ‘suffering no pain’ or ‘fatigue;’ from कृत् ‘to pain.’

कृत्कृत्य ‘clarified butter;’ from कृत् ‘to anoint.’

उदः the name of a river; from उद ‘to leave (its bed).’

कृत् any valuable metal except gold or silver; from कृत् ‘to hide.’

कृद्वच्यः -च्चा -च्यं 'ripening or flowering in cultivated ground ;'
so अकृद्वच्य 'growing wild,' &c. ; from वच् 'to ripen.'

गृह्यः -क्षा -क्षं 'dependent,' 'servile,' 'confined ;' गृह्याः श्रुक्षाः 'the
encaged parrots ;' attached to as a partisan, देवगृह्यः 'a friend
of the gods ;' with प्र prefixed, प्रगृह्यं a term in grammar,
'an exception.' Fem. only, and combined with other
words, 'without ;' as, ग्रामगृह्या सेना 'the army outside of
the village ;' from ग्रह् 'to take.'

पिता 'a funeral fire ;' अग्निपिता 'maintaining a sacred fire ;'
from पि 'to gather.'

जितः 'a plough ;' from जि 'to conquer.'

तितः one of the lunar constellations ; from तुप् 'to please.'

पुष्यः one of the lunar constellations ; from पुष 'to nourish.'

भाष्यी a proper name. When meaning 'a wife,' it is formed
with ख्यन्, from भू 'to nourish.'

भिद्यः the name of a river ; from भिद् 'to break (its banks).'

युग्यः -ग्या -ग्यं to be used as a conveyance or carriage ; a horse,
an ox, a car, &c. ; from युज् 'to join,' 'to yoke.'

रुच्यः -च्या -च्यं 'agreeable,' 'liked ;' from रुच 'to please.'

विनीयः 'refuse,' 'sediment ;' from क्षी with वि prefixed, 'to
take away.'

विपूयः 'Munja grass ;' from पू with वि prefixed, 'to purify.'

सिद्धः a lunar mansion ; from सिध् 'to accomplish.'

c. भू with क्यप् forms भूय, to denote, in combination with
other words, 'state' or 'condition ;' as, देवभूयं 'divinity,' 'the
being a god ;' and हन with क्यप् forms हत्वा 'killing,' which is
also used in composition ; as, रिपुहत्वा 'slaughter of an enemy,'
ब्रह्महत्वा 'murder of a Brahman,' नृहत्वा 'homicide.'

d. The following participial nouns are considered as being
formed with this affix, which in the feminine gender become
denominations :

इज्या worship, from यज् to worship.

इत्या a litter — इत्वा to go.

निपत्ता muddy earth — पत्त to go.

निषङ्गा an assembly, from षद् to sit.

भृत्ता livelihood — भृन् to nourish.

मज्जा the jugular vein — मन to know.

विद्वत् knowledge — विद् to know.

व्रज्या wandering about as a mendicant — व्रज् to go.

शय्या a court — श्नी to sleep.

समज्या an assembly — जन् to go.

सुत्ता ablution, bathing — सु to bathe.

249. The last of these terminations, **ह्वत्**, indicates by its initial that the radical vowel is to be changed to its Guṇa or Vṛiddhi equivalent. It may be affixed—to verbs ending in उ or ऊ, when 'necessity' is implied; as, भू, भाव्य 'what is to be, necessarily;' otherwise भव्य :—to यु, याव्य 'to be mixed;' and दु, with ज् prefixed, जासाव्य 'to be stirred up :—to verbs ending in ऋ or ॠ; as, कृ, कार्य्य 'to be made;' दृ, दार्य्य 'to be torn :—also to verbs ending in consonants not labials; as, वह, वाह्य, 'to be borne.' As noticed above, it is also annexed to some verbs ending in labials.

a. When **ह्वत्** is added to verbs ending in palatals, they are usually changed to gutturals, or च to क, and ज्ञ to ग; as, पच, पाक्य 'to be cooked;' रुज्, रोग्य 'to be made sick;' but there are many exceptions. It does not effect this change if the verb takes the augment इ before the त् of the passive past participle; nor when 'necessity' is implied; as, पाच्य 'what must be cooked;' त्याज्य 'what must be abandoned;' याज्य 'what must be worshipped;' प्रवाच्य 'what must be said.' Some verbs optionally admit the change in different acceptations; as, भुज् 'to enjoy' makes भोग्य 'what is to be enjoyed;' but भुज् 'to eat' makes भोज्य: युज्, with नि prefixed, 'to appoint,' makes नियोग्य 'what or who is fit to be employed;' नियोज्य 'what or who may be employed:' so वच्, 'to speak,' makes वाच्य 'what may be said;' but वाक्य 'a sentence.'

b. The following are considered as irregularly formed with **ह्वत्**:

जनावस्था or जनावास्था 'day of conjunction of the sun and moon;' from जना 'together,' and वस 'to dwell.'

जानाव्यः 'to be brought from a particular fire,' the Dakshin-
āgni; applicable only to a form of sacrificial fire; from
ही 'to take,' with जा prefixed: otherwise, जानेय.

उपवाव्यः a kind of sacrificial fire; from चि 'to collect,' with
उप prefixed.

कुक्षपाव्यः a kind of sacrifice; from कुक्ष 'an altar,' and पा 'to
drink;' in which the Soma juice is drunk.

धाव्या 'a sacred text;' from धा 'to have' or 'hold.'

निकाव्यः 'a dwelling;' from चि 'to collect,' with नि.

परिवाव्यः 'to be brought as fire for a sacrifice;' from परि and
चि 'to collect.'

पाव्यं a sort of liquid measure; from मा 'to measure;' म being
changed to प.

प्रवाव्यः -व्या -व्यं 'adverse,' 'disliked,' 'disagreeable,' 'not ap-
proved of' or 'agreed with;' from ही 'to guide.'

याव्या 'a sacred text;' from यज 'to sacrifice.'

राजसूयं 'a royal sacrifice,' held by a paramount sovereign; from
राना and वु 'to bring forth.'

समूहः 'to be carried as sacrificial fire;' from सम and वह 'to
bear.'

संपाव्यः a sort of sacrifice.

साक्षाव्यं 'clarified butter;' from सम् and ही 'to take.'

250. An affix of similar import, though not much employed, is केलिन्, which leaves क्लिन्, attached to verbs ending in con-
sonants, without change of the radical vowel: thus पच makes
पचेलिन् -नः -मा -नं 'what is to be cooked' or 'ripened;' भिद्,
भिदेलिन् -नः -मा -नं 'what is to be, or may be, broken' or
'divided.'

Indeclinable Participles.

251. There are two participles of the past tense, which are
very extensively used, and which admit of neither gender,
number, nor case. They are formed by adding to the verbal

base the termination क्त्वा leaving त्वा, or ख्यप् leaving य. The latter is affixed in the place of त्वा only when the verb is a compound, or is preceded by a preposition. In either case the accompanying letters are indicative, and denote that the radical vowel is not changeable to the corresponding Guṇa or Vṛiddhi letter, and that a penultimate nasal is to be rejected. When however the augment इ is inserted before क्त्वा, the Guṇa substitute may sometimes take the place of the radical vowel.

a. Although implying past time, or something that has been, the participles thus formed with त्वा and य have not an absolutely past signification: they rather suspend the meaning, importing that although something has been, yet that something else is immediately to follow; as, स भुक्त्वा पीत्वा व्रजति 'having eaten and drunk, he goes;' इत्याकथ्ये हिरण्यकोऽब्रवीत् 'having heard this, Hiraṇyaka said.' The designation of indeterminate past participles would therefore perhaps better express their character than that of Gerund, by which, as ordinarily employed, something remaining to be done is alone intended.

b. As a general rule, whatever form the base assumes before क्त्वा, the sign of the indefinite past, it also takes before क्त्वा, that of the indeterminate past; as, कृ; कृतः, कृत्वा, 'having done:' श्रु; श्रुतः, श्रुत्वा, 'having heard:' पा; पीतः, पीत्वा, 'having drunk:' दा; दत्तः, दत्त्वा, 'having given:' धा; हितः, हित्वा, 'having held:' स्था; स्थितः, स्थित्वा, 'having stood:' वच; उक्तः, उक्त्वा, 'having said:' वस; उषितः, उषित्वा, 'having dwelt:' क्षुध; क्षुधितः, क्षुधित्वा, 'having hungered:' जद; जग्धः, जग्ध्वा, 'having eaten:' गम; गतः, गत्वा, 'having gone:' नम; नतः, नत्वा, 'having bowed to:' खन; खानः, खान्वा, 'having dug:' शी; श्रुतः, श्रुत्वा, 'having slept:' मुद; मुदितः or मोदितः, मुदित्वा or मोदित्वा, 'having been pleased:' विव; सेवितः, सेवित्वा, 'having served:' ग्रह; गृहीतः, गृहीत्वा 'having taken:' and the like.

c. The deviation from general rules affects chiefly the influence of the indicative क्त्वा upon a penultimate nasal and the augment इ.

d. Thus, although a penultimate nasal should be rejected, the following are instances of its being retained : गच्छद्, 'to go,' makes गच्छन्ता; and स्यद् 'to go,' स्यन्ता, or with इ, स्यन्दिन्ता 'having gone.' A verb ending with च or छ, preceded by a nasal, and which inserts इ, optionally rejects the nasal; as, ग्रन्थ, 'to arrange,' makes ग्रन्थित्वा or ग्रन्थित्वा; अन्थ 'to loosen,' अन्थित्वा or अन्थित्वा; and गुन्थ 'to tie together,' गुन्थित्वा or गुन्थित्वा. The same with बध् 'to deceive,' which makes either बधित्वा or बधित्वा; and लुध 'to cut,' लुधित्वा or लुधित्वा. Verbs ending with ञ, preceded by a nasal, optionally reject it; as, भञ्ज 'to break,' भञ्ज्वा or भञ्ज्वा; रञ्ज 'to colour,' रञ्ज्वा or रञ्ज्वा; अञ्ज, 'to anoint' or 'to worship,' makes अञ्ज्वा, अञ्ज्वा, or अञ्जित्वा; शञ्ज, 'to perish,' may retain the nasal which it inserts in conjugation; as, नञ्ज्वा or नञ्ज्वा, or with इ, नञ्जित्वा.

e. With regard to the change of the radical vowel when इ is inserted, all verbs beginning and ending with a consonant, excepting a final च or छ, and having a penultimate इ or उ, optionally take the Guṇa vowel; as, लिख, 'to write,' makes लिखित्वा or लेखित्वा; क्षुत 'to shine,' क्षुतित्वा or क्षोतित्वा; क्षुध 'to be hungry,' क्षुधित्वा or क्षोषित्वा. A vowel initial has but one form; इव 'to go,' इवित्वा; and so has a final च; as, पिव 'to serve,' सेवित्वा. विद् 'to know,' and रुद् 'to weep,' are also exceptions to this rule, having but one form; विदित्वा, रुदित्वा. The following are additional instances to those already specified, of the vowel being unchanged when the augment इ is inserted: कुच 'to embrace,' कुचित्वा; गुध 'to ply,' गुधित्वा; मुच 'to steal,' मुषित्वा; मृड 'to be glad,' मृदित्वा; मृद 'to trample,' मृदित्वा.

f. In the following, the vowel च् is optionally changed before इ: च् 'to go,' च्चित्वा or च्चित्वा; कृञ् 'to be thin,' कृञ्जित्वा or कृञ्जित्वा; कृच 'to draw,' कृचित्वा or कृचित्वा; कृच 'to thirst,' कृचित्वा or कृचित्वा; मृच 'to endure,' मृचित्वा or मृचित्वा.

g. Verbs having an indicative उ optionally insert इ (p. 107); as, शम्भु, 'to be tranquil,' makes शम्भित्वा or शम्भन्ता; a final न requires the radical vowel to be made long, when इ is not inserted: but गच्छ, 'to go,' has different forms; गच्छित्वा, गच्छन्ता

or आनवा; दिव, 'to play,' makes खूवा or देविता; पू 'to purify,' पूता or पविता; जव, 'to go,' makes जज्ञा, but when it means 'to worship,' जविता; लुभ, 'to beguile,' forms लोभिता, but 'to be covetous,' लुब्धा; क्लिप्त 'to be distressed,' क्लिप्तिता or क्लिप्ता; &c.

252. The termination ल्यप् is used when the verb is a compound, particularly when it is preceded by a preposition. The radical vowel is unchanged.

a. When affixed to a base ending in a short vowel, ण is commonly prefixed to य; as, कृ 'to make,' अनुकृत्य 'having made like' or 'after;' जि 'to conquer,' पराजित्य 'having defeated;' हु 'to praise,' प्रस्तुत्य 'having celebrated;' and this prevails though the radical vowel become long by combination; as, इ 'to go,' with जयि prefixed, जयीत्य 'having studied;' or with व्र, व्रेत्य 'having deceased.' When य is attached to a base ending in a long vowel, no change takes place: हा 'to stay,' प्रस्थाय 'having gone forth;' डी 'to fly,' उड्डीय 'having flown up;' भू 'to be,' अनुभूय 'having perceived.' च् is commonly changed to ईर्; as, कृ 'to cross,' अवतीर्त्य 'having come down.' जागृ, 'to wake,' changes its vowel, उजागृत्य 'having woke up.' Diphthongs, as in other instances, are usually changed to जा; as, शे 'to suck,' प्रषाय; गै 'to sing,' प्रगाय; क्षो 'to cut,' प्रक्षाय.

b. Some verbs ending in vowels or diphthongs modify their finals in a special manner before य. Thus क्षि, 'to decay,' makes विक्षित्य or विक्षीय; दी 'to waste,' प्रदाय; ली 'to dissolve,' प्रलीय or प्रलाय; ने 'to barter,' अनुनित्य or अनुनाय. वे 'to weave,' and ये 'to cover,' make प्रषाय and प्रषाय; but after परि or सं, ये may make either परिकीय, संकीय, or परिषाय, संषाय.

c. Verbs ending in nasals occasionally change them to ण, or admit some other modification of the base. Thus खन, 'to dig,' makes either प्रखन्य or प्रखाय; गम 'to go,' आगम्य or आगत्य 'having come;' जन 'to produce,' संजन्य or संजाय; वन 'to bow,' प्रवाम्य or प्रवाय; तन 'to stretch,' वित्तय; मन 'to mind,' अनुमत्य 'having assented;' यम 'to refrain,' नियम्य or नियत; रम 'to sport' or 'rest,' विरम्य or विरत; हन 'to kill,' आहत्य 'having

beaten' or 'slain.' **चन**, 'to desire,' makes its vowel long, **प्रचक्षन्** 'having desired much:' so does **चर** 'to go,' **विचिन्त्य** 'having considered.' **जाय**, 'to obtain,' may substitute **जय**; as, **प्राप्य** or **प्रापय्य** 'having obtained.'

d. Causal verbs, and those of the tenth conjugation which do not make the radical vowel long by virtue of a grammatical rule, or in which it is not long naturally or by position, prefix **ज्य** to **य**; as, **विगणय्य** 'having caused to compute;' **प्रकणय्य** 'having made to stoop,' 'having bent' or 'bowed;' **प्रकलय्य** 'having declared' (from **कय**, tenth conj.): but **धृ** 'to hold' causal, **धारयति**, makes **सन्धायी** 'having caused to hold;' and **भूष** 'to adorn,' tenth conj., **भूषयति**, makes **जनुभूष्य** 'having similarly adorned.'

Participles of repetition, or Adverbial Participles.

253. In one form the indeclinable participle of repetition is nothing more than the indeterminate participle past repeated—**गत्वा गत्वा** 'having gone repeatedly,' **कृत्वा कृत्वा** 'having done repeatedly'—and is rather a case of grammatical construction, than part of conjugation. There is another form, no doubt of an analogous character, although specially provided for by adding the termination **जनुल्** to the verbal base: this leaves **जन्**, whilst the initial **ज** indicates the change of a final vowel to the Vṛiddhi equivalent, to be again changed before the vowel of **जन्** agreeably to the rules of Sandhi: thus **पि**, 'to gather,' becomes **पै**, which makes **पारं पारं** 'having collected repeatedly;' **श्रु**, 'to hear,' becomes **शौ**, and **भू** 'to be,' **भौ**, thus making **शारं शारं** 'having heard repeatedly,' **भारं भारं** 'having been repeatedly:' **स्मृ**, 'to remember,' makes **स्मारं स्मारं** 'having remembered repeatedly.' A final **जा** inserts **य** before the termination; as, **दा** 'to give,' **दारं दारं** 'having given repeatedly.' When the verb ends in a consonant, a radical **ज**, if not preceding a compound consonant, is changed to **जा**, and any other short vowel to its Guṇa equivalent: vowels long by nature or position are unchanged: thus **पच** makes **पारं पारं**

‘having cooked repeatedly;’ ज्ञात, ज्ञातं ज्ञातं ‘governing repeatedly;’ विद, वेदं वेदं ‘knowing or having known repeatedly;’ भुज, भोजं भोजं ‘eaten or having eaten repeatedly;’ &c.

a. The reiterated form of this participle is however by no means the mode in which it most frequently occurs, and it is much more often found singly in particular senses or combinations in which it offers an analogy to an adverb. Thus it occurs with words signifying ‘first;’ as, पूर्वं भोजं or अग्रे भोजं or प्रथमं भोजं—ब्रजति ‘having first eaten, he goes.’ कृ, ‘to do,’ employs this form when used transitively, and with a verb signifying ‘to call;’ चोरं कारणाच्चेति ‘he calls out, having made or imputed theft;’ i. e. he calls out, ‘Stop thief.’ The same verb also uses it connected with कथम् ‘how,’ or इत्यन् ‘thus;’ कथङ्कारं or इत्यङ्कारं भुङ्क्ते ‘having done, thus or how, he eats;’ or with स्वादु ‘sweet;’ स्वादुङ्कारं भुङ्क्ते ‘having sweetened it, he eats.’ जीव, ‘to live,’ takes this form in conjunction with यावत्; यावज्जीवनधीते ‘having lived so long, he studies;’ i. e. he studies during life. पूर, ‘to fill,’ takes it with चर्मी or उदर; चर्मीपूरं ‘having filled the skin;’ उदरपूरं ‘having filled his belly.’ हन also takes it; as, समूलघातं हन्ति ‘killing all entirely, or to the very root, he slays;’ or पादघातं हन्ति ‘he strikes, kicking with his foot.’ Instances might be infinitely multiplied of the use of the indeclinable or adverbial participle employed without repetition to signify an action indefinitely past.

SECTION II.

Verbal Nouns.

254. The nouns that are derived immediately from verbs comprehend a great variety of terms, for which an unexceptionable classification can scarcely perhaps be proposed. There are two principal classes into which they might be divided, as adjectives or attributives, and substantives or names; but the same word is very frequently used in either form, the quality or attributive constituting the appellation of the individual:

thus कृ or कर् in their generic acceptation signify 'any thing or person that does an action, or makes any thing;' whilst in combination, कर्तुः means 'a servant,' कुम्भकारः 'a potter;' and singly कृ has for one of its meanings 'toll' or 'tax,' and कर् 'a letter of the alphabet.' To distinguish derivative words therefore according to their import, would lead at least to much inconvenient repetition.

255. These different nouns are formed, agreeably to the usual scheme of Sanskrit grammar, by affixing certain terminations to the crude verb, which is modified in a greater or lesser degree, and then forms the inflective base. These terminations are very numerous; but the greater number have a very limited, in some instances almost an individual, application; others comprehend a large class of words. It would be inconsistent with the object of the present grammar to furnish very numerous examples of these derivatives; nor is such detail necessary, as they will be found, where they seem to be most appropriately placed, in the Dictionary. It will be sufficient therefore to give here a selection of such words as may appear to be most useful, or as may best exemplify the principles upon which they are constructed; classing them under the terminations by which they are formed, and arranging them in alphabetical order, as has been done by Professor Bopp. He has, however, taken only the essential letters of the affixes; but I prefer exhibiting them as they occur in original grammars, as from the letter or letters by which the essential element is accompanied, a clue is usually obtained to the modification to which the inflective base, or some word compounded with it, is subjected.

क्व is added to derivative verbs to form abstract nouns, declinable only in the feminine gender, and which therefore add the feminine termination (टाप्) क्वा; as, चिच्छीर्षे 'to wish to do,' चिच्छीर्षा 'the desire to do;' पुत्रकाम् 'to desire a son,' पुत्रकाम्या 'desire of a son.' It is also added to verbs ending with consonants preceded by a vowel long either by nature or

position, to form similar substantives: ईह् 'to endeavour,' ईहा 'effort' or 'wish'; ऊह् 'to reason,' ऊहा 'reasoning.'

अङ्, leaving अ to be added to the verb, forms feminine abstract nouns from verbs which have an indicative ञ्, and भिद् 'to break,' and others, forming the class भिदादि. The nasal prevents the change of the radical vowel; as, भिदा 'rupture'; चिन्ता 'reflection,' from चिन्ति 'to think'; पूजा 'worship,' from पूज् 'to worship'; गुणा 'cleaning,' from गुञ् 'to cleanse:' except in the case of a final च्; as, ञ्, 'to decay,' makes जरा 'decay.' लप् (लपून्), 'to be ashamed,' makes लषा 'modesty.' अण्, 'to have compassion,' changes its र to ञ्; as, कृपा 'clemency.' अङ् is also added to verbs in चा when preceded by a preposition or analogous term; as, दा 'to give,' ददा 'a gift'; भा 'to shine,' प्रभा 'light'; and अज्ञा 'faith,' and अनाहता 'disappearance,' from चा 'to have' or 'hold,' preceded by अन् or अकार्.

अप्, leaving अ, is one of the most widely applicable affixes.

1. It is added to the class of verbs called ण्णादि, or, according to most authorities, to all verbs whatever, to signify the agent; forming attributives which may take the three genders, but which are commonly used in some one gender as appellatives. A final vowel is changed before अ, according to the rules of Sandhi; as, षप् 'to cook,' षण् 'who or what cooks' or 'ripens'; गृ (गर्ह्) 'to go,' गर 'who or what goes'; अनुचरः 'a male follower,' अनुचरी 'a female attendant'; चुर (चुरह्) 'to steal,' चोरः 'a thief'; भू 'to be,' भव 'what is,' भवः 'the world,' or a name of Śiva; नद् (नदह्) 'to sound,' नद 'what sounds'; नद् 'a male river,' नदी 'a female river.' (Obs. Those verbs of the class ण्णादि which have an Anubandha ट् require the feminine to be formed with ई, not आ; as, चरी, चोरी, नदी, &c.)

2. अप् is also added to certain verbs compounded with their objects in restricted acceptations: as to ह् 'to take,' bodily exertion being omitted; as, अंशहृत् 'an heir,' 'one who takes his portion'; but भारहृत् 'a porter,' 'one who takes a load:' also with चा prefixed; पुष्पहार 'having flowers,' 'blos-

soming.' It is also added to ग्रह्, 'to take,' in a similar manner; as in शस्त्रिग्रहः 'a spearman,' 'one who holds a pike:'—to अर्ह् 'to be worthy;' पुनाहो 'a female Brahman,' 'one worthy of reverence:'—to अष् 'to whisper,' and रज् 'to sport,' compounded with कर्ण् 'the ear,' and स्रज् 'a bush,' put in the locative case; as, कर्णेजयः 'an informer;' स्रजेरजः 'an elephant:'—to verbs compounded with ज्ञ् to form proper names; ज्ञम्भवः Sambhava:—to झी 'to sleep,' compounded with various terms; as, स्रज्जयः 'who sleeps in the air,' 'a divinity;' हृज्जयः 'who sleeps in the heart,' 'Cupid;' उज्ञानज्जयः 'one who sleeps supine.'

3. Verbs ending in इ take जच् to form abstract masculine and neuter nouns; as, जि 'to conquer,' जयः 'victory;' वि 'to gather,' वयः 'collection;' भी 'to fear,' भयं 'fear,' 'peril.' It is also added to a few other verbs, with a similar effect; as, वृश् 'to rain,' वर्षः 'rain,' or 'the rainy season.'

अच्, leaving अ, with the change of a short radical vowel to Vṛiddhi, is added to verbs to express the agent when compounded with the object; as, कृ 'to make,' कुम्भकारः 'a potter,' 'one who makes pots;' हृ 'to take,' भारहाटः 'a porter,' 'one who takes a load.' When added to हन् 'to strike' or 'kill,' ट is substituted for the final in certain combinations; as, दाक्षीणाटः 'who strikes the tree,' 'a woodpecker.' When सच् is prefixed, the final may be न्; as, चर्कसङ्गाटः or चर्कसङ्गातः 'a collection of letters,' 'an alphabet.'

अद्युच्, leaving अद्यु, is added to a few verbs, distinguished by an Anubandha ट्, to form masculine abstract nouns: वेष्ट (टुवेष्ट) 'to tremble,' वेष्टद्युः 'a trembling;' वृद्धि (टुवृद्धि) 'to increase,' अद्युष्टुः 'intumescence;' दु (टुदु) 'to be distressed,' दद्युष्टुः 'anxiety,' 'pain.'

अनि is added to verbs to form masculine nouns implying imprecation; as, from जीव् 'to live,' अजीवनिस्ते भूयात् 'may loss of thy life be;' 'mayest thou perish.'

अप्, leaving अ, forms masculine appellative and abstract nouns from verbs ending in उ, ऊ, अच्, अच्; as, हु 'to praise,'

स्तवः 'praise;' यु 'to join,' यवः 'barley;' पू 'to purify,' पृष्टः 'winnowing corn;' कृ 'to make,' कटः 'the hand;' गृ 'to swallow,' गटः 'poison.' स्तृ 'to spread,' preceded by वि, makes विस्तृतः 'prolixity,' 'diffuseness;' but विहृतः 'a bed,' 'a tree.' It may also be added to ग्रह् 'to take;' as, ग्रहः 'a planet:—to वि 'to collect,' preceded by निर्; निश्चयः 'certainty:—to गन् 'to go;' गमः 'going:—also to वस्, substituted for खद् 'to eat,' preceded by a preposition; as, निवसः, प्रवसः, विवसः, 'food' or 'eating:—to जप् 'to meditate,' and व्यप् 'to pierce,' not compounded with a preposition; जपः 'silent prayer,' व्यपः 'wounding:—to खन् 'to sound;' खनः 'sound:—हस् 'to laugh;' हसः 'laughter:—to यन् 'to refrain,' either singly or preceded by उप, नि, वि, and सन्; as, यमः 'restraint,' उपयमः 'marriage,' नियमः 'fixed rule,' वियमः 'cessation,' संयमः 'restraint:—to गद् 'to speak,' नद् 'to sound,' पद् 'to read,' खन् 'to sound,' preceded by नि; as, निगद् 'speaking,' &c.:—also क्ख 'to sound,' either singly or with नि when it means 'to sound as a lute;' क्खः निक्खः 'the sound of the Viñā.' There are other combinations with this affix, of which it may be observed, that its use very commonly alternates with that of वञ्, which latter makes the vowel long. Thus optionally with the preceding words we may have, निवासः, यानः, ग्राहः, खानः, हावः, क्खवः, which are formed with वञ्.

अवुन्, leaving अव्, forms abstract nouns mostly of the neuter gender; as, अवञ् 'to pervade,' with य् substituted for the initial, वञ्जस् 'fame;' वी 'to pass away,' वयस् 'life.'

आह् is added to झृ 'to injure,' and वन्द् 'to praise;' as, झारहः 'mischievous,' वन्दारहः 'praising,' वन्दारहः 'a bard.'

आलुप् is added to a few verbs to form attributives implying possession of the quality signified by the verb: thus ग्रह् 'to take,' tenth conj., गृह्यालुः 'greedy,' 'insatiable;' दप् 'to be compassionate,' दयालुः 'kind,' 'pitiful;' निद्र 'to sleep,' निद्रालुः 'sleepy,' 'slothful;' स्पृह् 'to envy,' स्पृह्यालुः 'envious.'

इ is added to a class of verbs called कृमादि to form masculine or feminine abstract or appellative nouns; as, कृप् 'to plough,'

कृषि: 'ploughing' or 'agriculture;' गृ 'to swallow,' गिरि: 'a mountain;' and the same affix, or इ, as derived from the technical affixes इन् and इष्, forms similar nouns with the classes वपादि and वजादि; as, वापि: 'a pond,' from वप् 'to sow;' and जागि: 'war,' from जग् 'to go.'

इक्ष is added to a few verbs to form neuter nouns chiefly signifying an instrument; as, खनिक्ष 'a spade,' from खन् 'to dig;' लघिक्ष 'a sickle,' from लू 'to cut:' but चर् 'to go,' चरिक्ष, means 'instituted observance,' also 'a history' or 'narrative;' and पू 'to purify,' पविक्ष 'the sacrificial thread,' 'a prayer of the Vedas,' or 'sacrificial fire.'

इनि, leaving इन्, is added to various verbs, either single or compounded, to form attributives; as, जि, जयिन् 'conquering,' 'victorious;' भू with परि prefixed, परिभविन् 'who is disgraced;' वु 'to be quick,' प्रवविन् 'who is quick.' These, when inflected, form जयी, जयिनी, जयि (see p. 65). To form masculine appellatives इनि is added to विक्री 'to sell,' preceded by the article sold, as तैलविक्री 'a vender of oil;' and sometimes in a depreciatory sense, as सोमविक्री 'a low Brahman,' 'a vender of the Soma juice,' which is used at sacrifices.

इच्छुच्, leaving इच्छु, forms attributives, declinable in three genders, from various simple and compound verbs; as, from चर्, चरिच्छु 'going,' 'what goes;' from वह्, सहिच्छु 'what endures;' from कृ with कर्त्, as, कलङ्कुरिच्छु 'what adorns,' or with निश् and जा, as, निराकरिच्छु 'what annihilates' or 'makes nothing of,' &c.

उ forms attributives with desiderative verbs; as, चिकीर्षु 'to wish to do,' चिकीर्षु 'desirous of doing:' also with a few others; as, इष् 'to wish,' इच्छु 'wishful;' विद् 'to know,' विदु 'knowing;' चाक्षति 'to wish,' चाक्षु 'desirous;' and भिष् 'to beg,' भिक्षु 'begging,' भिक्षु: 'a mendicant.'

उक्क् forms attributives after various verbs; the final indicates the lengthening of the radical vowel; as, from लप् 'to desire,' लालुक् 'wanton;' कप् 'to desire,' कालुक् 'desirous;' भू 'to

be,' भावुक 'existing ;' पत 'to fall,' पातुक 'falling ;' हन् 'to kill,'
 नातुक 'destroying,' 'destructive.'

उक्, leaving उ, forms a number of appellative nouns of various genders and purports: the radical vowel is made long by virtue of the final क्. Thus with कृ 'to make,' कारु: 'an artisan ;' जि 'to overcome (disease),' जायु: 'a drug ;' वा 'to blow,' वायु: 'the wind ;' जञ् 'to pervade,' जाञ्जु ind. 'quickly,' or जाञ्जु: m. 'a sort of rice ;' जन् 'to be born,' जानु n. 'the knee.' The chief importance of उक् is, however, its standing at the head of a very numerous class of terminations, thence called 'Uñádi,' or 'Uñ and others ;' the effect of which, as will be observed even in the few examples above given, is confined to no particular signification, and which form derivatives not always bearing an obvious relation to the verbs whence they are derived. The principle of the Uñádi derivatives is in fact merely their resolution into conjectural etymological elements, without much regard to the sense either of the primitive or derivative. The terms are too numerous to be further particularized in this place, and they will all be found in the Dictionary, which contains the whole of those specified in the five Uñádi chapters of the Siddhánta Kaumudí.

क्, leaving क, forms attributives after verbs having any penultimate vowel except अ or आ; the change of which is barred by the initial क्; as, from लिख् 'to write,' लिख 'who or what writes ;'—from बुध् 'to know,' बुध 'who or what knows.' It is added to प्री 'to please,' प्रिय 'what pleases,' 'dear,' 'loved,' 'liked ;'—to कृ 'to scatter,' किर 'who or what throws.' It is also added to verbs ending in क्, either as a radical letter, or as a substitute for a diphthong, and with or without a preposition, when the final क् is cut off; as, from ज्ञा 'to know,' ज्ञ or मज्ञ 'who or what knows ;' ज्ञे 'to call,' जाह 'who or what calls.' It forms appellatives or attributives with verbs in क्, preceded by a subordinate term; as, दा 'to give,' गोद 'who gives a cow ;' त्ना 'to preserve,' वार्षिक 'the

rear of an army;' and from पा 'to drink,' द्विपः 'an elephant,' who drinks with two things, his mouth and his trunk. It is added to स्था, 'to stay or be,' in various forms and senses; as, समस्य 'who or what is level' or 'at ease,' विषमस्य 'who or what is uneven' or 'in difficulty;' प्रथ 'what goes first,' or प्रत्यः 'a measure;' the sibilant being unchanged in this as in some other derivatives of the same class. ग्रह्, 'to take,' changes its र to च् before क्, forming appellatives; as, गृह् 'a house,' गृहाः (always m. pl.) 'a wife.'

कन्, leaving क्, is added to हृश्, when compounded with pronominal nouns, to denote 'likeness;' as, सन् and हृश् make सहस्रः; whilst क्स्, leaving स्, is added to the same verb, similarly compounded, when the two sibilants form च्; as, सहचः &c.: so तादृश्, तादृच्, &c.: see p. 84.

क्वि, leaving इ, which is substituted for the radical final vowel, is added to verbs in चा, or those which substitute चा for a diphthong, when preceded by a preposition, to form appellatives; as, from धा 'to have,' निधिः 'a treasure;' सन्धिः 'a joint,' &c.: also when preceded by a subordinate term; as, जलधिः 'what holds water,' i. e. the ocean.

कुरप्, leaving उर, forms attributives from भिद् 'to break,' विद् 'to know,' छिद् 'to cut;' as, भिदुर 'who or what breaks;' विदुर 'who or what knows;' छिदुर 'who or what cuts.'

क्लिन्, leaving ति, is added to verbs to form feminine abstract or appellative nouns. There is a general analogy between the mode of attaching the final to the base, with the formation of past participles with क्तः thus कृ forms कृतिः 'act,' 'action;' हु, स्तुतिः 'praise;' श्रु, श्रुतिः 'hearing' or 'the Veda;' गृह् 'to go,' with सम् or वि prefixed, सम्पत्तिः 'prosperity,' विपत्तिः 'calamity.' यज्, 'to sacrifice,' makes इतिः 'sacrifice;' या 'to stay,' स्थितिः 'staying,' 'station;' गे 'to sing,' गीतिः 'singing;' पा 'to drink,' पीतिः 'drinking;' पक् 'to cook,' पक्तिः 'cooking,' 'maturity;' गम् 'to go,' गतिः 'going,' 'motion;' रम् 'to sport,' रतिः 'pleasure.' Verbs ending with ज् or च् change the त् to न्; as, भू 'to be anxious,' भूनिः 'anxiety;' कृ 'to scatter,' क्रीडिः

'scattering.' **धो**, 'to destroy,' makes **धोति** 'destroying;' **हन्** 'to kill,' **हेति** 'a weapon;' and **कृत्** 'to celebrate,' **कीर्ति** 'fame,' 'reputation.'

क्लिन्न forms adjectives from verbs which have an Anubandha दु; as, **वृष्** (दुष्यच्) 'to ripen,' **वृक्षिन्न** 'what ripens' or 'is ripe.'

क्षु, leaving **नु**, forms attributives from **क्षिप्**, **गृष्**, **लृष्**, and **धृष्**; as, **क्षिप्तु** 'who or what throws;' **गृप्तु** 'greedy;' **लृप्तु** 'fearful;' **धृप्तु** 'arrogant.' **भी**, 'to fear,' takes **क्षु**, **क्षुक्त्**, or **क्षुक्त्**, in all which the **क्** is indicatory, to form adjectives; as, **भीरु**, **भीरुक्**, or **भीलुक्**, 'timid,' 'fearful.'

कृत् forms adjectives with **जद्** or its substitute **चद्** 'to eat;' as, **जजर**, **चजर**, 'voracious;' and **वृ** 'to go,' **वृत्** 'movable,' 'moving.'

कृनिप्, leaving **चन्**, forms adjectives with a few words in particular combinations; as **दृश्** 'to see,' with the object prefixed; **पारदृश्चन्** 'who has seen across;' also **युष्** 'to fight,' and **कृ** 'to make;' as, **राजयुध्वन्** 'who has fought the king;' **राजकृत्वन्** 'who has made a king;' **सहयुध्वन्** 'who has fought with;' **सहकृत्वन्** 'who has done any thing along with (another).' These words are declined like nouns in **चन्**, p. 61.

कृत् forms adjectives with **इश्** 'to go,' **जि** 'to conquer,' **शश्** 'to perish,' and **वृ** 'to go;' as, **इत्वर** 'what goes,' **जित्वर** 'victorious,' **नश्वर** 'perishing,' **वृत्वर** 'moving,' 'going:' also with **गन्**, which changes its final to **त्**; as, **गत्वर** 'what goes.' These adjectives form the feminine with **ई**; as, **इत्वरी**, **जित्वरी**, **गत्वरी**, &c.

क्लिन्, leaving a blank, or, in other words, annexing no additional letter to the final of the verb to form its derivative, is subjoined to **स्पर्श**, 'to touch,' to denote the agent combined with the object or instrument, when the former is not water: a final **श्** before this affix is changed in inflexion to **क्** (see r. 120. p. 66): **घृतस्पर्श** (-स्पर्क्) 'who touches Ghee;' **मन्त्रस्पर्श** 'who touches (fire, &c.) by prayer:' but **उदकस्पर्श**: 'who touches water;' the affix being **चन्**. The following nouns are irregularly formed with this affix: **चुत्विन्** 'a priest,' from

यन् 'to sacrifice;' दधृन् 'arrogant,' from धृन् 'to be proud;' वन 'a garland,' from वृन् 'to quit;' दिन् 'a quarter,' from दिन् 'to shew;' उच्छिन् 'a kind of metre,' from छिन् 'to be bland:' these form their nominatives in क्. The derivatives of गच्छ 'to go,' as प्राक् 'east,' &c., and the words युज् 'who joins,' and कुज् 'a curlew,' are also formed with this affix (see nouns in च &c., p. 50).

क्लिप् is an affix of very extensive application; its effect is precisely the same as that of the preceding, which is separated from it only to mark the peculiarities of inflexion to which nouns formed with क्लिप् are subject. क्लिप् adds nothing to the verb. The derivative ends with the same final as the primitive, modified occasionally, but never by the addition of a vowel. The nouns it forms are both attributives and appellatives; as, प्रसू: 'a mother,' from पु 'to bring forth;' सुसह m. 'one who goes in the sky,' 'a deity,' from सह 'to go;' प्रहिन् (प्रहिट्) 'an enemy,' from हिन् 'to hate;' अक्षयुज् (युक्) 'a lunar mansion,' from अक्ष 'a horse,' and युज् 'to join;' सेनानी: 'a general,' from सेना 'an army,' and गी 'to lead;' विराज् (राट्) 'Brahmá,' from राज् 'to shine.' Verbs ending in short vowels add त् before क्लिप्, as the प् indicates: thus वि, 'to collect,' makes अग्निविन् 'who collects the fire,' 'a householder;' जि 'to conquer,' जित्, as इन्द्रजित् 'the conqueror of Indra,' a proper name; वृ 'to praise,' वृत्, as देववृत् 'who praises the gods;' वृ 'to sprinkle,' as सोमवृत् 'who sprinkles the Soma juice;' कृ 'to make,' as कर्मकृत् 'who does the work,' 'an artificer;' भाषकृत् 'who makes the gloss,' 'a scholiast.' हृज् 'to see,' स्पृज् 'to touch,' वृज् 'to leave,' take क्लिप् to express the agent when combined with the object, as सर्वहृज् (-हृक्) 'all-seeing;' नर्मस्पर्ज् (-स्पृक्) 'sharp,' 'corrosive;' विश्ववृज् (-वृक्) 'all-creating,' 'the Creator:' so does चक्ष् 'to eat,' as चक्षवृत् 'who eats flesh,' 'a goblin;' and हन् 'to kill,' as ब्रह्महन् (हन्) 'who kills a Brahman.' The following are modifications to which the base is in some instances liable: छाद्, 'to cover,' makes its vowel short; as, तनुच्छद् 'what covers the body,' 'a garment:' verbs

ending in a nasal, on the contrary, lengthen the vowel; as, **ज्ञन्** 'to be tranquil,' **प्रज्ञान्** (**प्रज्ञान**) 'who is tranquil;' **तन्** 'to stretch,' **प्रतान्** 'who extends.' **तन्**, **नन्**, **गन्**, and **यन्**, however, may change their finals to **त**, and then the vowel remains short; as, **जम्बगन्** 'who goes along the road;' **परीतन्** 'every way extended;' **सुनन्** 'humble,' 'lowly;' **संयन्** 'self-restrained.' **ज्ञास्**, 'to instruct,' substitutes **इ** for its penultimate: **मित्रज्ञिस्** (**ज्ञीः**) 'who instructs a friend:' also with **आ** prefixed; as, **आज्ञिस्**, nom. **आज्ञीः**, 'a blessing.' **गृ**, 'to swallow,' makes **गिर्** 'speech.' **भञ्ज्**, **सञ्ज्**, **ज्वञ्ज्**, 'to fall,' &c., drop their nasals, and substitute **त** for the final; as, **वाहभत्** 'falling from a car;' **उत्तासत्** 'falling from the pot;' **पथोभत्** 'falling from the leaf.' **व** in various combinations as a radical letter is changed to **उ** or **ऊ**, when **ज्ञिस्** follows a verb: thus **दिस्**, 'to play,' makes **दुत्**, as **जयदुत्** 'who plays with dice,' 'a gambler:' **ज्व्** 'to preserve,' makes **ऊः** 'a preserver;' which with a preceding **ज** substitutes the **Vṛiddhi** letter, as **जनौः** 'who preserves mankind:' **वे**, 'to weave,' becomes **ऊः** 'a weaver:' **जृ** and **तृ** make **मूर्** 'one who is ill;' **तृ** 'one who is quick.' **ऊ** and **व** final, preceded by **र्** are rejected; as, **मूर्च्छे**, 'to faint,' makes **मूर्** 'who faints;' and **धुञ्जे** 'to injure,' **धुर्**, nom. **धूः**, 'who injures;' as, **जयधूः** 'a load,' 'what injures the axle of a cart.' Some verbs form nouns as it is considered irregularly with this affix; as, **वच्** 'to speak,' **वाच्** 'speech;' **प्रच्छ्** 'to ask,' **प्राच्छ्**, nom. **प्राट्**, 'who inquires;' **धु** 'to move,' **कामूः** 'a worm;' **जि** 'to serve,' **जीः** 'prosperity;' **व्रज्** 'to go,' **परिव्रजन्** 'who wanders about,' 'an ascetic;' **दिस्** 'to shine,' **विद्युत्** 'lightning;' **गन्** 'to go,' **जगत्** 'the world;' **ज्यै** 'to meditate,' **धीः** 'understanding;' and many others, for which the Dictionary must be referred to.

कुन् is added to **रज्ज्** 'to colour,' **रजकः** 'a washerman,' **रजिका** 'a washerwoman;' but if the derivative be formed with **ज्युन्**, or the feminine noun signify 'a wife,' the form is **रजकी**.

सञ् and its analogous affix **सञ्ज्**, each leaving **ज**, form a number of attributive and appellative nouns, compounded with the object or instrument of the action, which the letter **स**

indicates is to retain the terminations of the accusative case. The झ् of the one indicates that the form of the derivative is analogous to that of the conjugation: the च् of the other, that the radical vowel must be always short. Words formed with खच् are, from वद् 'to speak,' प्रियम्बद्: 'who speaks kindly;' वज्रम्बद्: 'who speaks authoritatively:' from गम् 'to go,' विहङ्गमः 'who goes in the sky:' from कृ 'to make,' भयङ्कर 'fearful,' 'alarming;' खभयङ्कर 'what removes fear;' खेमङ्कर 'what brings good:' from भृ 'to nourish,' विश्वम्भर 'what nourishes all;' विश्वम्भरा 'the earth:' from तप् 'to scorch,' पराजयः 'who scorches or subdues an enemy,' 'a hero:' from यम् 'to restrain,' वार्चयनः 'an ascetic,' 'one who restrains his speech' or 'observes a vow of silence:' from दृ 'to tear,' पुरन्दरः (not पुरन्दार) 'who tears or destroys a town,' a name of Indra. भू 'to be,' with आश्रित 'fed,' makes आश्रितम्भवः 'food' or 'satiety.' Of words formed with खङ् the following are examples: from दणच् 'to cause to tremble,' जननेजयः 'who awes mankind,' the name of a prince: from जन् 'to go,' वातमजः 'who goes with the wind,' 'a deer:' from शे (शेद्) 'to suck,' स्तनम्भयः, fem. -यी, 'who sucks the breast,' 'an infant:' from भा 'to blow,' नादिम्भनः 'a piper:' from तुद् 'to torment,' विधुनुद्: 'who tortures the moon,' 'the planet Ráhu;' जरुनुद्: 'what afflicts the marrow,' 'what is very painful:' from षच् 'to cook,' मित्रम्भयः 'who cooks by measure,' 'a niggard:' from तप् 'to scorch;' ललाटजयः 'what scorches the forehead,' 'the sun:' from मद् 'to be or make mad,' इरम्बद्: 'what maddens or shines upon the water,' 'lightning.' From मन् 'to mind' or 'think,' implying conceit or imagination, come such compounds as पण्डितम्भनः 'one who thinks himself a Pañḍit;' गाम्भनः 'who fancies himself a cow.' It is unnecessary to multiply examples further.

खल्, leaving च, is added to verbs preceded by ईचद्, दुर्, or सु, to form adjectives implying the mode of the action; as, ईचाकर 'that which is made by a little at a time;' दुष्कर 'what is made with difficulty;' सुकर 'what is made with ease.'

This affix is sometimes used indiscriminately with चञ् : see below.

सिञ्चुच् and लुक् are attached to भू 'to be,' and क्युन् to कृ 'to do,' compounded with certain verbs, which, as in the case of सञ् and लञ्, the स indicates must terminate in a nasal: thus आढनम्भविष्णुः and आढनम्भायुक् 'a man who becomes wealthy,' 'not having been so before,' are formed with the two first affixes; and आढनङ्करणं 'the means of becoming wealthy,' with the last: so अन्धम्भविष्णुः, अन्धम्भायुक्, 'becoming blind;' अन्धङ्करणं 'means of blinding;' &c.

च, leaving ञ, forms nouns, for the most part masculine, implying place, or instrument, or appellation; as, from कृ, आकटः 'a mine,' 'where men work;' ऋद् 'to cover,' दन्तद्वदः 'the lip,' 'that by which the teeth are covered;' खन् 'to dig,' आखनः 'a spade;' यञ् 'to deal,' आपयः 'a market;' क् 'to touch,' निकषः 'a touchstone;' गृ 'to go,' गोचरः 'pasture-land;' बह् 'to bear,' बहः 'a conveyance;' &c.

चञ् is one of those affixes of which the application is most extensive, and it forms a number of very useful masculine nouns, signifying the act, the agency, the instrument, the thing, or the abstract property. The essential element is ञ; but the च indicates that a final palatal is to be changed to a guttural; and the च्, that a radical medial ञ is to be made long, and a final vowel to take its Vṛiddhi element, whilst any medial vowel except ञ is changed to the Guṇa equivalent: a penultimate nasal is, with a few exceptions, rejected. Thus च्, 'to cook,' makes पाकः 'cooking' or 'maturity;' गृद् 'to go,' पादः 'a foot;' कञ् 'to desire,' कामः 'desire,' 'love;' लञ् 'to be weary,' विश्रामः 'rest;' लृ 'to go,' साट् 'strength,' 'essence,' जलीसाट् 'diarrhoea;' हृ 'to take,' हाट् 'a-necklace,' आहाट् 'food;' रु 'to cry,' with सञ्, संरावः 'roaring;' भू 'to be,' भावः 'nature,' 'condition;' विञ् 'to enter,' वेङ्गः 'an abode;' रुञ् 'to be sick,' रोगः 'disease;' स्पृञ् 'to touch,' स्पृङ्गी 'touch;' इञ् 'to kindle,' इषः 'fuel;' अञ्च 'to loosen,' प्रञ्चवः 'flaccidity,' the vowel remaining short; रञ्ज 'to colour,' रागः 'passion,' but रङ्गः 'a theatre:'

स्यद्, 'to go,' makes either स्यद्: 'speed,' or स्यन्द: 'dropping:'. स्युर् and स्युर्, 'to throb,' make स्यारः and स्यालः 'throbbing:'. चि, 'to collect,' changes its initial to क; as, कायः 'the body,' निकायः 'a habitation.' Many words formed with चञ् admit of चप् also, as observed above; taking one or other in different senses or combinations: as, क्षी, 'to guide,' makes नायः 'leading:'. but प्रकाय 'affection,' परिखाय 'throwing round,' परिणयः 'marriage:'. ग्रह् 'to take,' with चञ् and नि prefixed, to form terms of imprecation, makes चवद्याहः 'dishonour,' निद्याहः 'death,' as चवद्याहस्ते भूयात्; but चवद्याहो धनस्य 'acceptance or seizure of the wealth,' चोरस्य निद्याहः 'confinement of the thief.' Some of the distinctions are very fanciful: thus चि compounded with पुष्प, 'a flower,' takes चञ् when it means 'gathering by hand,' as पुष्पचायः; but चप् when it means gathering in any other way, as पुष्पचवः 'gathering flowers (with a stick).'

चिनुक् forms attributives in इन्, requiring the change of च to चा, and of any other short vowel to its Guna substitute, and of a final palatal to a guttural: त्वन् 'to leave,' त्वाग्निन् 'who leaves:'. युज् 'to join,' योगिन् 'who joins,' योगी 'a religious man:'. द्विन् 'to hate,' द्वेपिन् 'who or what hates:'. खीह् 'to play,' खीदिन् 'who plays:'. पृच् 'to touch,' त्व्यदिन् 'what touches' or 'is close to:'. वद् 'to speak,' परवादिन् 'who contradicts.' The class of verbs ज्ञनादि (see p. 238.) does not change the vowel; ज्ञमिन् 'who is calm:'. except मद्, with उन् or म prefixed, जम्नादिन् or मम्नादिन् 'mad,' 'intoxicated.'

चुरच्, leaving उर, is added to मिद् 'to be unctuous,' भास् 'to shine,' भङ् 'to break:'. as, नेदुर 'unctuous,' भासुर 'splendid,' भङ्गुर 'fragile.'

ट, leaving च, is added to कृ 'to do,' कृ 'to go,' and चर् 'to go,' to form attributives and appellatives in composition with other words. ट indicates the formation of the feminine in ई; as, किङ्कट 'a servant,' किङ्करी 'a female servant.' When the feminine is किङ्करी, the derivative कर has been formed with चञ्; so दिवस्कर 'who makes the sky,' 'the sun:'. भास्कर 'who makes light,' 'the sun:'. यशस्कर -री -र 'what makes fame,' 'honourable,'

‘glorious:’ so also अग्रसेरः ‘one who goes before,’ ‘a leader;’ भिक्षाचरः ‘one who goes for alms,’ ‘a mendicant;’ &c.

टक्, leaving च, is added to हन् in certain compounds, when म् is substituted for the root, to signify the agent; as, नाशकः ‘a man who kills his wife;’ यत्निशी ‘a woman who kills her husband;’ कपाटनः ‘one who destroys or breaks open a door,’ ‘a thief;’ पिस्तनः ‘what destroys bile,’ ‘clarified butter.’ Compounded with पाणि and त्राह, in the sense of ‘manufacture’ or ‘art,’ च् is substituted for the root; as, पाणिकः or त्राहचः ‘a mechanic,’ ‘an artisan.’ It is also added to गे ‘to sing,’ and पा ‘to drink,’ in certain combinations; सानगः, सानगी, ‘a male or female chaunter of the Sāma:’ सुरापः -पी ‘a winebibber:’ but पा, ‘to preserve,’ takes क; as, क्षीरपा त्राहणी ‘a female Brahman, who keeps the milk.’

इ, leaving च, is added to गम् ‘to go,’ and हन् ‘to kill,’ to form attributives and appellatives: the इ indicates the elision of the radical final: सर्वत्रग ‘who or what goes every where;’ विहगः ‘who goes in the air,’ ‘a bird;’ उरगः ‘what goes on its belly,’ ‘a snake;’ शत्रुह ‘a destroyer of an enemy;’ तनोपहः ‘what drives away darkness,’ ‘the sun.’

डु forms nouns with भू ‘to be,’ preceded by वि, प्र, and सं; as, विभुः ‘who is every where,’ ‘a deity;’ प्रभुः ‘a master;’ सम्भुः ‘a progenitor:’ also with द्रु ‘to flow,’ preceded by its object; मितद्रु ‘what runs in a measured course,’ ‘the ocean;’ शतद्रुः ‘what runs in a hundred (streams),’ ‘a river.’ जम्भुः, a name of Śiva, is considered to be formed also with this affix, from जं ‘auspicious,’ and भू ‘to be.’

ञ, leaving च, preceded by च्, is added to verbs ending in चा or in diphthongs substituting चा for their finals, to form nouns of various kinds; as, दा ‘to give,’ दाचः ‘a portion;’ धा ‘to hold,’ धाचः ‘a possessor,’ ‘one who has’ or ‘holds;’ इवे ‘to go,’ अचइयाचः ‘frost:’ also to इ ‘to go,’ द्रु ‘to ooze,’ पो ‘to destroy,’ द्रु ‘to take,’ preceded by prepositions; the च् in this and the following affixes implies the Vriddhi change of the final vowel or a medial च, and the Guṇa change of a

medial short vowel; as, **अवायः** 'going away,' 'end,' 'destruction'; **आसायः** 'trickling'; **अवसायः** 'end,' 'conclusion,' or 'who or what ends'; **अवहारः** 'a shark,' also 'who or what takes away:' also to **ग्री** 'to guide,' **नायः** 'a means'; **लिह्** 'to lick,' **लेहः** 'licking'; **स्निग्ध्** 'to embrace,' **स्नेहः** 'embracing'; **ग्रह्** 'to take,' **ग्राहः** 'an alligator'; **व्यध्** 'to pierce,' **व्याधः** 'a hunter.' It is also added to **जन्** 'to be born,' preceded by nouns or particles in various senses; as, **अजन्** 'unborn'; **द्विजन्** 'twice born'; **द्विजः** 'a Brahman'; **अनुजन्** 'born after'; **अनुजः** 'a younger brother'; **सरसिजन्** 'a lotus,' 'born in a pool'; **मन्दुरजः** 'a monkey,' 'one born in a stable'; **अहङ्गजन्** 'born from accident,' or 'what has not been foreseen.' From **खन्**, 'to dig,' it forms **परिक्षा** 'a ditch.' It is also added to **अद्** 'to eat,' preceded by **नि**; as, **न्यदः** 'food:' and to **शील्** 'to be possessed of,' **कम्** 'to desire,' **भक्ष्** 'to eat,' preceded by their objects; as, **मांसशील** 'having flesh,' 'stout'; **मांसकाम** 'desirous of flesh'; **मांसभक्ष्** 'eating flesh:' also to **ईक्ष्** 'to see,' and **अर्** 'to go,' preceded by **आ**; as, **सुखप्रतीक्ष्** 'expecting happiness'; **कल्याणाचार** 'one of good habits.' These make their feminines in **आ**; as, **मांसशीला** &c.

शिति is an affix of extensive use to form attributives from verbs. The essential termination is **इन्**; the effect of the initial **श** is noticed above. Roots ending in **आ** insert **य्** before **इन्**, as in the preceding affix. Nouns thus formed are mostly declinable in three genders as nouns in **इन्** (p. 64). It is affixed to a class of words called **ग्रहादि**; as, **ग्राहिन्** 'who or what takes'; **स्थाधिन्** 'who or what stays' or 'is stationary'; **निरक्षिन्** 'preserving,' 'protecting'; **अपराधिन्** 'who or what offends'; **परिभाधिन्** 'what disgraces.' It is also added to **इन्**, preceded by **कुमार** or **शीर्ष**; as, **कुमारवाधिन्** 'who strikes the boy'; **शीर्षवाधिन्** 'who strikes the head:'—to verbs preceded by nouns; as, **उष्णभोजिन्** 'who eats his meal hot'; **साधुकारिन्** 'who does what is right'; **ब्रह्मवादिन्** 'who declares *Brahma*' (the *Vedas* or the true god). It is also added to them to form attributives implying 'similarity,' as **उद्बुद्धोक्तिन्** 'who cries like

a camel;' or to denote a religious obligation, as स्वस्थितज्ञाविन् 'who sleeps on the ground,' in consequence of a vow.

ख्युट् is affixed to a few verbs to form appellatives or attributives: ख has its usual influence; ट indicates the feminine termination to be ई; and यु, wherever it occurs, indicates the final of the derivative to be जन: thus, from गे 'to sing,' गायनः, गायनी, 'a male' or 'female singer;' from हा 'to abandon,' हायनः 'a year,' or 'a kind of rice.'

दिन् is added to भञ् 'to take,' with the effect of क्तिप्, except that it prolongs the vowel; as, चञ्जभाज् (nom. भाक्) 'one to take his share,' 'an heir.'

कुल् is an affix to verbs in general to form nouns attributive of agency: क, as usual, indicates the change of vowel; whilst कु indicates the termination of the derivative to be कः: thus कृ, 'to do,' makes कारक 'who or what makes;' पक् 'to cook,' पाचक 'who or what cooks' or 'ripens;' हन् 'to kill,' घातक 'who or what destroys;' दा 'to give,' दायक 'a giver.' Some verbs do not make the vowel long; as, दन्, दनक 'who tames;' वप्, वधक 'who kills;' जन्, जनक 'who begets,' 'a parent.' Feminine nouns usually substitute इ for the penultimate vowel; as, कारिका, पाचिका, &c.: so do some feminine nouns, names of diseases, formed with this affix; as, प्रज्वर्हिका 'vomiting,' प्रवाहिका 'diarrhoea:' they are considered irregular: so are आसिका 'sitting,' and शायिका 'lying down.'

कृप् is an affix of extensive use to form appellatives of agency; it leaves कृ, and nouns formed with this affix are declined like nouns in कृ in the three genders (see p. 44): thus कृ 'to make,' कर्तृ 'a maker,' 'a doer;' गन्, गन्तृ 'a goer;' पक्, पक्कृ 'a cooker,' 'a ripener.' The noun follows the analogy of the original verb in inserting or omitting इ before न; as, बोद्ध् or बोद्धिन् 'who bears;' इष्टिन् or इष्टृ 'who wishes;' गन्तृ, गन्तृन्, or गन्तिन्, 'who goes;' &c. After some verbs, कृप् is said to be used instead of कृप्; as, from हु 'to sacrifice,' होतृ 'the ministering priest.'

नक्, leaving न, forms substantives from वच् 'to worship,'

याच् 'to ask,' यत् 'to strive,' शिञ् 'to shine,' प्रश् 'to ask;' as, यज्ञः 'sacrifice,' याचना 'solicitation,' यत्नः 'effort,' शिञ् 'shining,' and प्रश्नः 'a question.' स्वप्नः, 'sleep' or 'a dream,' is formed from स्वप् 'to sleep,' with नन् affixed.

नमिङ् forms adjectives from स्वप् 'to sleep,' तृप् 'to thirst,' भृप् 'to be proud;' as, स्वप्नन् 'sleepy,' तृष्णन् 'thirsty,' भृष्णन् 'arrogant:' they are declined in three genders like nouns in ङ् (p. 50).

ननिन् forms attributives and appellatives from verbs ending in vowels; as, from दा 'to give,' सुदानन् a proper name; जृ 'to injure,' ब्रह्मन् a title proper for a Brahman.

युच्, which, as remarked under the head of खुन्, leaves, for the termination of the derivative, चन, forms attributives of agency and appellatives after verbs that signify 'motion,' 'sound,' 'ornament,' or 'anger;' as, चलन् 'who or what is going;' कम्पन् 'who or what is shaking;' रषन् 'who or what is sounding;' भूषन् 'who or what is adorning;' क्रोधन् 'who or what is in a passion:' also after verbs beginning with a consonant, and having the indicative vowel gravely accented; as, वृ 'to be,' वर्तन् 'who or what is abiding;' वृष् 'to increase,' वर्धन् 'who or what is increasing:' also after various other verbs; as, क्षु 'to be quick,' क्षन् 'fleet;' जल् 'to burn,' जलन् 'burning,' 'shining;' &c. The feminine termination of nouns formed with युच् is टाप्; as, चलना, कम्पना, &c.: it also forms feminine nouns signifying the act, after verbs of the tenth conjugation, or causals; as, कारय् 'causing to do;' हारय् 'causing to take:' also after a few other verbs; as, आस, आसना 'sitting;' अन्च्, अन्चना 'loosing;' बद्ध, बद्धना 'effort,' 'exertion;' वदि, वदना 'praising;' विद्, वेदना 'perception.'

र forms attributives with नन् 'to bow,' कम्प् 'to tremble,' शिस् 'to smile,' कन् 'to desire,' हिंसि 'to injure,' दीप् 'to shine;' as, नक्ष 'bent,' कम्प 'tremulous,' स्मेर 'smiling,' कञ् 'desirous,' हिंस 'mischievous,' 'cruel,' दीप्ति 'radiant.' It also forms the indeclinable noun चञ्चल 'continual,' from जञ् 'to let loose,' with the negative prefixed.

हृ forms attributives with certain verbs ; as, दा 'to give,' दो 'to cut,' बि 'to bind,' शद् 'to decay,' बद् 'to go ;' दाह 'who or what gives,' or 'who or what cuts ;' बध् 'who or what binds ;' शद् 'decaying ;' बद् 'what goes.'

हृक forms appellatives with जागृ, 'to wake,' and verbs in the frequentative mode ; as, जागरूक 'vigilant,' and याचजूक 'who worships frequently,' दन्दजूक 'who bites keenly,' दन्दजूकः 'a snake ;' from यज् 'to worship,' दंज् 'to bite ;' &c.

ल्यु forms nouns of agency from a class of verbs called नन्वादि, and from a variety of others : for the effect of ल्यु, see ल्युट् and ल्युच् above : नन्द् 'to delight,' नन्दन 'who or what is delighted ;' मद् 'to madden,' मदन 'who or what maddens ;' बाध् 'to accomplish,' साधन 'who or what effects ;' बह् 'to bear,' सहन 'who or what bears.' These nouns are very commonly used in the masculine gender as appellatives ; as, नन्दनः 'a son,' मदनः 'Love,' मधुसूदनः 'the destroyer of Madhu,' a name of Vishṇu ; and the like.

ल्युट् is an analogous termination to the preceding, and also forms derivatives ending in ल्यन ; but they are not nouns signifying an agent ; they denote the object, the act, the instrument, the site, or the abstract condition ; and although sometimes masculine or feminine, are more usually neuter nouns : भोजनः 'an article of food,' भोजनं 'food in general' or 'feeding,' from भुज् 'to eat ;' जल्पनं 'chattering,' from जल् 'to talk ;' हसनं 'laughing,' 'laughter,' from हस् 'to laugh ;' साधनं 'accomplishing,' or 'means,' 'instrument,' from बाध् 'to effect ;' पानं 'drinking' or 'drink,' from पा 'to drink ;' व्रज्यनः 'an implement of cutting,' 'an axe,' from व्रज् 'to cut ;' गोदोहनी 'an implement of milking,' 'a milk-pail,' from दुह् 'to milk.' The ट of the affix denotes the feminine formation in ई.

वरच् forms attributives, which in one or other gender become appellatives, from different verbs ; as, हा 'to stay,' स्थावर 'who or what is stationary,' स्थावरं 'an inanimate product of nature ;' ईज् 'to be powerful,' ईश्वर 'who is powerful,' ईश्वरः 'God ;' भास् 'to shine,' भास्वर 'radiant,' &c. It is also added to या, 'to

go,' in the frequentative mode ; यायावर 'who or what goes repeatedly.'

बुम् is added to निम् 'to abuse,' and other verbs, to form attributives signifying the agent ; as, निम्क 'who or what reviles ;' हिम्क 'who or what injures ;' also to दिम् 'to play,' and रुम् 'to cry,' preceded by जा ; as, जादेवक 'who sports' or 'plays ;' जाकोशक 'who calls out' or 'cries.'

बुन्, like the preceding, leaving चक, forms attributives with घु 'to go,' वृ 'to go,' and लृ 'to cut ;' as, प्रवक 'who or what goes ;' सरक 'who or what moves ;' लवक 'who or what cuts.' It also forms benedictory nouns ; as, जीवक, 'living,' is used as wishing long life to ; जीवकस्त्वं भूयाः 'Mayest thou be a liver,' i. e. live long.

झ, leaving च, is added to different verbs to form attributives and appellatives. The झ indicates that the derivative follows the conjugational form of the verb ; as, पा, पिबति 'to drink,' पिब 'who or what drinks ;' हञ्, पश्यति 'to see,' पश्य 'who or what sees ;' शे, शयति 'to suck,' शय 'who sucks,' शयः 'a boy,' शया 'a girl.' So दा 'to give,' and धा 'to hold,' third conj. ; दद 'who or what gives ;' दध 'who or what holds.' So लिप् 'to smear,' and विद् 'to know,' of the sixth conjugation, make लिम्प and विन्द ; as in निलिम्पाः 'the unsoiled,' 'the gods ;' गोविन्दः 'who tends the cattle,' a name of Vishṇu. So derivatives from verbs of the tenth conjugation and causals retain the sign ; as, चित् 'to think,' चेतय 'who or what reflects ;' पू, पारय 'who or what fills ;' उद् and रुञ्, रुदेजय 'what causes to tremble.' झ is also added to various verbs to form feminine abstract nouns ; as, क्रिया 'act,' 'action,' इच्छा 'wish,' परित्यया 'worship,' परित्यया 'wandering,' मृगया 'hunting,' वटाटया 'roaming,' जागया 'waking,' 'vigilance.'

वाकन्, leaving चाक, forms attributives from a few verbs ; as, जत्याक 'prattling,' 'a babbler,' from जत् 'to talk idly ;' भिक्षाक 'begging,' from भिष् 'to seek alms ;' &c. The feminine is formed with ई—जत्याकी, भिक्षाकी, &c.—by virtue of the indicative initial च.

ञ्च्, like ञ्च् &c., as above, leaves च्च्, and forms attributives denoting the practiser of any art or business: the feminine, in consequence of च्च्, ends in ई: thus नृच्, 'to dance,' makes नर्चकः, नर्चकी, 'a male or female dancer;' खन् 'to dig,' खनकः, खनकी, 'a male or female ditcher.'

इच्, leaving छ, forms neuter and feminine nouns from various verbs, signifying the instrument or means by which any end is effected; as, हो 'to cut,' दाहं 'a sickle;' चिच् 'to sprinkle,' सेच्छं 'a bucket;' यु and युच् 'to join,' योहं or योह्यं 'fastening of a yoke;' झच् 'to injure,' झस्त्रं 'a weapon;' डी 'to guide,' नेहं 'the eye;' दंच् 'to bite,' दंह्यं 'a tooth;' शाच् 'to govern,' शास्त्रं 'a scripture.' पू, 'to purify,' makes पोहं 'the snout of a hog,' or 'the shaft of a plough.' शे, 'to suck,' makes धात्री 'a nurse;' and धा 'to have (health by it),' धात्री a particular shrub.

स्यक् is added to the verb गे, 'to sing,' to form गायकः 'a singer.'

SECTION III.

Nominal Derivatives.

256. Having formed primitive nouns from verbs, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. These derivative nouns, called, as already mentioned, Tad-dhita ('relating or belonging to that,' that is to say, to the primitive), are formed in the usual mode by attaching certain affixes to the base, and modifying the latter agreeably to special rule, or to the indications afforded by the letter or letters accompanying the essential elements of the termination.

257. The difficulty of an unexceptionable classification of the Taddhita derivatives is still greater than even that of the classification of Kṛidanta words, inasmuch as the former are still more diversified in form and purport, and as many of the affixes are applicable in a greater variety of acceptations. We

must therefore have recourse again to the alphabetical arrangement of the terminations, distinguished under a few different heads, and occasionally associating such as are of an analogous and limited application.

258. Some of the most extensively useful of the Taddhita affixes are connected by an analogous diversity and extent of application. They are mostly employed in forming words which are one or other, or sometimes all, of the following : 1. Patronymics and terms denoting lineal descent, or community of origin ; 2. Attributives of a variety of qualities and circumstances ; 3. Appellatives, or names of persons and things ; 4. Nouns of aggregation ; and 5. Abstract nouns. These may therefore be classed under one head, as Miscellaneous nouns. Another considerable class of terminations is employed to denote possession of a thing or property by an individual object ; and they may constitute another class, as Possessives. The terminations forming the superlative and comparative degrees are included amongst the Taddhita affixes ; and so are those which form various pronominal derivatives, and terms connected with number, as ordinals, &c. : these may be grouped together. Finally, there are various indeclinable and adverbial terms. Thus making four classes of nominal derivatives ; in each of which the terminations may be alphabetically arranged. With exception of the last of the above classes, Taddhita derivatives are declinable in either one or all of the genders.

259. The letter or syllable which forms the essential adjunct to the base, is sometimes merely added to it agreeably to the laws of combination ; but it more usually takes the place of the last vowel of the primitive, and if that be followed by न्, of the consonant also. Thus from शिव comes शैव ; from विकर्ष, वैकर्षि ; from विनता, वैनतेय. A final उ or ऊ may be changed to its Guṇa equivalent, and then combined with the vowel of the affix, as कुरु, कौरव ; but it may be sometimes cut off, as इक्ष्वाकु, ऐक्ष्वाक. चश्मन्, 'a stone,' makes चाश्म

'stony'; ब्रह्मन् 'the Vedas' or 'Brahma,' ब्राह्म 'relating to Brahma' or 'the Vedas;' but as a generic term of descent, it makes ब्राह्मणः 'a Brahman.' So nouns ending in इन् usually preserve the final; as, चरिन् 'a car,' चाक्रिन् 'belonging to a car.' There are many varieties, however, in the annexation of the affix to the base, for which the Dictionary must be consulted.

260. It is also a general rule, that all those terminations which contain an indicative क, ञ, or क्, require that the first vowel of the base, whether it be a simple or compound term, substitute the Vṛiddhi equivalent; as, चक्षुस् 'the eye,' चाक्षुस् 'relating to the eye.' In some polysyllabic words the Vṛiddhi letter is repeated; as, मुहुद् 'a friend,' झीह्री 'friendship;' and from अग्नि and मरुद् combined, comes आग्निमारुतं 'sacred to Agni and Marut' (fire and wind). If the primitive begins with a compound letter, of which the second member is य or ञ, the Vṛiddhi diphthong रे or झी is commonly prefixed to the semi-vowel; as, from न्याय 'logic,' comes नैयायिक 'a logician;' from व्याघ्र 'a tiger,' वैयाघ्र 'covered with a tiger's skin;' from इषत् 'to-morrow,' झीवस्तिक् 'of, or relating to, to-morrow.'

261. In some instances, nominal derivatives retain the form of the primitives unaltered; as, पञ्चालः 'a native of Panchála,' otherwise पाञ्चालः; यवन 'belonging or relating to the Yavanas,' otherwise यावन. In these cases it is affirmed that the usual affix had been attached to the primitive, but again rejected, together with its effects: this is called Taddhita-luk.

262. Attributives formed with affixes containing an indicative क, ञ, ठ, ड, ञ, and taking the three genders, form, with a few exceptions, the feminine with ई; as, पाञ्चाली, वेदनी, चाक्षुनी, मानुषी, &c.

CLASS I. *Miscellaneous affixes.*

अम्, leaving अ, forms, 1. Patronymics; as, औलः 'a son' or 'male descendant,' of उलः also generic terms of descent; as, देव 'any divine being,' from देव 'a deity.' 2. Attributives in certain senses; as, ह्येष 'covered with an elephant's hide,' from

हृिव 'an elephant;' हारिद्र 'dyed with turmeric,' from हरिद्रा; द्वैवदारव 'made of the wood of the Devadāru pine:' 3. Appellatives; as, नृ 'a man,' नारी 'a woman;' पृथिवी 'the earth,' पार्थिवः 'a prince:' 4. Nouns of aggregation; as, कापोतं 'a flock of pigeons,' from कपोतः and 5. Abstract nouns in certain senses; as, चार्त्त 'the nature of a horse.' In general, चञ् may be considered as forming similar derivatives with the analogous termination चञ्, and to be applicable to the same primitives, although theoretically it is limited to words of which the first vowel is gravely accented, which terminate in उ, or which belong to certain specified classes; as, सखिकादि or सखिक, and others.

चठच् forms from कर्मन्, 'act,' the attributive कर्मठ 'active,' 'energetic.'

चञ्, leaving च, is an affix of very universal application. It forms, 1. Patronymics; as, औपगवः 'a son or descendant of उपगु;' वासुदेवः 'the son of Vasudeva' वसुदेवः, that is, Kṛishṇa: also terms of descent in general; as, ब्राह्मणः 'a Brahman,' from ब्रह्मन्. A final च् is changed to उर् before the च of चञ् in this sense; as, द्वेमातुः 'the son of two mothers,' from द्वि and मातृ 'a mother.' 2. Attributives; as, मंजिहा 'Madder,' मंजिह 'of the colour of, or dyed with, Madder;' वस्त्र 'cloth,' वास्त्र 'made of, or covered with, cloth,' &c.; शैव 'relating or belonging to, or a worshipper of, Śiva;' वैष्णव 'relating or belonging to, or a worshipper of, Viṣṇu;' नैषध 'belonging to, or produced in the country of, Nishadha.' अश्व, 'a horse,' makes आश्व 'belonging or relating to a horse,' 'drawn by horses;' शर्करा 'sugar,' शर्कर 'sugary,' 'made of sugar,' or 'as sweet;' औशी 'woollen,' 'made of wool,' from ऊशी 'wool;' ग्रैष्म, हेमन्त, हेमन्त, 'produced in the hot or cold weather,' 'summer,' 'winter;' आह् 'diurnal,' from अहन् 'a day;' नैश्च 'nocturnal,' from निशा 'night;' सांवत्सर 'annual,' from संवत्सर 'a year;' शारीर 'bodily,' 'corporeal,' from शरीरं 'the body.' It also forms possessive attributes; as, प्रज्ञा 'wisdom,' प्राज्ञ 'having wisdom,' 'wise.' 3. Many of the attributives already given are also appellatives: thus शैवः and वैष्णवः

mean severally 'a follower of Śiva or Viṣṇu:' नैषधः is a proper name, 'king of Nishadha;' वाघः 'a carriage drawn by horses.' पौष, relating to the asterism पुष्य, is in the masculine पौषः, the name of a month, when the moon is in that asterism; and in the feminine, पौषी 'day of full moon in the month of Paush.' 4. Aggregates; as, वाकं 'a flight of cranes,' from वकः 'a crane;' भेक्षं 'a troop of beggars,' from भिक्षुः 'a beggar.' 5. Abstract nouns; as, शुचिः 'who is pure,' शौचं 'purification;' मुनिः 'a silent sage;' मौनं 'silence;' युवन् 'young,' यौवनं 'youth;' पुरुषः 'a man,' पौरुषं 'manliness,' 'manhood,' 'manly stature,' &c.; पृथु 'large,' पार्थिवं 'bulk,' 'bigness.' अन्त is also sometimes used pleonastically; as, बन्धुः or बान्धवः 'a kinsman;' औषधिः or औषधं 'a drug;' देवता or दैवतः 'a divinity.'

इक्ष्, leaving इ, forms patronymics only; as, दाक्षिः 'a descendant of Dakṣha;' दैयासकिः 'a descendant of Vyāsa' (क being inserted).

इनच् and analogous terminations, क and पिटच्, are added to चिक् and चि, substituted for नि, to form चिकिन्, चिक्क and चिपिट signifying 'flat, as the nose,' चिकिना नासिका; or 'flat-nosed,' चिपिटः पुरुषः, &c.

इनि is added to a class of words to form nouns of multitude; as, खलिनी 'a number of mills:' also to कर्मन्द् and कृशाच्च, severally authors of rules for an order of mendicants, and for acting; to imply their disciples; कर्मन्दिन् 'a mendicant,' कृशाच्चिन् 'an actor.' इनि is of more extensive application as a possessive affix.

इमनिच्, leaving इमन्, forms abstract masculine nouns from attributes of sensible properties; as, शुक्ल 'white,' शुक्लिन् 'whiteness;' पृथु 'large,' प्रथिमन् 'bulk;' मृदु 'soft,' मृदिमन् 'softness;' महत् 'great,' महिमन् 'greatness;' गुरु 'heavy,' गरिमन् 'heaviness;' &c. These form their nominatives in जा; as, शुक्लिजा, &c. (see p. 61).

रश्म is added to प्रावृष् 'the rainy season,' forming प्रावृषेरश्म 'what grows or is produced in the rains.'

कटच् is added to appellatives to signify 'multitude;' अचिकटः

'a flock of sheep:' also to various prepositions to form attributives conveying their general purport; प्रकट 'manifest'; विकट 'large,' 'extended'; संकट 'contracted'; उक्कट 'much'; निकट 'near.'

कटवच् added to रच् forms रचकट्या 'a multitude of carriages.'

कन्, that is, क, forms a variety of derivative words, mostly attributives; as, मद्रक 'produced or born in the country of Madra,' स्थूलक 'stout,' पीतक 'dyed yellow,' मत्तक 'belonging to me,' त्वाक 'belonging to thee,' उक्त 'sad,' पचक 'bought with five,' 'bearing or receiving five,' as tax or interest. It forms also attributives implying 'skill'; as, देशक 'one skilled in dressing hair:' or 'limitation'; as, क्षिप्त 'cut,' क्षिप्तक 'a little cut:' also 'likeness'; as, शीतक 'cold, as it were,' i. e. dull, slow; उष्णक 'hot, as it were,' i. e. quick, smart. It is added to prepositions; as, to अपि 'over,' अधिक 'more than'; and to अनु 'after,' and अभि 'near'; अनुक, अभिक or अभीक 'lustful.' It forms also appellatives; as, वंशक: 'an heir,' 'one who takes his portion,' from वंश: 'a part'; particularly when pity or contempt is intended; as, वृक्षक: 'a stumpy tree'; भूद्रक: 'an inferior Sūdra'; पुत्रक: 'the poor child'; देवदत्तक: 'the unhappy Devadatta'; अश्वक: 'a vile horse.' It sometimes implies 'doubt'; as, अश्वक: 'the horse (of whom is this).' It is frequently pleonastic; as, अवि: or अविक्क 'a sheep'; मणि: or मणिक: 'a jewel'; &c.

कल्प and the analogous terminations देश्य and देशीयद् are affixed to nouns to form appellatives implying 'inferiority'; विद्वत्कल्प:, विद्वद्देश्य:, विद्वद्देशीय:, 'an inferior scholar.' They are also attached in an adverbial form to verbal inflexions; as, पचन्तिकल्पं &c. 'he cooks incompletely,' 'he does not finish cooking.'

ख and खन् are analogous terminations, of which the essential adjunct is ईन्; the second requires the Vṛiddhi vowel: they form, 1. words implying 'descent'; as, from कुल 'a race,' कुलीन or कीलीन 'sprung from a good family:' 2. Attributives; as, अहन्, 'a day,' makes अहीन 'to be done in a given number of days'; अवारपाट: 'either bank of a river,' अवारपाटीक 'who or

what goes or extends to both banks;’ ग्रामः ‘a village,’ ग्रामीणः ‘rustic,’ ‘village:’ आत्मन् makes आत्मनीन् ‘what is fit or good for oneself;’ विश्वजन ‘all mankind,’ विश्वजनीन् ‘what is fit or good for all:’ 3. Appellatives; तिल, ‘sesamum,’ makes तैलीन् ‘a field of sesamum;’ सप्तपदं ‘seven steps,’ साप्तपदीन् ‘friendship,’ ‘intimacy;’ हेवत्पनीन् ‘fresh butter,’ from ह्यत् ‘to-day,’ and गो ‘a cow.’

ञ, leaving इय, forms, 1. words of descent; as, from सत्तः ‘a man of the military caste,’ सत्तियः the same, as sprung from him: 2. Attributives; as, राष्ट्रः ‘a country,’ राष्ट्रिय ‘relating or belonging to it.’

ह् and ह्य् are analogous affixes, both leaving ईयः the one requires Vṛiddhi; the other not: they form, 1. words of descent in general; as, स्वकीयः ‘a sister’s son,’ पैतृस्वकीयः ‘the son of a father’s sister:’ 2. Attributives; महेन्द्रीय or माहेन्द्रीय ‘relating to Mahendra;’ वत्सीय ‘suited to, or fit for, a calf;’ भ्रातृकीय ‘fit for a wall:’ क is inserted before the affix after some words; as, स्वकीय ‘own,’ राजकीय ‘royal:’ 3. Appellatives; as, पर्वतीयः ‘a mountaineer.’

चक्षप् and चुक्षु are two affixes to nouns to form attributives implying ‘being known by;’ as, विद्याचक्ष or विद्याचुक्षु ‘known by, or on account of, learning.’

ञ, leaving ञ, forms feminine nouns of descent; as, पार्थिवी ‘a female descendant of पृथिवी;’ and nouns of action, compounded with पत ‘falling;’ as, दाक्षपता ‘falling of an hour,’ ‘a lunar day.’ After इयेन ‘a hawk,’ and तिल ‘sesamum,’ a nasal is inserted; as, इयैनम्याता ‘hawking;’ तैलम्याता ‘an oblation’ (in which sesamum is scattered).

भिट् alternates with ठम् after a few words, and like it leaves इक् for the termination; but it differs in forming the feminine with ञा; as, काशि ‘a city’ (Benares), काशिक ‘belonging to Káśi;’ fem. काशिका; with ठम् it would be काशिकी.

भ्य, leaving य, forms a few appellative and abstract nouns; वैदूर्य ‘the lapis lazuli,’ from विदूर a mountain so named; गाम्भीर्य ‘depth,’ from गम्भीर ‘deep;’ आनन्त्य ‘infinity,’ from

अनन्त 'endless;' आतिथ्यं 'hospitality,' from अतिथि 'a guest;' and others.

टीट् with the analogous terminations नाट् and भट् are added to the preposition अव to form attributives implying 'flat,' as the nose; अवटीटा, अवनाटा, or अवभटा, नासिका, 'a flat nose;' अवटीटः, अवनाटः, अवभटः—पुरुषः 'a flat-nosed man.'

द्यु or द्युन् is an affix, leaving अन, to form attributives from adverbs importing 'time:' न is inserted: as, सायं 'evening,' सायन्नन 'what is of the evening;' अद्य 'to-day,' अद्यतन 'what is of to-day;' प्राह्णे 'in the forenoon,' प्राह्णेतन 'what is of the forenoon;' चिरं 'long,' चिरन्नन 'lasting or delayed long;' &c.

ठक् is an affix forming a number of words, substituting इक् for the finals of nouns ending in अ or आ, or in अन्, and adding क to others: it forms, 1. a few patronymics from feminine nouns in ई, the final of which is also cut off; as, रेवत्रकि 'a descendant of रेवती:' but it also implies 'inferiority' in this form; as, गार्गीक 'an inferior,' 'a young or silly descendant of गर्गी.' 2. Attributives; as, लाक्षा makes लाक्षिक 'dyed with Lac;' दधि, दाधिक 'made with, or fed with, curds;' धर्म, धार्मिक 'virtuous,' but आपर्म्मिक 'wicked;' मास, मासिक 'given or lasting for a month;' वर्ष, वार्षिक 'annual,' 'lasting for a year;' सेना, सैनिक 'belonging to an army.' 3. Appellatives; चाखिक 'a gambler,' from अख 'dice;' नैयायिक: 'a logician,' from न्याय 'logic;' चास्तिक: 'a believer,' नास्तिक: 'an atheist,' from अस्ति 'what is:' अस्ति, 'a sword,' makes अस्तिक: 'a swordsman;' धनुस् 'a bow,' धानुष्क: 'a bowman.' 4. Aggregates of inanimate objects; as, साङ्गुर्क 'a heap of parched grain:' but also of elephants, हास्तिक; and of kine, येनुर्क.

ठक् forms similar derivations as the preceding, but is mostly limited to attributives, which sometimes become appellatives; as, वेदिक 'relating to the Vedas,' वेदिक: 'a Brahman who studies or teaches them;' सांघातिक 'relating to war or battle,' सांघातिक: 'a soldier.' It is extensively used to form adjectives relating to measures of value, quantity, number, or time: नैष्किक 'bought with, or of the value of, a Nishka;' अर्द्धद्वैष्टिक

or **आर्द्धद्रोणिक** 'containing, or relating to, half a droṇa' (a measure of grain); **वैंशतिक** 'bought with, or of the value of, twenty'; **आह्निक** 'daily' or 'lasting for a day'; **मासिक** 'monthly' or 'lasting for a month'; **द्वैरात्रिक** 'lasting for two nights'; **कालिक** 'continuing for a time.' Some terms of philosophy are also formed with it; as, **आधिदैविक**, **आधिभौतिक**, **आध्यात्मिक**, relating to that which is celestial, elemental, or spiritual. It also forms nouns of aggregation; as, **केदारः** 'a field,' **कैदारिकं** 'a number of fields.'

ठन्, like the two preceding, supplies **इक्** for the termination of similar nouns, but it does not require the Vṛiddhi change of the vowel; as, **घट** 'a jar,' **घटिक** 'what is placed in a jar'; **नौ** 'a boat,' **नाविक** 'who or what goes in a boat,' 'relating or belonging to it'; **ऋयिक** 'who sells,' **विक्रयिक** 'who buys,' **ऋषि-ऋयिकः** 'a dealer,' 'a tradesman'; **शत** 'a hundred,' **शतिक** 'worth, or bought with, a hundred.' It is affixed to **अर्द्ध** and **भाग** to signify 'rate of interest'; **अर्द्धिकं** or **भागिकं शतं** 'half per cent.' It is also a possessive affix; as, **दण्ड** 'a staff,' **दण्डिक** 'one who bears a staff'; **केश** 'hair,' **केशिक** 'one who has much hair'; **गो** and **शत** 'a hundred,' **गोशतिक** 'one who has a hundred cows.'

हामहृच् is considered as an affix forming the words **पिता-महः** -**मही**, **मातामहः** -**मही** 'paternal and maternal grandfather and grandmother,' from **पितृ** and **मातृ**. **डुलृच्** added to **मातृ** forms **मातुलः** 'a maternal uncle'; **अत्** to **पितृ**, **पितृष्यः** 'a paternal uncle'; and **अत्** to **भ्रातृ**, **भ्रातृष्यः** 'a brother's son.'

ढक् is a useful affix: it leaves **इय**, and forms, 1. Patronymics and terms of descent; as, **आग्नेयः** 'the son of Āgni'; **वैमतेयः** name of Garuḍa, 'the son of Vinatā'; **मैत्रेयः** 'son of Mitrāyu'; the final of the primitive being cut off: sometimes **इन्** is prefixed to the termination; as, **कौलटेयः** or **कौलटिनेयः** 'the son of a respectable woman,' **कुलटा**; when **कुलटा** means 'a harlot,' the derivative implying 'her son' is **कौलटेर**, being formed with the analogous affix **ढक्**. So either of these, forms words implying 'descent' from a disfigured or a base person; as, **काशेयः** or

कायेः 'the son of a one-eyed man;' दासेः or दासेः 'the son of a slave.' स्वसृ, 'a sister,' in combination rejects its final before डक्; as, पित्रुस्वसेः 'the son of a father's sister,' मातृस्वसेः 'the son of a mother's sister.' 2. डक् also forms attributives signifying 'produced in,' or 'derived from;' नादेय 'aquatic,' from नदी 'a river;' माहेय 'earthen,' from मही 'the earth;' and 3. a few appellatives; as, from त्रीहिः 'rice,' त्रीहेय 'a rice-field.'

डक् is analogous to the preceding, adding क् to the termination; as, कौलेयक 'belonging to, or derived from, a family;' otherwise कौलेय. It is also added to a few words in a contemptuous sense; as, ग्राम, 'a village,' makes ग्रामेयक 'a clown;' नगर 'a city,' नागरेयक 'a libertine,' 'a profligate.'

डम् is another termination allied to the preceding; differing from डक् only in being restricted to certain words; as, पुरुष, 'a man,' in particular acceptations; as, पौरुषेयो बधः 'a killing of men;' पौरुषेयः समूहः 'an assemblage of men;' पौरुषेयो विकारः 'mortal or human change;' पौरुषेयः -यी -यं 'done by a man' or 'human being.'

ङ, leaving ञ, forms a few feminine nouns that signify 'striking in sport;' as, दाङ्का 'quarter-staff,' and मौडा 'boxing,' from दङ्क 'a staff,' मुष्टि 'the fist;' also some attributives; as, सर्वं 'all,' सर्वं 'fit or good for all.'

ञ, leaving य, forms words implying 'descent;' as, दैत्यः 'a demon,' 'a son of Diti;' आदित्यः 'an Āditya,' 'son of Aditi;' कौरव्यः 'a descendant of Kuru.' It is added to पति, when preceded by a noun; as, प्रजापत्यः 'son or descendant of प्रजापति;' and to words signifying 'an artisan;' as, तनुषाय, 'a weaver,' makes तानुषायः 'a weaver's progeny;' it also forms appellatives; as, परिषद् makes पारिषद्यः 'an assistant at an assembly.'

तल् forms feminine nouns signifying, 1. Aggregation; ग्रामता 'a number of villages;' जनता 'a number of men;' गजता 'a herd of elephants;' 2. Abstract property; स्त्रीता 'womanhood,' गोता 'cowhood,' पुत्रता 'childhood.' It is also added pleonastically to देव; as, देवता 'a divinity.'

तः is added to some words to denote 'time ;' as, परतः 'of last year ;' परातिः 'of the year before last ;' चिरतः 'of a long time ago :' also to नू substituted for नव, नूतन 'new :' the latter takes तनप् in the same sense, नूतन, and, as above, नवीन.

दक्ष is added to terms of place to form attributives ; दक्षिणात् 'produced in the south,' 'a native of the south,' &c. : so पाश्चात्, पौरत्, 'produced in the west, east,' &c.

तकन् forms feminine appellatives after the prepositions अधि and उप ; as, अधिताका 'an acclivity ;' उपतका 'land at the foot of a mountain.'

तप् is affixed to indeclinables to form attributives implying 'production ;' as, क्वत् 'produced where ;' तत्रत् 'born or produced there ;' इहत् 'born or produced here :' with अना, 'together,' it forms अनातः 'a minister.'

स is added to गो, 'a cow,' to denote 'multitude ;' गोसा 'a herd of cattle.'

त्वं forms neuter abstract nouns from any other nouns ; ब्राह्मणत्वं 'Brahmanhood,' बालत्वं 'childhood,' पुण्यत्वं 'holiness.'

दधप् and दधयप् are added to nouns to denote 'measure of height ;' ऊरुदध, ऊरुदधय 'as high as the thigh.'

दूस् is added to अवि in the sense of 'milk ;' अविदूस् 'ewe's milk.' मरीस and सोढ, equally anomalous affixes, and probably obsolete words, meaning 'milk,' are similarly employed ; as, अविमरीसं and अविसोढं.

नप् and the analogous affix नप् are added severally to स्त्री and पुंस् to form appellatives ; स्त्रीण 'produced from, or by, a woman ;' पौं 'produced of, or by, a man.' In the neuter gender they may be abstract nouns ; स्त्रीणं 'womanhood,' पौं 'manhood.'

पाशप् forms attributives from nouns in the sense of 'inferiority ;' as, भिषक्पाशः 'an indifferent physician :' compounded with केश it signifies 'quantity ;' केशपाशः 'abundant hair :' केशपशः has a similar purport.

पिञ्ज and पेज are added to तिल to denote 'barrenness ;' तिलपिञ्जः or तिलपेजः 'barren sesamum,' 'not bearing seed.'

कृन् and फिन् are affixes forming principally patronymics or terms implying 'descent:' the former furnishes the termination जायन्, the latter जायनि; as गार्गीयकः or गार्गीयकिः 'a descendant of the sage गर्गः.' Analogous to them is चकृन्, forming attributives of which the feminine takes ई, as denoted by the sibilant: thus from कपिश, 'a country,' comes कपिशायन 'produced in it;' as, कपिशायनं मधु 'honey of Kapisá;' कपिशायनी द्राक्षा 'a grape of the same.'

भयट् is added to nouns to import 'made or consisting of;' as, अश्मभय 'made or consisting of stone,' 'stony,' 'marble;' काष्ठभय 'wooden,' 'made of wood;' मृत्भयः 'earthen,' 'made of earth or clay:' it also implies 'containing' or 'abounding with;' as, अन्नभय 'containing food' (a dish, &c.); मोदकभय 'containing sweetmeats' (a shop or the like); वृत्तभयो यज्ञः 'a sacrifice abounding with clarified butter,' i. e. one in which many oblations are offered. It also forms with गो, 'an ox,' the term गोभयः, which may mean either 'cow-dung' or 'the nature or property of a cow.'

मात्रच् is added to words to denote 'measure,' either of height, capacity, or number; जानुमात्र 'as high as the knee;' प्रस्थमात्र 'as much as a Prastha;' पञ्चमात्र 'five in tale;' तावन्मात्र 'so much.'

य is added to a few words to form, 1. Attributives; as, ग्राम 'a village,' ग्राम्य 'rural,' 'rustic;' मुख 'the face,' मुख्य 'principal;' दण्ड 'punishment,' दण्ड्य 'deserving punishment;' अर्घ्य 'respect,' अर्घ्य 'deserving respect;' वध 'killing,' वध्य 'deserving death:' 2. Abstracts; as, सखि 'a friend,' सख्य 'friendship;' दूत 'a messenger,' दूत्य 'mission:' वणिज्, 'a merchant,' makes वणिज्या 'trade:' स्तेन 'a thief,' makes स्तेय 'theft,' 'thieving.' य is more frequently combined with other letters, as in भ्य, स्व, यक्, यन्, and यत्.

यक् forms a few abstract nouns: राजन्, 'a king,' makes राज्य 'kingdom;' सेनापति 'a general,' सेनापत्यं 'command;' पुरोहित 'a family priest,' पुरोहित्यं 'priesthood.'

यन्, leaving य, forms, 1. Patronymics or terms of descent ; as, अभिजित् a proper name, अभिजितः 'the son of Abhijit ;' देव्य 'sprung from a god ;' वास्य 'a native of the outer (बहिर्) country ;' 2. Attributives ; as, द्वीप्य 'is produced in or on an island,' द्वीपः 3. Aggregates ; as, क्षेत्र्य 'a field,' क्षेत्र्यं 'a number of fields ;' केश्यः 'hair,' केश्यं 'a quantity of hair ;' पाश्यः 'a noose,' पाश्या 'a number of snares ;' &c.

यन्, leaving य, and requiring no change of the radical vowel, is of much more extensive application than either of the preceding : it forms a few terms of descent ; as, राजन्यः 'a man of the military tribe, sprung from a Rāja ;' कुल्य 'of a good family ;' but its chief application is to form attributives implying derivation, relation, or fitness, becoming frequently appellatives ; as, रथ्य 'what is fit for a carriage ;' रथ्यः 'a horse fit for harness ;' रथ्यं 'a carriage-wheel ;' मूल्य relating to the root, or to original price ; मूल्यः 'price,' मूल्यं 'profit ;' वयस्य 'suited in age,' वयस्य, whence वयस्यः 'a friend.' Of other attributives formed with this affix are तुल्य 'like,' न्याय्य 'suitable,' पथ्य 'appropriate,' हृद्य 'agreeable,' धन्य 'wealthy,' अग्र्य 'chief,' धर्म्य 'virtuous,' जन्य 'relating to the people,' 'popular,' 'current,' यज्ञ्य 'fame,' यज्ञस्य 'famous,' शीर्षक्षेद्य 'deserving decapitation,' from शीर्ष for शिरस् and क्षेद् 'cutting.' Nouns ending in उ and the word गो take Guṇa before यन् ; as, शङ्कु 'a stake,' शङ्क्य 'fit for a stake' (wood) ; गव्य 'relating to a cow' or 'derived from one,' गव्यं 'cow's milk ;' श्वन्, 'a dog,' changes the semivowel ; as, श्वन्य or शून्य 'canine ;' नाभि, 'the nave of a wheel,' makes नभ्य 'fit for the nave ;' and नास्य 'the nose,' नस्य 'fit for the nose,' नस्यं 'a nozzle ;' भाग 'a part,' भाग्यं 'half' (at interest), भाग्यं शतं 'half per cent.' Of the appellatives, besides those specified, are, जन्या 'a bridemaid,' from जनी 'a wife ;' धेनुष्या 'a milch cow,' from धेनु, the same, with य् inserted ; वेद्यः 'an actor,' from वेद्य 'dress ;' कर्म्य 'vigour,' from कर्मन् 'act ;' and द्रव्यं 'thing,' 'wealth,' from द्रु 'a tree.'

र is added to nouns to form diminutives; कुटी 'a house,' कुटीरः 'a small house;' शमी 'the Samī tree,' शमीरः 'a small Samī tree.'

रूप्य is added to words to imply 'cause' or 'origin,' if the latter be man; as, समरूप्य 'what proceeds from the same cause;' देवदत्तरूप्य 'what originates with Devadatta.'

ल is added to चिल्, चुल्, and पिल्, substituted for श्लिष् 'moist,' making चिल्ल, चुल्ल, and पिल्ल, to signify 'blear-eyed.'

विडक् and विदीक्षक् are added to the preposition नि to form attributives; as, निविड, निविदीक्ष, 'thick,' 'coarse;' also 'flat or crooked nosed.'

बुम् is a useful affix: बु always, as in the Kṛidanta derivatives, denotes the addition of चक. It forms attributives signifying chiefly 'produced in' or 'from;' as, ग्रीष्म 'the hot season,' ग्रीष्मक 'growing or produced in summer;' उद्ग 'a camel,' उद्गक 'produced from a camel;' कोलालक 'made by a potter,' कुलाल; वारखक 'produced in a wood,' 'wild.' It is also added to names of countries to signify either the place or people; पाटलिपुत्रक is synonymous with पाटलिपुत्रः 'Pali-bothra;' आङ्गका means 'the people of Ānga;' also any thing peculiar to the country; as, from कच्छ, 'Cutch,' comes काच्छको मनुष्यः 'a man of Cutch;' काच्छकं हसितं 'a Cutch laugh.' It also forms nouns of aggregation; as, औषधक, from उषन् 'an ox,' 'a herd of oxen;' औपगवक 'a number of the descendants of Upagu,' or 'his family or tribe collectively.'

बुन्, like the preceding, adds चक, but does not change the vowel of the primitive. It forms such attributives as चानक, from चान 'order,' 'one who knows the order;' पन्थक 'produced in or on the road;' पथक 'one who knows the road;' पूर्वाह्नक 'produced in the forenoon:' also a few feminine nouns in particular acceptations; as, from पद for पदि, 'a quarter,' comes पदिका 'quarter,' when succession is implied; as, द्विपदिकां ददाति 'he gives two and two quarters;' द्विशतिकां ददाति 'he gives two and two hundreds:' or when succession is not implied, but legal proceedings are; as, द्विशतिकां दक्षितः 'fined two hundred.'

बुद् also forms feminine nouns from compounds implying 'enmity between the objects;' as, **काकोलूकिका** 'the natural hostility of the crow and the owl.'

शालच् forms an attributive noun with the preposition **वि**; **विशाल** 'large,' 'extensive.'

शाकट and **शाकिन** are added to names of vegetable substances to denote 'a field;' as, **इक्षुशाकट** or **इक्षुशाकिन** 'a field of sugar-cane.'

हरच् is added to nouns to form appellatives with the sense of 'diminutiveness' or 'inferiority:' **गोक्षी** 'a sack,' **गोक्षीतरी** 'a small sack;' **वत्सतरः** 'a young calf;' **अश्वतरः** 'a foal,' also 'a mule;' **श्ववभतरः** 'an ox unfit for the yoke.'

इन् forms attributive nouns analogous to those formed with **उन्**, as above, but in particular senses; and the feminine termination is **ई**. The words imply, 1. 'Who or what goes by means of;' as, **अश्विक** 'one who goes on a horse;' **चर्यिकः -क्षी** 'a cripple,' 'one who goes by means of a wheel-chair;' **पथीः**; **पथिकः -क्षी** 'a traveller,' 'one who goes along the road;' or, as applied to inanimate things, **चारिपथिक** 'what comes, or is brought, by water:' 2. 'Who or what takes by means of;' as, **भस्त्रा** 'an inflated skin,' **भस्त्रिक** 'a ferryman,' 'one who takes passengers or goods across a river on a skin;' **विषयः** or **वीषयः** 'a yoke for carrying burdens by a rope at each end,' **विषयिक** or **वीषयिक** 'a porter carrying loads by a yoke:' and 3. Containing a given measure; as, **ज्जाहकिक** 'containing two Arhakas of grain,' 'a field,' &c.

हल् is similarly applied to a few words; as, **आकर्षकः -क्षी -क्षी** 'who or what goes by being dragged.'

कलच् is added to **झमी**, 'the Sami tree,' to signify 'made of its wood,' **झामिलः -ली -लं**.

कम् forms abstract neuter nouns from a variety of words; as, **शुक्ल** 'white,' **शौक्ल्यं** 'whiteness;' **हृद** 'firm,' **दाह्यं** 'firmness;' **मधुर** 'sweet,' **माधुर्यं** 'sweetness;' **मूर्खः** 'a blockhead,' **मूर्ख्यं** 'folly;' **चोरः** 'a thief,' **चौर्यं** 'stealing;' **खेनः** 'a thief,' **खेन्यं** 'stealing;' **पिशुनः** 'a knave,' **पिशुन्यं** 'dishonesty;' **ब्राह्मणः** 'a Brahman,'

ब्राह्मणं 'the nature or office of a Brahman;' चतुर्वर्णः 'the four castes,' चतुर्वर्ण्यं 'the duties or institution of the four castes;' परम्परया 'successively,' परम्पर्ययं 'succession,' 'tradition.' When taking the feminine gender, these nouns reject च before ई; as, उचित 'right,' 'fit,' makes औचित्यं or औचिती 'fitness.'

जा and सा are added pleonastically to मृद् 'earth;' so is तिकन्, making मृत्तिका, मृत्सा or मृत्सा, 'earth.'

CLASS II. Possessives.

जच्, leaving च, is substituted for the terminations of a few words ending in vowels, and added to others ending in consonants, to form possessive adjectives; as, जटा makes जट 'who has braided hair;' उरच् 'the breast,' उरज 'breasted;' जघ 'sin,' जघ 'sinful;' जर्जर 'who has hæmorrhoids,' from जर्जर; &c.

जाटच् and जालच् are added to nouns to signify possession or use of the object they denote, but in a depreciatory sense; as, वाच्, 'speech,' makes वाचाट or वाचाल 'one who speaks much and nonsensically.'

जामिनच् added to स्व, 'property,' makes स्वामिन् -नी -मिनी 'a master' or 'mistress,' 'an owner of property.'

जारकन् is added to शृङ्ग 'a horn,' and वृक्ष 'a heap,' to form attributives; as, शृङ्गारक 'horned,' वृक्षारक 'preeminent.'

जालुच् forms attributives of possession, with the sense of 'non-endurance;' with शीत 'cold,' उष्ण 'warm,' and तृण 'oiled butter;' as, शीतालु 'suffering from cold,' 'freezing;' उष्णालु 'suffering from heat;' तृणालु 'having, but not liking, oiled butter.' हृदक्, 'the heart,' forms हृदयालु 'kind-hearted.'

इनच् forms possessive attributives from the class of words called तारकादि; as, तारका 'a star,' तारकित 'starred,' 'starry;' पुष्प 'a flower,' पुष्पित 'flowered,' 'flowery;' कुसुम 'a flower,' कुसुमित 'having flowers;' खण्ड 'a part,' खण्डित 'parted,' 'divided,' 'having parts;' पिपासा 'thirst,' पिपासित 'thirsty;' दुःख 'pain,' दुःखित 'afflicted,' 'pained;' सुख 'pleasure,' सुखित 'happy,' 'at ease;' &c.

इनच् forms फलिन 'fruitful,' from फल 'fruit;' and बहिष्

‘peacock-tailed,’ or बहिः ‘a peacock,’ from बह् ‘the tail of that bird.’ मल, ‘dirt,’ makes मलिन, or with ईमसच्, मलीमस ‘dirty,’ ‘foul,’ ‘wicked.’

इनि is affixed to nouns ending in च् to denote possession actual or figurative; दण्ड ‘a staff,’ दण्डिन् ‘one who carries a staff;’ धन ‘wealth,’ धनिन् ‘wealthy;’ सुख ‘happiness,’ सुखिन् ‘happy;’ दुःख ‘pain,’ दुःखिन् ‘sorrowful;’ also to पूर्व in particular meanings; पूर्विन् ‘one who has priority,’ i. e. one who has done (eaten or drank) any thing on a former occasion; कृतपूर्वी कटं ‘he formerly made the mat.’ आञ्च makes आञ्चिन् ‘one who has partaken of a Śrāddha’ or ‘funeral feast;’ and साक्ष ‘visible,’ साक्षिन् ‘one who has seen any occurrence,’ ‘a witness.’ It is also added to certain words in चा or ई; as, शिखा ‘a crest,’ शिखिन् ‘crested,’ शिखी ‘a peacock;’ माला ‘a garland,’ मालिन् ‘having a garland,’ माली ‘a gardener;’ व्रीहि ‘rice,’ व्रीहिन् ‘having rice;’ also to numerals connected with age; as, पञ्चमिन् ‘having the fifth (month or year);’ पञ्चमी बालः ‘a boy in his fifth year.’ Occasionally क is prefixed to इनि; as, वातकिन् ‘one who suffers from disordered wind.’ It forms various feminine nouns of locality; as, पुष्करिणी ‘a pool having the lotus;’ so पद्मिनी, कुमुदिनी, &c. It forms various appellatives, as above, and as हस्तिन् ‘an elephant,’ from हस्त ‘his trunk.’

इलच् is affixed to a class of words termed पिच्छादि to form possessives; as, पिच्छा ‘mud,’ पिच्छिल ‘muddy;’ उरस् ‘the chest,’ उरसिल ‘broad-chested;’ व्रज्ञा ‘knowledge,’ व्रजिल ‘wise;’ also to फेन ‘froth,’ फेनिल ‘frothy;’ to सिकता ‘sand,’ and शङ्कटा ‘gravel,’ as epithets of place; सिकतिला or शङ्करिला भूमिः ‘sandy or gravelly soil;’ also to तुन्द and other words; तुन्दिल ‘corpulent,’ उदरिल ‘big-bellied,’ &c.

उरच् is added to दन्त, ‘a tooth,’ to form दन्तुर ‘having large or prominent teeth.’

जल is added to बल ‘force,’ and वात ‘wind,’ to signify ‘impatience;’ बलूल ‘not enduring force;’ वातूल ‘not bearing wind;’ the latter is also an appellative; वातूलः ‘a gale,’ ‘a whirlwind.’

विनि forms वाग्मिन् 'eloquent,' 'well spoken,' from वाच् 'speech.'

डुलच् is added to नड and झाड्; as, नडुल 'abounding with reeds;' झाडुल 'abounding with young grass' (a field, a country, &c).

न, as a possessive affix, is added to a class of words termed चामादि, and which imply 'diseased;' as, चामन् 'itch,' चामन 'itchy;' कृमि 'a worm,' कृमिन 'affected with worms.' It also forms irregularly ज्योत्स्ना 'moonlight,' from ज्योतिष् 'light.'

भ is added to the words तुन्दि, चटि, and चलि; as, तुन्दिभ 'having corpulence,' 'corpulent;' चटिभ 'lousy;' चलिभ 'wrinkled.'

मनुप् is in an especial degree the affix implying 'possession:' the essential element is मन् or चन्, inflected as मान्, मती, मत्, or चान्, चती, चत् (see p. 57). The म is changed to च after a final or penultimate अ or आ, and after any consonant except a nasal or a sibilant: it is so changed after a final or penultimate म; it is unchanged after any other vowel than अ or आ, and after a nasal or a sibilant: but there are special exceptions to these changes: thus किन् makes किंचन् 'having something;' यशस् 'fame,' यशस्वान् 'famous;' लक्ष्मी 'prosperity,' लक्ष्मीवान् 'prosperous.' A great variety of attributives and appellatives are formed with this affix; as, धनवान् 'wealthy,' रसवान् 'flavoured,' मेधावान् 'intelligent,' गोमन् 'having cows,' भूमिमान् 'having land.' राजन् retains its final, if meaning 'well governed,' राजन्वती भूः 'a well governed country;' but राजवान् 'having a king.' उदक, 'water,' substitutes उदन् before मनुप्; as, उदन्वान् 'having water,' उदन्वान् 'the ocean.' The following are irregularly formed with this affix: अङ्गीवान् 'the knee' (having a bone); चञ्जीवान् the name of a king (having a country); रुमन्वान् the name of a mountain (having salt); चम्बलवान् 'the river Chambal' (having a skin or hide). In their literal acceptation these are regular; as, अस्त्रिवान्, अक्षवान्, &c. In place of मनुप्, the affix in certain senses is termed इमनुप्, the initial इ causing the elision of the final vowel of the primitive;

as, कुमुद 'a lotus,' कुमुद्वती 'a place abounding in lotuses;' महिष 'a buffalo,' महिष्यती the name of a city.

यप् is added to a few words to form attributives; as, हिम्य 'snowy;' गुह्य 'excellent,' 'having merit;' हव्य 'having a handsome form:' also हव्यः 'a coin,' i. e. having an impression.

युस् is added to ऊर्षी 'wool,' ऊर्षीयु 'woolly:' also to अहम् 'I,' अहंयु 'arrogant;' and शुभम् 'good,' शुभंयु 'lucky:' also to कं and जं; as, कंयु, जंयु 'happy,' 'prosperous.'

र forms attributives and appellatives after certain words; पाखु 'paleness,' पाखुर 'pale;' मधु 'honey,' मधुर 'sweet,' 'honied;' सुषि 'a hole,' सुषिर 'perforated;' ऊष 'saline soil,' ऊषर 'having or abounding with such soil.' नग, 'a mountain,' makes नगर 'a city' (having houses as lofty as mountains); and तमस् 'darkness,' तमिष्ठं or तमिष्ठा the same; the penultimate being changed to इ.

लच् forms attributives with various words; ऊंस 'the shoulder,' ऊंसल 'strong;' वस 'a child,' वसल 'affectionate;' चूडा 'a crest,' चूडाल 'crested;' फेन 'froth,' फेनल 'frothy.'

व is added to केश 'hair,' केशव 'having fine or abundant hair;' in which sense it may be also केशिन्, केशिक, or केशवत्; as a name of Kṛishṇa, it is केशवः alone. It is added to a few other words; as, to मणि 'a jewel,' and हिरण्य 'gold,' to form मणिवः 'a particular Nāga;' हिरण्यवः 'one of the treasures (personified) of the god of wealth:' also to अर्क्षस् 'water,' which rejects its final, अर्क्षवः 'the ocean.'

यलच् forms attributives, used chiefly as appellatives, after certain words; शिखायल 'crested,' शिखायलः 'a peacock.' A final short vowel becomes long before it; as, दन्त 'a tooth,' दन्तायलः 'an elephant;' कृषि 'culture,' कृषीयलः 'a husbandman;' आसुति 'spirit,' आसुतीयलः 'a distiller;' परिषद् 'a court,' परिषद्वलः 'a Rāja;' रजस् 'menstrual excretion;' रजस्वला 'a woman at that period.' ऊर्जस्, 'strength,' makes ऊर्जसल 'strong.'

विनि is added to words ending with अस्; as, तपस् 'penance,' तपस्विन् 'who practises penance,' 'an anchorite;' यज्ञस् 'fame,'

वहसिन् 'famous;' also to माया 'illusion,' मायाविन् 'deceptive,' मेधा 'apprehension,' मेधाविन् 'intelligent;' मञ्ज 'a garland,' मञ्जविन् 'having a garland;' and आनय 'sickness,' with the final made long, आनयाविन् 'sick,' 'ill.'

ज्ञ forms attributives from a class of words termed लोमादि; as, लोमन् and रोमन् 'hair of the body,' लोमज्ञ, रोमज्ञ, 'hairy;' कपि 'an ape,' कपिज्ञ 'tawny;' &c.

CLASS III. *Degrees of Comparison: Pronominals: Numerals.*

263. The affixes which form the comparative and superlative degrees have already been specified, as त्वरप् or त्वनप्, and ईयस् or ईयसुन्, and इह or इहन्; they are noticed here only as belonging to the class of Taddhita affixes (see p. 76).

264. Pronouns take some of the preceding affixes, with the same effect and signification as those already specified: thus अस्माक् is added to the possessive cases plural of अस्मद् and युष्मद्, making आस्माक्, योस्माक्, 'what belongs or relates to us' or 'to you:' also to the same cases singular, with क inserted; as, तावक्, मामक्, 'what relates or belongs to thee' or 'me.' क् is also added to अस्मद्; as, अस्मदीय 'relating or belonging to me;' and to भवत् 'you' (respectfully); भवदीय 'yours' or 'your honour's.' Besides these, they have some peculiar to themselves.

कक् is sometimes substituted for the proper terminations of क्स्, यद्, and तद्; as, कक् 'which?' यक् 'who,' तक् 'that.'

द्वतरप् and द्वात्मप् are added to the same pronouns, also to एक, to form comparisons between two or many; as, कतर, यतर, 'which of two;' कतम, यतम, 'which of many;' ततर, ततम, 'that of two' or 'of many;' एकतर, एकतम, 'one of two' or 'of many.'

इति is added to क्स्, forming कति 'how many.'

बहुप् is added to several of the pronouns to imply 'quantity:' it leaves बह्, as already noticed (p. 84). To these may be added तिसृक्, forming attributives from them; यावत्तिसृक् 'having or being how many;' तावत्तिसृक् 'having or being so many.'

265. Nouns of number take Taddhita affixes to denote

ordinals and other modifications: some of them have been already noticed (p. 91).

इ is added to दशन् and its compounds, to विंशति and the decimals ending in शन्, to form numerals in addition to others with which they are inflected. इ, leaving च, causes the elision of the final letter; एकादशं शतं 'one hundred and eleven;' विंशं शतं 'a hundred and twenty.'

इद् forms ordinals from cardinals for all above ten; एकादश 'eleventh,' विंश 'twentieth,' &c.; or those from twenty upwards prefix तमद् to इद्, making विंशतितम, &c. (p. 91).

दिमच् added to आदि, 'first,' forms the ordinal आदिन 'first:' it also forms terms signifying 'relative order,' either in place, degree, or time, with अग्र 'before,' अन्त 'end,' and पश्चात् 'after;' as, अग्रिम 'first,' 'prior;' अन्तिम 'subsequent;' पश्चिम 'posterior.'

तयप् added to numerals implies 'division;' as, पञ्चतयं दारु 'wood in five pieces,' or 'five pieces of wood.' It forms similar derivatives with द्वि and त्रि in alternation with यप्; as, द्वितय or द्वय, त्रितय or त्रय, 'two' or 'twofold,' 'three' or 'threefold.'

तीय is added to द्वि and त्रि, the latter of which changes रि to च्, to form ordinals; as, द्वितीय 'second,' तृतीय 'third:' to these, अन्, that is, च, taking the place of the primitive च, is added, to imply 'division;' as, द्वितीयो भागः 'a second part,' 'a half;' तृतीयो भागः 'a third:' so चतुर्थे, पञ्चम, 'a fourth,' 'a fifth,' &c.; ordinals being in fact the same as fractionals. षष्ठ and अष्टम take optionally न्, making either षष्ठ or षाष्ठ 'a sixth,' अष्टम or आष्टम 'an eighth.'

सुच् is added to द्वि, त्रि, and चतुर, making द्विस, त्रिस, चतुस्, 'in value twice,' 'thrice,' 'four times.' स् becomes Visarga, and that again र् before a sonant; as, द्विर्भुङ्क्ते 'he eats twice.'

अण् is added to शत and सहस्र to signify 'bought with' or 'worth:' शत 'bought with a hundred;' साहस्र 'bought with a thousand:' also to signify general relation to those numbers.

कन् may be added to numerals not ending with शन् or ति to signify 'bought with;' पञ्चक 'bought with five:' the

exceptions take ठक्; वैशतिक 'bought with twenty;' चात्वारिंशत् 'bought with forty.' It may be added to them to form denominatives; as, विंशतिकः 'a book containing twenty (chapters).' It is also added to terms of quantity, formed with वत्; as, तावत्, or with इद् inserted, तावत्तिक 'bought with so much.' कन् is added to numerals forming attributives to imply a sum given either as interest, tax, profit, or bribe; as, पचको राजा 'the king, who has received a tax of five;' पचको देवदत्तः 'Devadatta has taken five (per cent. interest);' &c. Derivatives with other affixes are similarly employed; as, शतिकः शतः 'one to whom a hundred has been given,' &c.

ख may be added to विंशति when preceded by a numeral or by अर्धार्ध 'plus a half:' to signify 'value,' क is inserted; as, द्विविंशतिकीन 'worth twenty-two;' अर्धार्धविंशतिकीन 'worth twenty plus a half,' i. e. worth thirty.

उन् or यत् may be added to शत to signify 'being worth' or 'bought with;' शतिक or शत 'what is worth a hundred;' also, as above, 'he to whom a hundred is given.'

डुन् is added to numerals ending in ति or त् to signify 'value;' विंशक, दिंशक, चात्वारिंशक, 'bought with, or worth, twenty,' &c.

मयद्, added to numerals, implies 'equal or equivalent to in value;' as, द्विमयमुदधिद् यवानां 'the butter-milk is worth two (it is twice the value) of the barley.'

CLASS IV. *Indeclinables.*

266. A variety of indeclinable words, chiefly significant of time or place, are formed with affixes considered as belonging to the class of Taddhita terminations.

क् is affixed to किम् 'what,' which is changed to कु in the sense of 'place;' as, क्क 'where.'

अतमुक् forms with उत्तर 'north,' and दक्षिण 'south,' or 'on the right,' the indeclinables उत्तरतः 'in or from the north,' दक्षिणतः 'in or from the south,' or 'on the right hand.'

असि and अस्मात्ति form adverbs of place or time with पुर, अथ,

and अच्, considered as substitutes for पूर्व, अपर, and अवर; as, पुट्, पुट्स्तात् 'before,' 'prior,' 'in front,' 'in or on the east;' अधः, अधस्तात् 'down,' 'below,' 'inferior;' अवः, अवस्तात् 'behind,' 'after,' 'in the west:' the latter is also optionally अपरस्तात्. पर optionally takes अतसुच् or अस्तात्; as, परतः, परस्तात् 'after,' 'subsequent.'

अधुना is considered as irregularly substituted for इदम्, 'this,' 'in this time,' 'now.'

अहिल् is added to different pronouns to signify 'time;' as एतद् 'this,' एतर्हि 'in this time,' 'now;' कर्हि and वर्हि 'when;' तर्हि 'then,' 'at that time.'

आच् is added to उत्तर and दक्षिण to signify 'in' or 'from;' उत्तरा or दक्षिणा वसति 'he dwells in the north' or 'in the south;' उत्तरा or दक्षिणा पुनरागतः 'returned from the south.' They take आहि in the same sense; उत्तराहि, दक्षिणाहि.

एनच् is added to the same words; उत्तरेण, दक्षिणेन, 'in or on the north' or 'the south.'

कृत्वसुच् is added to numerals and to बहु to signify 'times,' when alluding to the reiteration of an act essential to life; द्विकृतो भुङ्क्ते 'he eats twice:' so पञ्चकृत्वस्, शतकृत्वस्, बहुकृत्वस्, and the like.

ञि converts into indeclinables, nouns compounded with any of the derivatives or inflexions of अस् or भू 'to be,' or कृ 'to make,' to imply that the object is, or is made, what it was not before. A final ज or जा, except when the word is already an indeclinable terminating with the latter, is changed to ई; इ and उ are made long; and कृ is changed to री; as, कृष्णीकृत 'made black,' 'blackened;' शुक्लीकरोति 'he makes white' or 'whitens;' दोषाभूतमहः 'the day has become evening;' शुचीभवति 'he becomes pure;' पटुसन् 'becoming eloquent;' माद्रीभूता 'become a mother.' अरुस्, मनस्, and चक्षुस् drop their finals; अरुकरुणं 'making sore;' उन्मनीस्यात् 'he will become mad;' उच्चक्षुःकरोति 'he looks upwards.'

डाच् is an affix similar to the preceding, attaching जा to the end of a word joined to the derivatives or inflexions of the

verb कृ 'to make;' as, दुःखाकरोति 'he pains' or 'distresses;' सुखाकरोति 'he makes happy;' प्रियाकरोति 'he pleases;' also after reiterated words expressing inarticulate sound; पटपटाकरोति 'he makes the sound pat pat;' also after particular words used in the sense of 'ploughing;' द्वितीया or तृतीयाकरोति 'he ploughs (a field) twice or thrice;' शङ्खाकरोति 'he ploughs (a field) back again;' बीजाकरोति 'he ploughs (a field) with the seed,' 'he drill-sows it.'

तसि is substituted for the terminations of the instrumental and ablative cases; the former implying 'cause:' अस्मिन्: 'by, or on account of, behaviour;' वृत्ततः 'by, or on account of, its rotundity;' ग्रामतः 'from the village;' आदितः 'from the first;' मध्यतः 'from the middle:' also as implying 'descent;' कृष्णतः प्रद्युम्नः 'Pradyumna was descended from Krishna.' It is added to the names of diseases, to imply their removal; तं प्रवाहिकतः कुरु 'make him (free) from flux.' It is considered to represent the genitive case in such sentences as देवा अर्जुनतोऽभवन् 'the gods were (on the side) of Arjuna.'

तसिल्, which, like the former, leaves तस्, is added to pronouns and pronominals in the sense of the ablative and locative cases: अतस् or इतस् 'hence' or 'here;' ततस् 'thence,' 'therefrom,' also 'therefore' or 'there;' यतस् 'whence,' 'wherefrom,' 'wherefore,' 'where;' इतस्ततस् 'here and there,' 'every where.' किम् before an affix beginning with त or ह becomes कु; कुतस् 'whence,' 'wherefrom,' or 'wherefore,' 'when;' सर्वतस्, विश्वतस्, 'every where;' उभयतस् 'on both sides:' so अभितस् 'on both sides;' परितस् 'all around;' बहुतस् 'in many places or ways.'

तल् is affixed to pronouns and pronominals in the sense of 'locality;' as, कुत 'where,' यत 'where,' तत 'there,' सर्वत 'every where.' अ is substituted for एतद्; as, अत 'in this place,' 'here.'

ता is added to certain words with the sense of the accusative or locative case: देवता वन्दे 'I salute the gods;' मनुष्या रमे 'I delight in the men;' बहुता 'in many ways.'

याल् is affixed to pronouns and pronominals to denote 'manner,' 'kind;' as, यथा 'as,' 'in what manner;' तथा 'so,' 'thus,' 'in this manner;' कथा 'how.'

यमु is added to इदम् and किम्, substituting severally इद् and क् in the same acceptation: इदम् 'thus,' कथम् 'how.'

दा is added to pronouns and pronominals to imply 'time;' as, यदा 'at what time,' 'when;' तदा 'at that time,' 'then;' कदा 'when;' एकदा 'once;' अन्यदा 'at another time;' सदैवदा 'always:' also स being substituted for सदैव, सदा.

दानीम् is added to इदम् and तद् to signify 'time:' the initials of the primitives only are retained; इदानीम् 'now,' 'at this time;' तदानीम् 'then,' 'at that time.'

षा is affixed to numerals to imply 'numeration;' as, एकषा 'once,' 'one,' singly;' द्विषा or त्रेषा 'twice,' 'twofold;' त्रिषा or त्रेषा 'thrice,' 'threefold;' पञ्चषा 'five times' or 'fivefold' or 'five parts;' as, एकं राशिं पञ्चषा कुरु 'make one heap into five.' The analogous affix धमुन् is added to द्वि and त्रि, making द्वैधम्, त्रैधम्, 'twofold,' 'threefold.' धमुन् may be added to एक, making ऐकधम्.

ना is added to the preposition वि, making विना 'without,' 'except;' and नाम् to the negative नम्, नाना, 'manifold,' 'various.'

रिल् and रिहातिल् are added to उप, substituted for उचैस्; as, उपरि or उपरिहात् 'up,' 'above.'

वत् affixed to words forms indeclinables implying 'resemblance in act;' as, ब्राह्मणवत् 'like a Brahman;' क्षत्रियवत् 'like a Kshetriya:' also denoting 'fitness,' 'suitableness;' राजवत् 'fit for, or worthy of, a king:' also if the preceding word have the sense of the genitive or locative case; मथुरावत् 'as in Mathurá;' देवदत्तवत् 'like (the figure of) Devadatta.'

ज्ञस् is added to अल्प and बहु to imply 'degree;' अल्पज्ञः 'a little;' बहुज्ञः 'much,' 'abundantly,' 'for the most part:' also to numerals and terms of measure, to denote 'successive order;' द्विज्ञः 'two, and two;' माषज्ञः 'Másha by Másha.'

साप्ति is added to words like विष् to signify a thing's becoming

what it was not before, in combination with the same verbs; also with words signifying 'production;' as, भस्मसात् करोति 'he reduces to ashes;' अस्त्रमग्निं सात् सम्पद्यते 'the weapon is produced as fire,' or 'is in a blaze;' also अग्निं सात् करोति 'is fire.' It also means 'dependence;' as, राजसात् करोति 'the country becomes dependent wholly on the king;' or 'appropriation;' as, दानं विप्रसात् करोति 'he makes the gift wholly the property of the Brahmins.'

CHAPTER VII.

COMPOUND WORDS.

267. THE composition of words prevails in Sanskrit to an extent that much exceeds its occurrence in any other language. It is termed in original grammars, Samāsa समासः.

268. When a greater or lesser number of words are combined, so as to form one new term, the characteristic signs of case and number are, with occasional exceptions, rejected by all the members of the compound except the last.

269. Compound words are arranged, agreeably to the nature of this construction, under four classes:

1. The first class consists of substantive nouns simply aggregated under one head, which, if not compounded, would be held together by the intervention of a copulative; as, 'Rāma and Lakshmaṇa,' रामश्च लक्ष्मणश्च, make, when united, रामलक्ष्मणौ. This is termed Dvandwa, 'doubling' or 'aggregation.'

2. The second class, termed Tatpuruṣa, is not confined to substantives, but combines nominal and verbal derivatives in different relations; such as that of the object and the act, as कृष्णार्चयः 'dependence upon Kṛishṇa;' that of the object and the agent, as ग्रामं प्राप 'arrived at the village;' or that of the attribute and the object, as नीलोत्पल 'a blue lotus.' It also comprises adjectives, participles, and particles aggregated, so

as to form compound attributives or appellatives; as, कृष्णशुक्ल 'black and white;' कृताकृत 'done and not done;' अतिराज 'surpassing the king.' The two last are, however, considered as forming either a subdivision of this class, or a separate class termed Karmma-dhārāya, कर्मधारयः; and so is the combination of a numeral with a noun; which subdivision is termed द्विगुः. Of these terms, Tatpuruṣa, 'the man of him,' refers to a word that commonly exemplifies this kind of compound, or राजपुरुषः 'the king's man.' Karmma-dhārāya implies 'that which comprehends (dhārayati) the object (karmma).' Dwigu is a technical word derived from Dwi 'two.'

3. The third class of compounds, called बहुव्रीहि, is the association of any given number of terms, simple or compound, to form an epithet to a noun, of which the word Bahuvrīhi furnishes an example: as separated, it means 'much rice;' as compounded, 'that which has much rice,' a field or the like. In compounds of this class, the last member, whatever its original gender, takes that of the noun with which it is connected; as, दर्शनीयभार्यः '(a man) who has a beautiful wife.' These epithets are sometimes used absolutely as appellatives; as, पुष्करिकाक्षः 'having eyes like the lotus;' a name of Viṣṇu. As an instance of the multiplication of terms in a Bahuvrīhi compound, we may take जनकतनयाब्जानपुष्पोदकः '(a place) of which the waters were sanctified by the bathing of the daughter of Janaka.'

4. The last class is termed Avyayī-bhāva, अव्ययीभावः, being the construction of indeclinable or adverbial compounds (Avyaya), consisting for the most part of a preposition and the noun governed by it in the objective case neuter, as उपकृष्णं, and requiring a verb or verbal derivative, expressed or understood, to complete the sense; as, उपकृष्णं तिष्ठति 'he stays near to Kṛishṇa;' उपकृष्णमर्जुनः 'Arjuna (is) near to Kṛishṇa.'

270. In forming these several kinds of compounds, various peculiarities occur, the most important of which we shall specify under their respective heads.

SECTION I.

Dwandwa Compounds.

271. When words are combined in this form of compound, the final usually takes the sign of the dual number where there are two objects, as हरिहरे 'Vishñu and Siva;' and that of the plural if there are more than two, as कामधर्माधनोक्षा: 'desire, virtue, wealth, liberation' (the four objects of human existence).

272. The following words, when compounded, terminate in the neuter singular: terms for parts of the body, as पाणिपादं 'the hand and foot:' players on musical instruments, माहिक्रिकपाययिषं 'players on different kinds of drums:' component parts of an army, रथिकाचरोहं 'the chariots and horse:' members of different trades, रजकानुपायं 'a washerman and weaver:' specific terms not signifying living things, धानाशमकुलि 'fried grain and barley water:' names of small insects, यूकालिषं 'flies and lice:' names of animals, natural enemies, बहिनकुलं 'the snake and ichneumon:' a class of words beginning with गवाक्षं 'the cow and horse:' names of rivers and countries, if in different genders, कुरुकुरुक्षेत्रं 'Kuru and Kurukshetra:' but if the genders are the same, then they vary the number, as गङ्गायमुने 'the Ganges and Yamuná.' Some words take either form, when more than one is meant, as म्रक्षन्वयोषं or म्रक्षन्वयोषौ 'Plaksha and Nyagrodha trees;' but it is confined to the dual to signify a Plaksha and a Nyagrodha tree; पूर्यौपरं or पूर्यौपरे 'first and last;' अपरोक्षरं or अपरोक्षरे 'upper and lower,' 'many or one of each.' Qualities, if contrariety be meant, take either form, शीतोष्णं or शीतोष्णे 'cold and hot.' A compounded word preceded by a definite number takes only the first form, as दशदन्तोष्ठा: 'ten teeth and lips;' but if the number is indefinite, and the numeral is converted into an attributive which is not part of the compound, the form is optional, उपदशं दन्तोष्ठां or उपदशा दन्तोष्ठा: 'about ten teeth and lips.'

273. Various rules are given for the order in which the

words are to be arranged in Dwandwa compounds; but they are liable to many exceptions. Thus in general the shortest term should come first, as ईश्वरेश्वरी 'Śiva and Viṣṇu:' so should words ending in इ or उ, as हरिहरी or गुरुशिष्यौ 'teacher and pupil.' Names of seasons and asterisms, if of equal length, follow the natural order, as हेमन्तशिशिरवसन्ता: 'winter, dewy season, spring;' but ग्रीष्मवसन्तौ 'summer and spring,' the first being the shorter. When names of castes or persons come together, the precedence is to be given to the most worthy or the senior; ब्राह्मणक्षत्रियविद्वज्जूटा: 'the Brahman, Kshatriya, Vaiśya, and Śūdra;' युधिष्ठिरार्जुनौ 'Yudhishtira and Arjuna.' वा is sometimes interposed, as मित्रावरुणौ 'Mitra and Varuṇa.'

274. In some compounds different terms are occasionally substituted for the first member; as, जन् or दम् for जाया, 'a wife,' in जन्मती or दम्पती 'wife and husband;' छावा for दिव् in छावापृथिव्यौ 'heaven and earth:' so छावाभूमी, छावाक्षणे, &c. उवासा is substituted for उषस् in उवासासूर्यं 'the dawn and the sun;' and अन्य repeated makes अन्यस्, as अन्योन्यं 'one and another,' 'one another;' and पर, परस्, as in परस्परं 'mutually,' or 'in succession.'

275. Single words have sometimes the force of Dwandwa compounds: thus रामौ means 'the two Rāmas;' रामा: 'the three Rāmas,' who were Parāśurāma, Rāmachandra, and Balarāma. A masculine noun in the dual comprises the feminine: thus हंसौ is put for हंस and हंसी, or 'the gander and the goose:' so भ्रातरौ means 'sister and brother;' पुत्रौ 'daughter and son;' पित्रौ, 'parents,' may be used for मातापित्रौ 'mother and father;' and चशुरौ, 'parents-in-law,' for चशूचशुरौ.

SECTION II.

Tatpurusha Compounds.

276. This class includes, as above remarked, three subdivisions; to the first of which the term Tatpurusha may be for the present restricted. In compounds of this order the

words stand in a relation to each other which would require, if they were separated, the use of different cases ; the one exercising a syntactical government over the other, and not being connected, as in the preceding class, by copulatives understood, nor, as in the subdivision Karmmadhārāya, by simple concordance. The words thus formed are mostly attributives and appellatives.

277. The following are arranged in the order of the cases.

a. Words in the sense of the objective case are mostly compounded with the past participle as the governing member ; as, ग्रामग्राप्त 'one who has reached the village;' दुःखातीत 'one who has overcome pain;' खट्वाकटः 'a fool,' 'one who lies in his bed:' in the literal sense it is not compounded ; खट्वाकाटः 'mounted or lying on the couch.' They may also be compounded with verbal derivative nouns denoting the agent ; as, कुम्भकारः 'a potter;' तनुवायः 'a weaver.'

b. With the instrumental case nouns as well as participles are combined ; as, शङ्कुलासकं 'a piece cut by the nip-pers;' शान्तिः 'wealth acquired by grain;' पित्रसदृशः '(a son) like his father;' मासपूर्व 'prior by a month;' वाक्कलहः 'dispute by or with words;' दध्नीदनः 'rice sprinkled by curds,' 'dressed with them;' गुडधान्यं 'rice mixed with sugar;' also अहिहत 'killed by a snake;' दासद्विज 'cut by a sickle;' काकपेय 'to be drunk by a crow,' as काकपेया नदी 'a river with muddy water, fit only for a crow's beverage.' In some combinations the termination of the third case is retained ; as, जोरसाकृत 'done by force;' पुंसानुजः 'younger by a male' (having an elder brother); मनसादेवी 'a goddess mentally,' a proper name ; ऋताभिस्तापसः 'a penitent, by his braided locks.' Where these and similar combinations with the third or any other case retaining its inflexion are used as appellatives, they may be admitted to be compound words ; but where the latter member is a participle or adjective, which qualified by the preceding term forms an attributive declinable in the three genders, it must be regarded as constituting an exception to

composition ; **जोगसा कृत**, for instance, cannot be considered as properly a compound term.

c. Compounds are formed with words in the sense of the dative case, as expressed not so much by the sign 'to,' as by that of 'for' or 'on account of;' as, **यूपदारु** 'timber for a stake;' this sense is also conveyed by **अर्थे**, with which words in the dative case form attributives; as, **द्विजार्थे दूयः**, **द्विजार्था यवागूः**, **द्विजार्थे पयः** 'broth, gruel, or milk, for, or on account of, the Brahman.' The grammatical terms **परलोपदं** and **आत्मनेपदं** are compounds of this class retaining the sign of the case.

d. Attributives are formed with participles preceded by nouns having the sense of the ablative case; as, **मुखापेन** 'removed from happiness,' 'unhappy;' **स्वर्गपतिन** 'fallen from heaven.' Composition does not take place after words signifying 'near,' 'far,' 'a little,' or **कृच्छ्र** in the ablative case; as, **अग्निकाशीत** 'brought from near;' **दूरादागत** 'come from afar;' **सोकाभ्युक्त** 'loosed from a little;' **कृच्छ्रात्प्राप्त** 'obtained from penance;' &c.

e. There are many compound terms in which the first word has the sense of the genitive case; as, **राजपुरुषः** 'the king's man;' **आम्रवणं** 'a grove of Mango trees;' **इभ्रत्रक्षनः** 'a cutter of wood,' i. e. a hatchet; **बुद्धिमान्** 'dulness of intellect.' Verbal derivatives terminating in **तृ** or **अक**, and denoting the agent, do not form compounds with words in the sense of the sixth case, with the exception of words belonging to the class **याजकादि**; as, **देवयाजकः** 'a worshipper of the gods;' **ब्राह्मणपूजकः** 'a reverencer of the Brahmins;' **भूमती** 'a lord of the earth.' If the agent is not meant, composition may take place; as, **इक्षुभक्षिका** 'eating of the sugar-cane;' also if play or profession be intended; as, **पुष्पभञ्जिका** 'who breaks the flowers (in sport);' **दन्तलेखकः** 'a cleaner of teeth,' 'a dentist.' The sign of the sixth case is retained in these compounds; **दिवस्यति** 'lord of heaven,' 'Indra;' **वाचस्पतिः** 'lord of speech,' a name of **Vrihaspati**, the preceptor of the gods; **दिवोदासः** 'the servant of heaven,' a proper name.

f. Compounds in which the first member has the sense of the locative case are formed with श्लोक and other words; as, चञ्चलश्लोकः 'a gambler,' 'one skilled in dice;' शास्त्रपण्डितः 'one learned in the Śāstras;' कर्मकुशलः 'one skilled in work,' 'an artisan;' ईश्वराधीनः 'one dependent on, or trusting in, God;' जातपशुष्क 'what is dried in the sun;' स्थालीपक्क 'what is boiled in a pot;' मासजात 'born or produced in a month;' तदकृत 'done there,' 'in that place;' पूर्वाह्नकृत 'done in the forenoon.' Terms of ridicule are formed in this manner; as, तीर्थकाकः 'a crow at a holy pool,' i. e. a man out of his place; कूपमखरूकः 'a frog in a well,' i. e. a man ignorant of the world. In this sense it is also usual to form compounds retaining the sign of the case; गेहेश्वरः 'a hero in his house,' 'a cot-quean;' पात्रेकुशलः 'one dexterous in his dish,' 'a gourmand.' Various nouns ending with च or a consonant, and forming appellatives or proper names, retain the sign of the seventh case; as, सक्षेपमः 'who sports in a clump of grass,' 'an elephant;' लेखरः 'who goes in the sky,' 'a deity;' कर्णेजपः 'who whispers in the ear,' 'a spy,' 'an informer;' जलेश्वरः 'who sleeps in water,' 'a fish;' युधिष्ठिरः 'the firm in battle,' 'the elder of the Pāṇḍus;' so गो, 'a cow,' makes गविष्ठिरः 'firm in cattle,' a proper name. Some words take both forms, त्वचिसारः or त्वक्सारः 'what has strength in its skin,' 'a kind of deer;' सरसिर्ज or सरोर्ज 'born in a lake,' 'a lotus;' सुवद् or दिविषद् 'who resides in heaven,' 'a deity.'

g. Certain words which imply the part of any thing, when compounded with the word signifying that whole of which it is a part, are prefixed to it; as, पूर्वाकायः 'the front of the body;' अपरकायः 'the back of the body.' If it is a part of a part only, composition does not take place; as, पूर्वं नाभेः कायस्य 'the front of the navel of a body.' अर्धं in the neuter gender, but dropping the sign, is also prefixed; as, अर्धपिप्पली 'a half of the pepper;' but not if used in the masculine; as, ग्रामार्धः 'half a village.' Fractional numbers may be placed first or last; as, भिक्षाद्वितीयं or द्वितीयभिक्षा 'half of the alms;' प्रातः and

आपन्न governing the objective case, may take either form ; as, प्राज्ञजीविकः or जीविकाप्राज्ञः 'a man who has obtained a livelihood : ' so आपन्नजीविकः or जीविकापन्नः.

Karmmadhāraya Tatpuruṣa Compounds.

278. Compounds of the Karmmadhāraya division of Tatpuruṣa do not require that the members of which they consist should exercise any government the one over the other ; they are connected together by implied, though not expressed concordance, or by copulatives understood.

a. The most numerous series of Karmmadhāraya compounds is that in which the attribute is combined with the object ; as, नीलोत्पलं 'a blue lotus ;' कृष्णसर्पः 'a black snake ;' महाराजः 'a great king ;' प्रियभाष्या 'a dear wife ;' उत्तरकुरुवः 'the northern Kurus' (a country) ; सप्तर्षयः 'the seven Rishis,' 'the constellation of the Great Bear.'

b. Compounds of this class may consist of attributives only ; as, कृष्णशुक्ल 'black and white ;' स्नातानुलिप्त 'anointed after being bathed ;' तुल्यश्वेत 'equally white ;' भोज्योष्ण 'warm enough to be eaten ;' ईषदृक् 'a little red : ' or of substantives and attributives forming attributives to a third term ; as, वनश्याम 'black as a cloud ;' राशिकृत 'made as a heap ;' पण्डितगत 'considered as a Pañḍit ;' निधनगत 'gone to death,' 'deceased ;' &c.

c. When the sense of the term is complete in itself, combining the object and the attribute, the latter usually precedes the former, as in the instances नीलोत्पलं, &c. When it forms an attribute to a third term, the adjective or participle is usually placed last, as in राशिकृत and the like : but there are many varieties in this respect. Words denoting 'excellence,' or used metaphorically for that purpose, are placed after the object ; as, नृपवृन्दारकः 'an excellent king ;' गोमतक्षिका 'a capital cow ;' पुरुषधाम्नः or पुरुषसिंहः 'a man-tiger,' 'a man-lion,' i. e. a superior man. पूर्व and other terms implying 'relative position' or 'merit' precede the object ; पूर्वपुरुषः 'a

preceding or superior man ;' अपरपुरुषः 'a subsequent or inferior man ;' मध्यमपुरुषः 'a middle man,' 'an impartial one,' or 'a middling man,' 'one of indifferent character :' so वीर, 'a hero,' forms वीरपुरुषः 'a heroic man.' पूर्वं, forming an attributive of time, is placed after a participle ; हृदपूर्वं 'formerly seen ;' भूतपूर्वं 'formerly been.' Terms of depreciation require the object to be placed first ; as, वैशाकरकसन्तुषिः 'a very bad grammarian :' except when compounded with पाप or अशक ; as, पापनापितः 'a vile barber ;' अशककुलालः 'a bad potter.' किन्, also used in a depreciatory sense, precedes the object ; as, किंराजा 'what sort of a king is this,' यो न रक्षति प्रजाः 'who does not protect his subjects ?' कुमार 'young,' or 'a boy,' precedes certain terms ; as, कुमारनृदुः 'a gentle boy ;' कुमारनृद्धी 'a tender girl :' so it does when substituted for कुमारी 'a girl ;' as, कुमारदासी 'a slave girl ;' कुमारबन्धकी 'a young harlot.' युव is placed before जरा, पलित, and वलित, to form युवजरा 'an aged or infirm youth ;' युवपलितः 'a grey-haired youth ;' युववलितः 'a wrinkled young man.' On the other hand, चेतु and others are always last ; as, गोपेतुः 'a milch cow ;' इधयुवतिः 'a young elephant ;' अग्निलोकः 'a little fire ;' &c.

d. In Tatparusha compounds, of whatever class, certain words, forming the second member of the compound, undergo changes of termination ; टच्, that is, a final च, being substituted for इ or for अन्, or added to a final स्: thus सखि, 'a friend,' forms विद्युसखः 'a friend of the gods ;' रात्रिः 'night,' पुष्करात्रः 'a holy night ;' सक्चि, 'the thigh,' when similitude is implied, मृगसक्चं 'a thigh like that of a deer ;' राजन्, as परमराजः 'a supreme king ;' अहन् 'a day,' सुदिनाहः 'a fine day ;' or अह् is sometimes substituted, as सञ्ज्ञाहः 'the whole day,' or 'lasting for the whole day :' अश्मन् makes शुक्लाश्मः 'a white stone :' ब्रह्मन् becomes ब्रह्म in such terms as गौडब्रह्मः 'a Brahman of Gaur.' After कु and महन्, implying 'baseness,' the change is optional ; कुत्रयः or कुत्रया, महान्रयः or महान्रया, 'a low Brahman ;' महन् being used ironically. चन् 'a dog,' preceded by an indeclinable, takes टच् ; as, अतिचो वराहः 'a boar swifter

than a dog;’ अतिशी सेवा ‘service worse than that of a dog:’ but not if similitude to human beings is implied; as, मनुष्यत्वा ‘a dog-like man,’ ‘a cynic;’ लोहम्, ‘iron,’ makes कालालम् ‘black iron;’ अन्नम् ‘food;’ महान्नः ‘a kitchen.’ टच् is added to गो, as परमगवः ‘an excellent ox;’ and to नौ compounded with अर्धे, as अर्धनावम् ‘half a boat;’ or with numerals, द्विनावम् ‘two boats collectively,’ when even combined with a Taddhita affix, as द्विनावरूपः ‘what comes from two boats.’ When सु or अति or a negative, however, are prefixed to these words, forming appellatives, the finals are unchanged; as, सुसन्निः ‘a good friend;’ अतिसन्निः ‘an excellent friend;’ असन्निः ‘not a friend,’ ‘an unfriend;’ or सुसखा &c.: so सुराजन्, अतिराजन्, अराजन्, &c. महन्, being the first member of a Tatpurusha compound, becomes महा; as, महादेवः ‘the great deity Śiva;’ महाराजः ‘a great king;’ &c.

e. The following are considered by some as irregular compounds of the Karmmadhāraya class: उच्चावचम् ‘high and low;’ निष्कप्रचम् ‘picked out and heaped up;’ अकिञ्चनम् ‘having nothing,’ ‘poor;’ अकुतोभयम् ‘fearless;’ चिन्मात्रम् ‘the mind alone;’ अक्षीरपिबता ‘drinking after eating.’ Derivatives of कृ ‘to do,’ combined with अहं ‘I;’ as, अहंकारः, अहंकृतिः, ‘self-sufficiency,’ ‘egotism;’ also अहंपूर्विका, अहमहमिका, ‘contending to be first’ or ‘foremost.’ Compounds with रहि ‘come;’ as, रहिसागता ‘come and welcome;’ रहिवाणिजिका ‘come and trade;’ अपेहिवाणिजिका ‘go and leave trade;’ also with अहि, ‘abandon,’ in particular acceptations; as, अहिलस्रः ‘one who cries, Leave the clump of grass.’ These and others of a like anomalous character very rarely occur.

Dwigu Tatpurusha Compounds with Numerals.

279. Compounds are formed with numerals to signify attributes of weight, measure, or number; as, पञ्चकपालः ‘measured by five cups;’ पञ्चकपालः पुरोडाशः ‘butter offered at sacrifice to the extent of five cups;’ अष्टगु सुवर्णम् ‘gold of the value of eight oxen;’ अङ्गुलम् ‘of the measure of two inches.’

a. Aggregates of any given number of things are formed in the same manner, when the final takes either the neuter gender or the feminine with the termination ई; as, त्रिभुवनं 'three worlds;' त्रिलोकी the same; चतुर्वर्ग 'the four ages;' पञ्चाध्यायी 'a work in five chapters;' त्रिसदृ or त्रिसद्री 'a collection of three bedsteads.'

b. The changes to which finals are subjected, as enumerated above, are of course applicable here; as, त्रिराजं 'three kings collectively;' पञ्चगव 'five cows;' त्रिसखं 'three friends;' पञ्चरात्रं 'a term of three nights;' चतुष्पथं 'a meeting of four roads;' अष्टनाव 'an assemblage of eight boats.'

c. These same compounds may be used as possessive attributives; as, त्रिनाव 'who or what has three boats;' पञ्चगव 'who or what has three cows;' द्विरात्र 'what lasts for two nights.'

d. The combinations of cardinal numbers to form multiples are considered to be compound Tatpurusha terms; as, द्वादश, द्वाविंशति, &c.

Tatpurusha Compounds with Particles and Prepositions.

280. Besides the two subdivisions usually specified, the class of Tatpurusha compounds comprises a number of words formed with nominal or verbal derivatives, preceded by particles and prepositions, which may be conveniently separated from those compounds which are formed with nouns alone.

a. Compound attributives and appellatives are formed with negatives prefixed to nouns; as, अब्राह्मणः or नब्राह्मणः 'a man not a Brahman;' अजन्तः 'an animal not a horse;' असत् 'who or what is not;' असत्य 'untrue,' नासत्नी 'who are not untrue,' 'the Aswini Kumáras:' नखः 'what has not space,' 'a finger nail;' अगः or नगः 'what does not go,' 'a mountain' or 'tree;' न-अक 'what does not depart,' नाकः 'sky;' अक्षर 'what does not decay;' अक्षरः 'a letter of the alphabet;' नक्षत्रं 'a constellation;' नपुंसकं 'not male,' 'neuter:' and in short, most words to which a negative is prefixed, retaining either their literal, or assuming some conventional, meaning.

b. The combination of the indeclinable words comprehended under the term Gati with the verbal derivatives of the verbs **अस** or **भू** 'to be,' or **कृ** 'to do,' is considered to form a class of Tatpurusha compounds; as, **उदीकरां** 'promising,' **उदीकृत** 'having promised,' **उदीभूत** 'promised,' &c.; of which examples have already been given (see p. 102). To which may be added the following: **अस्तङ्गत** 'having set;' **अवगत** 'having met;' **अजोष** 'having spoken to;' **पुरस्कृत** 'having placed before;' **निरोभूत** 'having disappeared;' **साक्षात्कृत** 'having made present' or 'visible.' Analogous compounds are formed with the derivatives of **कृ** and **भू** with nouns retaining the inflections of case; as, **लवणकृत** 'having made salt;' **मनसिकृत** or **-कृता** 'having made up the mind,' 'having determined;' **उरसिकृत** or **-कृता** 'having placed on the breast;' **हस्तेकृत** or **पादौकृत** 'having placed in the hand,' i. e. having married or promised to marry.

c. The following are Tatpurusha compounds with prepositions: **अतिराज** 'surpassing the king;' **अतर्ह** 'more than a day;' **अतिमाल** 'exceeding the necklace (in beauty);' **अवकोकिल** 'overcome by the cry of the Koil;' **निष्कोशास्त्रि** 'gone from Kausāmbi;' **पर्यध्ययन** 'weary of study;' **ब्राह्मार्थ्य** 'over whom the teacher has authority.' These are attributives; as, **अतिराजो मन्त्री** 'the minister more powerful than the king;' **अवकोकिलं मनः** 'the mind overpowered by the Koil's song;' &c.

281. Tatpurusha compounds, when attributives, take the gender of the substantives with which they agree; but when they form appellatives, adopt for the most part the gender of the concluding member of the compound, in which respect Dvandwa compounds agree with them. There are, however, a few exceptions: thus, in the latter class, **अश्व** 'a horse,' and **वडवा** 'a mare,' form **अश्ववडवौ**; and **अहन्** 'a day,' and **रात्रि** 'night,' **अहोरात्रः**. **रात्रि** with numerals in the sense of 'aggregation' becomes neuter, as **द्विरात्रं** 'a term of two nights;' and **अहन्** masculine, as **द्विहः** 'a period of two days:' so **अह्**, substituted for **अहन्** is masculine, as **मध्याह्** 'midday;' when joined with an adjective, it may be neuter, as **पुण्याहं** 'a lucky day.'

a. Nouns of aggregation are formed with numerals; the gender is either neuter or feminine, as already noticed. पचिन्, preceded by a preposition to form an appellative, is neuter; as, विपथं 'a cross-road,' 'a by-way.'

b. सभा, preceded by a word meaning 'king,' except राजन्, and one not meaning 'man,' implying 'an assembly,' is neuter; as, ईश्वरसभं 'an assemblage of princes;' स्त्रीसभं 'a company of women;' but राजसभा, मनुष्यसभा. When it signifies the place of assembly, it remains feminine; as, इन्द्रसभा 'the hall of Indra;' धर्मसभा 'a hall of justice.'

c. सेना 'an army,' शाला 'a hall,' छाया 'shade,' सुरा 'wine,' निशा 'night,' when members of a Tatpuruṣa compound, retain the feminine, or adopt the neuter gender; as, वीरसेना -नं 'an army of heroes;' गोशाला -लं 'a cow-house;' वृक्षछाया -यं 'the shade of a tree;' यवसुरा -रं 'barley-wine,' i. e. beer.

SECTION III.

Bahuvrīhi Compounds.

282. Two or more words, or two or more compound terms, may be put together to form the attribute or epithet of an object. There is no limit to the component members of such a compound, and the final may be a noun of any gender; but it loses its own distinctive mark, as it takes, like all attributives, the gender of the word to which it is related: thus उदकं, 'water,' makes ग्रामोदको ग्रामः 'a village at which the water has come;' ग्रामोदका कलशौ 'a pitcher which has been filled;' ग्रामोदकं सरस् 'a pool with water in it.' भार्या, 'a wife,' may become masculine; as, रूपवर्मायो मनुष्यः 'a man who has a handsome wife;' गो 'a cow,' masculine or neuter; as, चित्तगुः पुरुषः 'a man who has a brindled cow;' चित्तगु क्षेत्रं 'a field in which such a cow is feeding.' Compounds of this class may be formed with particles; as, अपुत्रः अपुत्रा 'a childless (man or woman);' प्रवर्को वृक्षः 'a tree of which the leaves are fallen;' अक्षिणीरा गोः 'a cow in whom there is milk:' also with numerals;

as, उपविंश 'near to twenty,' &c. Nouns implying 'intermediate space' are also compounds of this class, the substantive दिश, 'quarter,' being either expressed or understood; as, दक्षिणपूर्व 'the south-east,' पश्चिमोत्तर 'the north-west.'

a. In general, the order of the words of which a Bahuvrīhi compound consists, places the term indicating the principal subject of attribution, and which will be the substantive, last; as in the preceding instances. When the principal term retains the sign of the case, it may be put first; as, कण्ठकालः 'who is black in the throat,' Siva: otherwise, कालकण्ठः. Pronominals and numerals are usually put first; as, सर्वत्र 'who is white all over;' द्विशुक्ल 'what is white in two places:' when they are combined, the numeral precedes; as, द्वय 'having other two.' Participles are usually put first; as, कृतकृत्य 'one by whom what was to be done has been done;' कृतकट 'one who has made the mat;' पीतोदक 'by whom water has been drunk:' but not always, when connected with words implying 'species' or 'time,' or the term सुख; as, सारङ्गमग्न 'by whom venison has been eaten;' मासजात 'produced in a month;' सुखजात 'produced easily.' In the compound signifying 'one (a Brahman) by whom a domestic fire is maintained,' the participle takes either place; as, आहिताग्निः or अग्न्याहितः. Forms implying 'using a weapon' place the participle last; as, अस्युद्यतः '(a soldier) lifting up a sword (to strike):' but विवृतासिः 'one who has his sword sheathed.'

b. As an epithet is commonly formed by a feminine substantive, preceded by its adjective, and the former being changed according to the gender of the new term to which it is attached, it becomes a question what is to be done with the latter: thus, for instance, पित्रा गौः being converted to an epithet, गौ becomes गु, and may be masculine, गुः, as the epithet of a man having cattle. In that case is पित्रा to remain feminine? So रूपवती भाव्या becoming an attribute of a man 'having' a handsome wife, and भाव्या accordingly becoming भाव्यै; what is to be done with रूपवती? In general, adjec-

tives so circumstanced are reduced to their crude forms, and in the examples given the compounds are चित्तगुः, रूपवद्भाय्यैः. There are, however, exceptions to this rule.

1. When a compound epithet, of which the final was originally feminine, is preceded by more than one adjective, all except that preceding the final retain the feminine termination; as, चित्तामरयुः or जरतीचित्तगुः 'one who has an old brindled cow.' According to some authorities, both should be feminine, as चित्तामरजीगुः; but this appears questionable.

2. When the preceding term is necessarily feminine, it retains its termination; as, गङ्गाभाय्यैः 'he who has the river-goddess Gangā to wife:' also if it ends in च feminine; as, बामोरुभाय्यैः 'one who has a wife of elegant shape' (handsome thighed): also if the first term have no necessary relation to the second; as, कल्याणीप्रधानं 'having for its head an illustrious woman' (a family); स्त्रीप्रमाणः 'having a woman for witness or authority' (a suit, &c.) Feminine nouns having a penultimate च preserve their final; as, पाचिकाभाय्यैः 'one who has a wife that can cook.' दत्त, used either as an attribute or as a name, retains a feminine termination; as, दत्ताभाय्यैः 'one who has a wife given,' or 'whose name is Dattā.' Ordinal numbers do the same; as, पञ्चमीभाय्यैः 'he who has a fifth wife:' so do nouns ending in ई implying part of the body; as, सुकेशीभाय्यैः 'who has a wife with fine hair:' so do nouns implying caste; as, शूद्राभाय्यैः ब्राह्मणीभाय्यैः 'one who has a wife of the Śūdra or the Brahman caste.'

c. The final members of Bahuvrīhi compounds occasionally undergo some modification.

1. The most common is the substitution of च for the final vowel, or in some cases for the penultimate vowel and final consonant of the last member of a compound epithet; as, सङ्घि 'a thigh,' दीर्घसङ्घ 'long-thighed;' (but not if used figuratively, as दीर्घसङ्घि ज्ञवटं 'a cart with long axle;') अक्षि 'the eye,' पुष्करिकाक्ष 'lotus-eyed;' अङ्गुलि 'a finger,' when applied to any thing of wood, पञ्चाङ्गुलं दाह 'a rake;' but पञ्चाङ्गुलिहंसः

'the hand.' नाभि 'the navel,' and other words, optionally change इ to अ; as, ऊर्ध्वनाभ or ऊर्ध्वनाभि 'having a woolly or hairy navel:' so हलि 'a furrow,' सक्थि 'the thigh,' or, according to some, शक्ति 'utility,' optionally change the final after a negative, दुर् 'bad,' or सु 'good;' as, अहल or अहलि 'unfurrowed,' दुर्हल or दुर्हलि, &c. Numerals preceded by particles or by other numerals, to signify 'approximation,' take अ for their finals; उपदशः those which are 'near ten,' i. e. nine or eleven; द्विधाः 'two or three;' पञ्चषाः 'five or six;' द्विविंशः 'twice twenty.' It is added to चतुर्, preceded by certain particles; अचतुर् 'what is not four;' उपचतुर् 'what is about four.' नेतृ, 'a leader,' takes अ when preceded by the name of a constellation; as, मृगनेत्र 'what has Mṛigā for a leader.' After a numeral, मूर्धन् substitutes अ for its final syllable; द्विमूर्धे, त्रिमूर्धे, 'two-headed, three-headed:' so does लोमन् after अन्तर् and बहिर्; as, अन्तर्लोम 'hairy internally;' बहिर्लोम 'hairy externally.' The following are considered as irregularly taking अ; प्रातर् 'morning,' सुप्रातर् 'having a good morning;' दिवस् 'a day,' सुदिवस् 'having a good day;' अस् 'morrow,' सुअस् 'having a good morrow;' कुक्षि 'the belly,' हरिकुक्ष 'green-bellied,' as हरिकुक्षः शुकः 'the green-bellied parrot;' अक्षि 'an angle,' चतुरक्ष 'quadrangular.'

2. In a few instances a final अ is changed to another vowel, or substitutes अन् or अस्; thus गन्ध, 'smell,' makes with उन्, पूति, सु, and सुरभि, उन्नन्धि 'emitting smell,' सुगन्धि and सुरभिगन्धि 'fragrant,' पूतिगन्धि 'fetid:' also in compounds implying 'a little;' as, घृतगन्धि 'smelling slightly of Ghee:' and intending 'similitude;' as, पद्मगन्धि 'fragrant as a lotus:' but not if the odour is separated from the object; as, सुगन्ध आपचिकः 'a shop of fragrant things,' 'a perfumer's.' ईने, 'a wound,' in one combination takes अन्; as, दक्षिणेन्मी मृगः 'a deer wounded by a hunter:' so does जम्भ, 'a tooth' or 'food,' after सु, हरिज, तृक्ष, or सोम; as, सुजम्भन् 'having good teeth;' हरितजम्भन् 'having green teeth;' तृक्षजम्भन् 'eating grass;' सोमजम्भन् 'eating the Soma plant:' but not after any other term; as, पतितजम्भ

'toothless.' धर्मे takes धन् in composition ; as, कल्याणधर्मेन् 'who performs his duty well.' प्रजा 'offspring,' and नेषा 'understanding,' take जस् when compounded with a negative or with दुर् or दुः ; as, अप्रजस् 'without progeny ;' अप्रजाः पुरुषः 'a childless man,' अप्रजाः स्त्री 'a childless woman ;' so दुष्प्रजस् 'having bad or good children ;' अनेधस् 'stupid,' दुर्नेधस् 'dull,' सुनेधस् 'intelligent.'

3. In various instances, the final term of a Bahuvrīhi compound substitutes a different form, and especially when the word signifies a part of the body : thus नस् is put for नासिका ; as, उन्नस् 'high-nosed,' प्रखस् 'prominent-nosed.' With सर and सूर the substitute may also be नस् ; as, सरखस् or सरखाः, सूरखस् or सूरखाः पुरुषः 'an ass-nosed or hoof-nosed man.' After स्तूल the primitive is unchanged ; as, स्तूलनासिक 'large-nosed.' After वि, the syllables ख, य, and सु may be substituted ; as, विख, विय, विसु ; also विनस् 'noseless.' पाद् is substituted for पाद when 'resemblance' is implied ; as, प्वात्रपाद् 'having a foot like a tiger :' but not after the class हस्पादि ; as, हस्तिपाद् 'elephant-footed.' After numerals and सु, the substitute is used ; as, द्विपाद्, त्रिपाद्, 'biped, triped,' &c. ; सुपाद् 'well-footed.' वदी is used in the feminine after कुम्भ 'a jar,' एक 'one,' निर् 'with-out,' and other words ; as, कुम्भपदी, एकपदी, निष्पदी, '(a woman) having a foot like a water-jar,' &c. If masculine, the form is as in कुम्भपाद्, 'jar-footed' (a man). दन्, making in inflexion दन्, दन्, is substituted for दन्त 'a tooth,' preceded by सु ; as, सुदन् 'having good teeth :' by a numeral, when 'age' is implied ; as, द्विदन् 'having two teeth ;' द्विदन् बालः 'a child old enough to have two teeth :' but द्विदन्तो हस्ती 'an elephant with two teeth.' The feminine is formed with ई ; as, द्विदती बाला 'a two-toothed female infant.' In feminine appellatives the same form is used ; as, अपदती a proper name : but समदन्ती स्त्री 'a woman with even teeth.' दन् is substituted after certain other words, as, शुभ, अशुभ, and गर्ह्य, and others ; as, शुभदन् 'white-toothed ;' कुशाग्रदन् 'having teeth as sharp as the tip of Kuśa grass ;' गर्ह्यदन् 'ass-toothed,' &c. : also optionally after इषाव and अरोक ;

as, श्यावदन् or श्यावदन् 'black-toothed;' अरोक्कदन् or अरोक्कदन् 'having discoloured teeth.' हु is substituted for जानु, 'the knee,' after म, सन्, and optionally after ऊर्ध्व; as, प्रभु 'prominent-kneed,' संभु 'compact-kneed,' ऊर्ध्वहु or ऊर्ध्वजानु 'high-kneed.'

4. In words not signifying parts of the body we have ज्ञानि put optionally for जाया 'a wife;' as, युवज्ञानि: or युवज्ञानाय: 'a man who has a young wife;' उग्र for ऊग्र 'an udder;' as, चटोष्ठी '(a cow) having a large udder;' धन्वन् for धनुस् 'a bow;' as, झार्जधन्वन् 'having a bow of horn:' optionally if the compound is a proper name; as, झतधन्वा or झतधनु: the name of a prince, 'he who has a hundred bows.' ककुद्, 'a hump' or 'a peak,' drops its final when denoting 'age;' as, जज्जतककुद् 'a young ox,' 'one whose hump has not grown:' or when signifying 'a mountain;' त्रिककुद् 'a three-peaked mountain.' काकुद्, 'the palate,' drops its final after उन् or वि, and optionally after पूर्ण; as, उक्काकुद् or विककाकुद् 'without the hard palate;' पूर्णकाकुद् or पूर्णकाकुद् 'having a complete palate.' हृद् is substituted for हृदय, 'the heart,' after सु and दुर्; as, सुहृद् 'kind-hearted,' i. e. a friend; दुर्हृद् 'bad-hearted,' i. e. a foe: in a literal sense the compounds would be सुहृदय, दुर्हृदय.

5. क, technically termed कप्, is added to many Bahuvrīhi compounds; as, to उरस् 'the breast,' व्यूढोरस् 'broad-chested;' to सर्षिस् 'ghee,' प्रियसर्षिष्क 'fond of ghee;' to अर्थे, 'object,' after a negative, अनर्थक 'useless,' and optionally after a preposition, अपार्थक or अपार्थक; to यशस्, 'fame,' optionally, as, महायशस् or महायशस्क 'very famous.' It is substituted for the finals in इन्, to form feminine attributives; as, from दक्षिन् 'an ascetic bearing a staff,' 'a Dañḍi,' come बहुदक्षिका नगरी 'a city having many Dañḍis;' बहुवाग्मिका सभा 'an assembly of many eloquent persons.' If masculine, क may be optionally substituted for the final nasal; as, बहुदक्षी or बहुदक्षिको ग्राम: 'a village with many Dañḍis.' When added to feminine nouns in जा, the final is optionally short; as, माला 'a garland,' बहुमालाक or बहुमालक 'having many garlands.' नारी and तन्त्री do not take क, when used anatomically; as, बहुनाडि: काय: 'the many-

vesselled body ;' बहुतन्त्रीयिका 'the many-fibred neck :' but they may add it in other senses ; as, बहुनाडीकः सन्धः 'a clump with many pipes' or 'reeds ;' बहुतन्त्रीका वीणा 'a many-stringed lute.' क is added to भातृ in a depreciatory sense ; as, मूर्खभातृकः 'one who has a foolish brother :' otherwise प्रशस्तभातृ 'having an excellent brother.'

d. सह 'with,' forming the first member of a compound, is commonly changed to स; as, सपुत्र 'having a son,' 'being with a son ;' सकर्मक 'having an office or object,' 'occupied,' 'transitive ;' सलोमक 'being with hair,' 'hairy.' When the compound is connected with a term of benediction, सह is retained ; as, स्वस्ति रात्रे सहपुत्राय 'health to the king, along with his son :' but not before the words गो 'a cow,' हल 'a plough,' or बाल 'a calf ;' as, सगवे, सहलाय, सबालाय. महत् usually substitutes महा in a similar situation in this as well as in other kinds of compounds ; as, महात्मन् 'great-souled,' 'magnanimous ;' महाकाय 'great-bodied ;' महाबल 'very strong :' but सहत् is unchanged before words signifying 'become grown' or 'made ;' as, महज्जुत 'become large' or 'great.'

e. Words implying 'mutual striking,' when repeated, prolong the final of the first member, and substitute इ for that of the last ; as, केशाकेशि 'pulling hair,' दन्डाददि 'cudgelling,' मुहीमुहि 'boxing.' Although these words are used adverbially, without a substantive, they are Bahuvrīhi compounds, and regarded as epithets of युद्ध, 'fighting,' understood.

SECTION IV.

Avyayī-bhāva—Indeclinable Compounds.

283. Indeclinable words are formed by combining a noun with a preposition or particle, when the former is put in the accusative case neuter. These compounds being in fact compound adverbs, and like all adverbial terms, when not otherwise inflected, taking the sign of the invariable neuter accusative.

a. The following are examples of indeclinable compounds formed with prepositions and particles, which, it will be observed, retain their own sense, and exercise the same effect upon the purport of the noun which they would do if uncompounded. The sense of each term is complete in itself, but, agreeably to its adverbial character, requires a verb, either present or understood, to connect it with a substantive.

1. Prepositions.

अति 'beyond : ' अतिगङ्गा 'beyond the Ganges,' अतिगङ्गा ग्रामः 'the village (that is) beyond the Ganges ;' अतिहिमं 'after the cold weather,' अतिहिममागच्छति वसन्तः 'spring comes after the cold weather ;' अतिनिद्रं 'after sleep,' अतिनिद्रमुत्तिष्ठति पुरुषः 'the man gets up after sleep.' These examples will sufficiently explain the relation in which this sort of adverbial compound stands to the other members of a sentence.

अधि 'upon,' 'near to : ' अधिहरि 'upon Hari or Vishṇu ;' अध्यग्नि 'near to, or upon, the fire.'

अनु 'after,' 'according to,' 'near to : ' अनुविष्णु 'after Vishṇu' (following or worshipping); अनुक्रमं 'according to order ;' अनुज्येष्ठं 'according to seniority ;' अनुवनं 'near to the wood ;' अनुगङ्गा 'near to, or upon, the Ganges.'

अप 'off,' 'from ;' as, अपदिशं 'in the off-point,' i. e. in the intermediate point ; अपविष्णु 'from Vishṇu,' 'withdrawn from,' 'hostile to.'

अ, limitative ; as, आमुक्ति 'until final liberation ;' आसमुद्रं 'unto the sea ;' आबालं 'to the boys,' as, आबालं हरिभक्तिर्भवति 'faith in Hari extends even to the children.' The termination of the fifth case may be also used with this preposition ; as, आमुक्ते, आसमुद्रान्, आबालेभ्यः.

उप 'near to : ' उपकृष्णं 'near to Kṛishṇa ;' उपग्रामं 'near to the village.'

निर् 'out of,' 'exempt from : ' निर्जनं 'lonely,' 'void of men ;' निर्मेषिकं 'free from flies.'

परि 'about' or 'against : ' परिविष्णु 'about or against Vishṇu.'

It follows numerals and the words **अक्ष** 'dice,' **शलाका** 'a man (at draughts, &c.),' or a numeral, when signifying 'loss at play;' as, **हक्षपरि** 'losing one;' **अक्षपरि** 'having the dice against one;' **शलाकापरि** 'losing a man.'

प्रति 'to' or 'towards;' **प्रत्यग्नि शलाकाः पतन्ति** 'the grasshoppers go towards the fire.' It also implies 'severalty' or 'succession;' as, **प्रत्येकं** 'according to each several object or signification;' **प्रतिजनम्** 'birth after birth.'

स is usually substituted for **सह**, signifying 'similarity' or 'sameness,' as **सहरि** 'like Hari;' also 'association,' implying 'finality,' as **सहृक्षन्ति** 'he eats with the grass,' i. e. even to the grass; also 'possession,' as a property, as **सखेत्रं** 'having, or rich in, fields.'

2. Particles.

इति, implying 'so,' 'such,' and the like; as, **इतिहरि** 'such is (the word) Hari.'

दुर् 'bad,' and **सु** 'good;' as, **दुर्यवनं** 'bad with the Yavanas;' **सुमद्रं** 'well or prosperous with the Madras.'

यथा 'according to;' as, **यथाशक्ति** 'according to power or ability;' but not when it signifies 'analogy;' as, **यथा हरिस्तथा हरः** 'such as Hari is, such is Hara.'

यावत् 'as many or as much as;' as, **यावदन्नं ब्राह्मणान् आमन्त्रयन्** 'as far as there may be food (for them), invite the Brahmans.'

निकषा and **समया** 'near;' as, **निकषालङ्कं** 'near to Lanká;' **समयापुरं** 'near the city.'

b. The derivatives of **अप्** 'to go,' implying 'direction,' optionally form indeclinables; as, **प्राग्वनं** or **प्राग्वनान्** 'east from the wood:' so does **बहिर्** 'out of,' 'without;' as, **बहिर्ग्रामं** or **बहिर्ग्रामान्** 'out of the village.'

c. Indeclinable compounds may be formed with numerals, except **एक** 'one,' referring to families or classes; as, **त्रिमुनि** **त्रिमुनि** 'born in, or belonging to, a family in which there have been two or three Munis:' so **त्रिमुनि व्याकरणं** 'the grammar of which the three Munis (Pāṇini, Patanjali, Kātyāyana) are

the authors.' Names of rivers are also combined with numerals, to indicate the place of junction ; as, द्विगङ्गा 'at the meeting of the two Gangás ;' त्रियमुनि 'at that of the three Yamunás.' They are also combined with other words in a like acceptation ; as, उन्मत्तगङ्गा 'at the place where the Ganges is furious ;' लोहितगङ्गा 'where the Ganges is red ;' as, इतीवगङ्गा वराणसी 'Benares (stands) where the Ganges is rapid.'

d. In this, as in preceding forms of composition, the finals of the last member of the compound are sometimes changed. When the final is a long vowel or a diphthong terminating a feminine noun, its change to a corresponding short vowel is nothing more than the alteration required by the substitution of the neuter gender (p. 43) ; as, स्त्री, 'a female,' makes अतिस्त्री 'surpassing the woman ;' नौ 'a boat,' अतिनौ 'beyond the boat.' But the more special alteration is analogous to that which occurs so frequently in Bahuvrīhi compounds, the substitution of अ for a final vowel, or a final अन् ; or its addition to words ending in consonants ; as, उपगिरं or उपगिरि 'near the mountain ;' उपनदं or उपनदि 'near the river ;' उपराजं 'under the king ;' अज्यात् 'over or in the spirit.' If the noun ending in अन् be already neuter, it may retain its own termination ; as, अपचर्म or अपचर्मि 'off the skin.' शरद् 'the autumn,' and other words, add अ ; as, उपशरदं 'near the autumn ;' or sometimes words with final consonants, not nasals, semivowels, or sibilants, add अ optionally ; as, उपहृशद् or उपहृशदं 'near to the stone.' अक्षि, 'the eye,' substitutes अ when compounded with the prepositions अनु, पर, प्रति, or सन् ; as, अन्वक्षं 'according to the eye,' 'visibly,' 'perceptibly.' पर substitutes जो for its own final, whether in a Tatpuruṣa or Avyaya compound ; as, परोक्षं 'away from the eye,' 'absent,' 'invisible ;' प्रवक्षं 'before the eye,' 'present ;' and समक्षं also 'before the eye,' 'visible' or 'present.'

e. अग्रे 'in front,' मध्ये 'in the midst,' परे 'on the further side,' may be compounded with nouns in this form ; as, अग्रेरणं 'in the presence of Rāma ;' मध्येगङ्गा 'in the midst of the

Ganges; 'पारेऽसमुद्रं' 'beyond the ocean:' or the terms may be optionally used with the signs of the case, either their own or the noun which they govern; as, पारेऽसमुद्रात् or समुद्रस्य पारान् 'from beyond the ocean.'

f. The following words are considered as forming indeclinable compounds of an anomalous description: जहन् 'a day,' as प्राह्णं 'in the forenoon;' गो 'a cow or ox,' तिष्ठन् 'at cow-standing (time),' i. e. when they stand to be milked, बहन् 'at ox-bearing,' i. e. ploughing (time), जायतीगवं 'at cattle-coming,' i. e. at the time of their coming home; दक्षिण 'the right hand,' प्रदक्षिणं 'walking round a person or thing, keeping it on the right;' पदाति 'a foot-soldier,' समन्वदाति 'at drill-time,' or when the soldiers are in line; भूमि 'earth,' समभूमि '(at a place) where it is level;' मृग 'a deer,' प्रमृगं 'at deer-coming,' विमृगं 'at deer-going;' यव 'barley,' सलेयवं 'when barley is on the threshing-floor' (the season), लूनयवं 'at barley-cutting,' and other compounds: so चुच 'chaff,' सलेचुचं 'at chaff on the floor (time),' &c.; रथ 'a car,' प्ररथं 'at chariot-going;' समा 'a year,' पापसमं 'during a wicked year,' पुण्यसमं 'during a virtuous year;' सम 'equal,' सुसमं 'level' or 'even,' विषमं 'uneven.' सम् is compounded with प्रति, as सम्प्रति 'now,' 'at present.'

SECTION V.

General Rules.

284. There are some changes which are common to all or most of the classes of compounds. Some, as the substitution or addition of a final च, have been noticed: the most useful of the others are the following, affecting either the final member of the compound or the initial:

a. 1. जप्, 'water,' is changed to जच; as, विमलाच 'having pure water,' विमलाचं सरो 'a clear lake.' After इ, अनच् or a preposition ending in any vowel except च, the initial च is changed to ई; as, द्वीपं 'an island,' 'having water on both sides;' also जनरीपं 'an island,' 'in the midst of water;' प्रदीप

'reverse.' **सम** with **अप्** makes **समीप** 'near;' but in a literal sense, **समाप** 'having water equally.' After **अनु** the vowel becomes **अ**, if applied to a country; as, **अनूपो देशः** 'marshy land;' but **अन्वीपं** 'upon or along the water.' After a preposition ending with **अ**, the change to **ई** is optional; as, **पर** and **प्र** make either **पराप** or **परेप** 'where the water has retired;' **प्राप** or **प्रेप** 'where it has gone forth.'

2. **पथिन्**, 'a path,' is changed commonly to **पथ**; as, **महापथः** 'a great road;' **चतुष्पथं** 'a place where four roads meet;' **रम्यपथो देशः** 'a place having a pleasant road;' **उपपथं** 'near to the road.'

b. 1. **कु**, a particle implying 'inferiority,' 'vileness,' or sometimes 'a little,' is variously modified before different words. In a Tatpurusha compound, and preceding a word beginning with a vowel, it is changed to **कृ**; as, **कृदधः** 'a bad horse,' 'a hack;' **कृद्वः** 'a bad camel;' but **कूटो राजा** 'a prince who has a bad camel:' also before **रप** and **वद**; as, **कृद्वः** 'a bad chariot;' **कृद्वः** 'one who speaks ill:' before **दृश**, signifying 'a species,' **कृद्वं** 'a kind of grass;' but **कुद्वं** 'bad grass in general.' **कु** is changed to **का** before **पथिन्**, as, **कापथः** 'a bad road;' **अक्षि** 'the eye,' as **काक्षः** 'a tear;' and optionally before **पुरुषः**, as **कापुरुषः** or **कुपुरुषः** 'a mean despicable man,' 'a coward.' **का** is also a diminutive; as, **कान्धुर** 'a little sweet;' **काम्ल** 'a little sour:' before **उष्ण**, 'hot,' either **कृ**, **कव**, or **का** may be used; as, **कदुष्ण**, **कवोष्ण**, **कोष्ण**, 'a little hot,' 'tepid.'

2. The infinitive mood is used as the first member of a compound with **काम** and **मनस्**, when it optionally rejects the nasal; as, **ज्ञातुकाम** or **ज्ञातुक्काम** 'desirous to know;' **कर्तुमनस्** or **कर्तुक्कामनस्** 'inclined to do.'

3. **अवश्यं**, 'certainly,' optionally rejects its nasal when compounded with a future participle; as, **अवश्यंकार्यं** or **अवश्यंकार्यं** 'what is necessarily to be done.' **मांस**, 'flesh,' compounded with **पाक** or **पचन** 'cooking,' optionally rejects its final vowel; as, **मांसपाक** or **मांस्याक**, **मांसपचनं** or **मांस्पचनं** 'cooking meat.'

4. **अन्य** becomes **अन्यत्** before various words, if not in the

sense of the instrumental or genitive cases ; as, **अन्यदाशा** 'hope in something else ;' **अन्यदाशीः** 'benediction in or on another ;' **अन्यकारकः** 'one who does something different.'

5. The substitution of **स** for **सह** has already been noticed ; but it is also substituted for **समान** 'same,' 'like ;' as, **सपक्ष** 'being of the same party ;' **सधर्मैः** 'observing the same duties ;' whence **साधर्म्यैः** 'community of the duties of caste, profession,' &c. ; **सत्रसपारी** 'a fellow-student,' 'one studying under the same teacher ;' so **सतीर्थैः** also 'a fellow-student,' 'having the same holy object' or 'preceptor.' **स** is substituted for **समान** before **दृश** 'to see ;' as, **सदृशः** 'like,' 'similar,' 'of like appearance ;' so **सदृक्** and **सदृच्**. It is also substituted before the following words in the sense of either class of compounds : **ज्योतिस्** 'light,' **जनपद** 'country,' **रात्रि** 'night,' **नाभि** 'navel,' **पन्थु** 'a relative,' **गन्ध** 'smell,' **पिण्ड** 'a lump of rice,' &c. ; **लोहित** 'blood,' **कुक्षि** 'side,' **वेणी** 'braided hair,' **पत्नी** 'a wife ;' as, **सज्योतिः** 'equal in lustre ;' **सजनपद** 'of the same country ;' **सपिण्ड** 'of the same cake ;' **सपिण्डः** 'a relative connected by offerings to the same ancestors ;' &c.

The following take either **स** or **समान** ; **रूप** 'form,' **नाम** 'name,' **गोत्र** 'family,' **वर्ण** 'caste,' **वयस्** 'age,' **वचन** 'speech,' **धर्म** 'duty,' **जातीय** 'specific,' **उदर्यै** 'uterine ;' as, **सरूप** or **समानरूप** 'of the same form ;' **सगोत्र** or **समानगोत्र** 'of the same race ;' **सोदर्यै** or **समानोदर्यै** 'related in the female line,' as **सोदर्यौ भ्राता** 'a brother by the same mother ;' &c.

CHAPTER VIII.

SYNTAX.

285. THE great body of Sanskrit composition is in metre, and the construction of sentences has consequently been subordinate to the necessities of rhythm. Examples therefore of syntactical arrangement are not so diversified as might be

expected; and it is not always certain, whether any unusual combination may not be a license of the poet, rather than a law of the language. The use of protracted compounds also in a very great degree supersedes the occasion of individual inflexion; as a sentence or a stanza, embracing a great variety of circumstances, may be made up of a nominative and accusative, with a single copulative, the rest of the words, however numerous, being compound epithets of one or other of the nouns. There also prevails very commonly an elliptical style of construction, in which the verb is altogether omitted, or its tenses are supplied by participles and analogous words.

In the following line from the Mahābhārata we have two sentences without a verb or any other copulative, and only a nominative case: पिता गुरुर्न सन्देहो वेदविद्याप्रदः प्रभुः 'A father (or) a spiritual preceptor (is) the lord, the giver (of) knowledge, of the Vedas: (there is) no doubt (of this).' Instances of the absence of a verb are numerous in the didactic verses of the Hitopadeśa: को ऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः । कायेन चक्षुषा किंवा चक्षुः पीडेव केवलं ॥ 'What (is) the use of a son (being) born, who (is) neither learned nor pious? What (benefit is there) from a sightless eye? (such) an eye (is) even only pain.' In the following stanza from the Kumāra Sambhava there is only one verb, and one change of inflexion from the nominative to the instrumental, which, if the metre had not needed a long syllable, would probably have been dispensed with: विरोधिसत्त्वोद्भिन्नपूज्यमत्सरं । दुर्मेखीहप्रसवार्थितातिथि ॥ नवोदवाप्य-
नारसम्भृतानलं । तपोवनं तच्च चभूव पावनं ॥ 'And that grove of penitents was pure; (for in it) animals of hostile natures (had) abandoned their former animosity; guests (were) revered by its trees with desired fruits; and within its new-reared cottages the (holy) fires (were) enshrined.' There is a little more variety of inflexion in the following verse from the Raghu Vanśa; but it is sufficiently rare to shew how much syntactical construction has been set aside for rhythmical disposition, even in the works of authors who have not indulged in

that abuse of elaboration which characterises later and inferior writers : अथ स विषयव्यावृत्त्या यथाविधि सूने । नृपतिकुटुम्बं दत्त्वा यूने सितातपत्रधारणं ॥ मुनिवनतरुच्छायां देव्या तया सह शिष्ये । गलितवयसा- निष्ठाकूयानिदं हि कुलव्रतं ॥ ' He then, whose mind (was) liberated from objects of sense, having delivered to his young son the symbol of royalty, the shelter of the white umbrella, with the usual solemn rites, repaired together with his queen to the shade of the trees of the grove of hermits : for such (is) the observance of the princes of the race of Ikshwáku, when in the decline of life.' In this long stanza we have but one verbal inflexion, शिष्ये, besides the indeclinable participle दत्त्वा.

Although, however, in this manner dispensed with in composition to a great extent, yet the relations of words in sentences are expressed in modes analogous to those adopted in other cultivated languages ; as the following rules will exemplify.

SECTION I.

Nouns.

286. The noun substantive expresses as usual the subject or object of a proposition by the different modifications of number, gender, and case. Its relations to other parts of a sentence depend especially upon the latter, and will therefore be better explained, as in native grammars, in the chapter to which the title of कारक is attached, in the order of the cases. When, as not unfrequently happens, more than one case may be employed to convey a similar relation, the alternatives will be found, with some exceptions, under that case which is subsequent in order, according to the scheme given under the head of Declension (r. 47).

287. Nominative case (कर्त्ता or प्रथमा). The nominative case declares the simple sense of a word ; as, मनुष्यः ' a man,' स्त्री ' a woman,' ज्ञानं ' knowledge.' Its employment in a definite or indefinite manner is usually indicated by the context, as there is no article. The numeral एक, or a pronoun, however,

sometimes performs the same office ; as, एकः पुरुषः 'a man,' स पुरुषः 'the or that man,' कश्चिन्नृपः 'a certain king,' एको वृद्धपात्रः 'an old tiger.'

a. Two substantives may be connected absolutely in the nominative case ; as, द्रोणं व्रीहिः 'rice a droṇa (in measure) ;' कोशो गिरिः 'the mountain a kos (in extent) ;' माता शत्रुः 'a mother an enemy ;' पिता वैरी 'a father an enemy ;' विषं समा दरिद्रस्य 'Society (is) poison to the poor : ' but in these cases the copulative 'is' must be understood, as in similar phrases it is expressed ; भवत्वधर्मो धर्मः 'Iniquity becomes virtue.' The nouns in apposition may be in different genders and numbers : वेदिकानि कर्मोत्सवस्य स्वर्गः पन्थाः 'The acts of the Vedas (are) his path to heaven ;' के वा न स्तुः परिवासास्पदं निष्कलारम्भयत्नाः 'Who engaged in unprofitable undertakings do not become a subject of disgrace ?'

b. The nominative case is connected with the active verb, or governs it, when it expresses the agent, and with the passive when it signifies the object : देवदत्तः कटं करोति 'Devadatta makes the mat ;' देवदत्तेन क्रियते कटः 'The mat is made by Devadatta.' It is also put absolutely sometimes in a sentence, as the object of an action, but where the accusative that should express that object is omitted : विषवृक्षोऽपि संघर्षं तं छेत्तुमसाम्प्रतं 'Even a poison-tree, having reared (it), one should not of oneself cut (it) down.' In this the complete construction should be, वृक्षं संघर्षं तं छेत्तुमसाम्प्रतं योऽपि विषवृक्षः स्यात् 'Having reared a tree, it is not proper to cut it down, even though it be a poison-tree.'

c. When various nouns, separated by a disjunctive particle expressed or implied, occur in a sentence with a common verb, that which is nearest to the verb may become its nominative : अहं रामो वा राजा लक्ष्मणो वा मरिष्यति 'I or Rāma, the king or Lakshmaṇa, will die : ' न चैनमज्ञकद् भानुरहन् वा जेहकः रक्षीः । दुरा प्रत्यनुनेतुं वा गन्तुं वाऽप्येकतां त्वया ॥ 'Neither was the sun able, nor I, by motives of affection, to conciliate him, or (induce him) to enter into amity with thee : ' न तथा सुखवन्निगः

न प्रवारा न कञ्चलः । शीतवाताहितं लोकं यथा तव मरीचयः ॥ 'Fire gratifies not, neither do clothes nor a blanket, the region that is afflicted with cold breezes, so much as thy rays (O sun).'

d. When two or more nouns are joined together by a copulative conjunction, they usually govern a verb in the plural number : ततः कुन्ती च राजा च भीष्मश्च सह वन्धुभिः । ददुःशाश्च तदा पाण्डोः स्वभानृत्तमयं तदा ॥ 'Then afterwards Kuntí and the king and Bhíshma, with the kinsmen, gave to Páñdu the obsequial offerings, with libations to the manes.' This is not invariably the case, however, and the verb may have for its nominative only the nearest of the nouns combined by copulative conjunctions : सा च सत्यवती देवी कौशल्या च यज्ञस्त्रिणी । रामदायैः परिपृता गान्धारी चापि निर्ययौ ॥ 'And the queen Satyavatí and the illustrious Kausályá, and also Gándhárí, attended by the wives of the king, went forth : ' आदित्यचन्द्रावनिलोऽनलश्च क्षीर्मेगिरापो हृदयं यमश्च । अहश्च राक्षश्च उमे च सन्ध्ये धर्मोऽपि जानाति नरस्य वृत्तं ॥ 'The sun and moon, wind and fire, the sky, earth, waters, the heart and Yama, and day and night, and both dawn and evening, and also Dharma, knows the conduct of a man.'

288. Accusative case (कर्म or द्वितीया). The accusative expresses, after a transitive verb, the object of the action : कुम्भं करोति कुम्भकारः 'The potter fabricates the vessel ;' हरिं भजति भक्तः 'The votary worships Hari.'

a. The accusative follows a neuter or intransitive verb, when it denotes place or time : कुरुन् स्वपिति 'He sleeps in the country of the Kurus ;' कोशं प्रतिष्ठते 'He proceeds for a kos ;' कियन् कालमवसन् पर्वते गन्धमादने 'They dwelt for some time on the mountain Gandhamádana ;' मासी गुरुगृहे स्थितः 'He stayed two months in the house of his preceptor.'

b. Verbs signifying 'motion to,' literally or figuratively, govern the accusative case : ग्रामं गच्छति 'He goes to the village ;' मनसा कृष्णमेति 'He goes mentally to Kṛishṇa,' he worships him ; विस्मयं परमं ययौ 'He went to (or felt) great astonishment.' The accusative is also employed when 'going along a road' is intended ; पन्थानं याति पथिकः 'The traveller

goes along the road ;' but not if 'going to a road' is meant ;
उत्पथेन पथे गच्छति : 'He goes by a byeway to the road.' The
dative case may also be used optionally, when actual 'motion
to' is signified ; ग्रामाय गच्छति.

c. The accusative case follows verbs of giving, to signify
the thing given ; ग्रामं ब्राह्मणेभ्यो ददामि 'I give the village to the
Brahmans ;' also verbs of hearing, to denote the thing heard ;
आसुरं मे शृणु 'Hear from me the Āsura (creation).'

d. A double accusative follows a number of verbs, when
the thing done, and the thing or person that is the object of
the action, are both designated. They are mostly verbs that
signify, 1. speaking, 2. asking, 3. instructing, 4. knowing,
5. conquering, 6. leading, 7. dragging, 8. taking, 9. collecting,
10. stealing, 11. fining, 12. cooking, 13. milking, 14. churning,
and 15. obstructing ; whether they have these meanings lite-
rally or metaphorically. 1. राजानं सर्वं ब्रूते पाट 'The spy tells
the whole to the king ;' तमब्रवीत् कुन्ती पचनमर्थवान् 'Kuntī said
to him words full of meaning ;' 2. सोऽपृच्छलक्ष्मणं सीतां 'He asked
Lakshmaṇa (after) Sītā ;' 3. शिष्यान् धर्मं गुरुः ज्ञाति 'The Guru
teaches the disciples virtue ;' 4. दद्वं धर्मं विदुर्मुखाः 'The wise
know punishment (to be) virtue ;' 5. जित्वा राज्यं नलं नृपं 'Hav-
ing conquered his kingdom (from) Nala the king ;' 6. ग्राममजान्
नयति गोपालः 'The shepherd leads the goats to the village ;'
7. चोरं कारागारं कर्षति दण्डपालः 'The officer of justice drags the
thief to prison ;' 8. स जहाराख्यमाभीरुः 'He took the Ābhīra
women to the forest ;' 9. वृक्षमवधिनोति फलानि बालः 'The boy
gathers the fruit (from) the tree ;' 10. देवदत्तं धनं मुष्कति भूतः
'The rogue robs Devadatta (of) his wealth ;' 11. जयमर्षिकं ज्ञातं
दण्डयति राजा 'The king fines the debtor a hundred (rupees) ;'
12. तक्षुलानोदनं पचति सूपकारः 'The cook dresses the grain (and)
the boiled rice ;' 13. गां दोमिष पयः 'He milks the cow (for)
milk ;' प्राद्यान् दुहन्निवात्मनं 'Milking (abandoning) life (from)
himself ;' 14. सुधां क्षीरनिधिं ममन्धुः सुरासुराः 'The gods and Asuras
churned the milky ocean (for) ambrosia ;' 15. गोविन्दो ब्रजनवह-
कश्चि गाः 'Govinda shuts up the cows (at) the cow-pens ;'

शोकं चित्तमवाहयत् 'He confined his grief (in) his heart.' वह्, 'to bear,' is sometimes similarly used; कन्यां गृहमवाहत् or गृहावाहत् 'He bore the damsel to the house.' In common with other transitive verbs, these verbs may govern a single accusative, when only one object is designated; मातरमुवाच वीरः 'The hero said to his mother.' Several of them may govern the object in other cases also, as will be subsequently noticed.

e. The causal modes of verbs signifying, 1. motion, 2. speaking or articulate sound, 3. or eating; 4. the causals of intransitive verbs; and 5. of ग्रह् 'to take,' दृश् 'to see,' and श्रु 'to hear'—govern a double accusative, when the object and the subject of the act are both expressed. 1. शत्रून् गमयत् स्वर्गं 'He caused the enemies to go to heaven:' 2. वेदानभ्यापयद् द्विजं 'He caused the Brahman to read aloud the Vedas:' 3. आश्रयन्नानुं देवान् 'He caused the gods to eat nectar:' 4. आसयत् सलिलं पृथ्वीं यः स मे जीहृतिर्गतिः 'That Hari is my refuge, who placed (caused to sit) the earth upon the waters;' प्रीतो ऽहम् भोजयिष्यामि भवतीं भुषनं त्वयं 'If I am pleased, I will cause thee, lady, to enjoy the three worlds:' 5. बालमग्राहयद्विज्ञां 'He made the boy take learning;' दर्शयामासि रामं सीतां 'They shewed (caused to see) Sítá to Ráma;' आशय पारिषदान् नाटकं 'Recite (cause to hear) the drama to the company.'

f. There are some exceptions to the preceding rule. The causals of चद् and खाद्, 'to eat,' require the instrumental case for the subject of the action; आदयति or खादयत्यं वटुना गुरुः 'The Guru causes the rice to be eaten by the pupil.' So भक्ष्, when it means 'eating;' गोपेरभक्षयदिभक्षं 'He caused the food they liked to be eaten by the cowherds:' but if it means 'destroying by the act of eating,' it may be followed by a double accusative; भक्षयति बलीषड्वान् शस्यं 'He makes the oxen eat up the corn.' शब्द्, 'to sound,' in the causal mode requires the subject to be put in the instrumental case; शब्दयति शब्दं देवदत्तेन 'He causes the sound to be uttered by Devadatta.' जस्य and some other verbs, signifying 'articulate sound,' are similarly combined. The causal of वह् 'to bear,' when it

implies 'driving,' governs a double accusative; वाहयति रथम-
 चान् सूतः 'The charioteer makes the horses draw the car :'
 otherwise the subject is put in the instrumental case; स्वामी
 वाहयति भारं भूमेन 'The master makes the load be borne by the
 hireling.'

g. The causal modes of कृ 'to make,' लृ 'to take,' ब्रू 'to
 speak,' with अभि prefixed, and of दृश् 'to see,' in the *Ātmanepada*,
 may take either a second accusative or the instrumental
 case for the agent or subject of the action: कारयति कटं शिल्पिनं
 or शिल्पिना 'He causes the workman to make the mat,' or 'he
 causes it to be made by the workman :' so हारयति दीप्तं दूतं or
 दूतेन 'He causes the messenger to take the message,' &c. ;
 अभिवादयते देवं भक्तं or भक्तेन 'He makes the devotee salute the
 deity,' &c. ; दर्शयते कृष्णमर्जुनं or अर्जुनेन 'He makes Arjuna see
 Kṛishṇa,' &c. The fact being, that when the causal is used in
 a passive sense, the subject or subordinate agent is specified
 in the instrumental; when it is used in an active sense, it is
 specified in the accusative case.

h. A second accusative may sometimes follow a verb, as a
 qualification of the first, being put absolutely or in apposition :
 मेदिनीं दानवपते देहि मे विक्लमत्रयं 'Give me, O lord of the Dánavas,
 earth, three paces.'

i. The accusative case may follow various prepositions and
 indeclinable words or particles. Of the former class are
 अति, अधि when reiterated, अभि, अनु, उप, परि, and प्रति. अति
 देवान् हरिः 'Hari is beyond the gods;' अतिरामं 'Superior to
 Ráma' (अहं, 'I am,' understood); अग्निलोकं वर्तते विष्णुः 'Vishṇu
 abides over and above the worlds;' नदीमनुवसिता सेना 'The army
 will halt at, or along, the river;' जपमनु प्रावचत् 'It rained after
 the prayer;' अनुपितरम् गच्छति पुत्रः 'The son goes after, or
 imitates, the father.' अनु and उप, indicating 'inferiority,' also
 govern the accusative: न भवानमुरामं चेत् 'If you are not infe-
 rior to Ráma;' उपगूरं न ते वृत्तं '(If) thy conduct is not beneath
 a hero.' अनु, परि, and प्रति govern accusatives designating any
 particular object; as, गिरिमनु (परि or प्रति) विद्योतते विष्णुः 'The

lightning flashes at or toward the mountain ;' चिन्तायावाच तावत्तुं युनहत् खां युतां प्रति 'He considered that grave matter concerning his daughter :—a part of any thing or person ; लक्ष्मीहरिणम् (हरिं परि or प्रति) 'Lakshmi is part of Hari :—and several and successive order ; वृक्षमनु (परि or प्रति) सिञ्चति माली 'The gardener waters tree by tree ;' परि स्त्रीं (अनु or प्रति स्त्रीं) जातमन्त्रयः 'In love with every (successive) woman.' The indeclinable words governing accusatives are अपोऽधः, उपर्युपरि, चक्रात्, चक्ररेख, अभितः, परितः, उभयतः, सर्वतः, समवा, निकषा, भिक्, हा ; as, अपोऽधः भूमिं पातालः 'Pātāla is below the earth ;' उपर्युपरि पृथिवीं ज्योः 'The sky is above the earth ;' त्वामनरा कृष्णस्त्रिणि 'Kṛishṇa tarries away from thee ;' सर्वं समुद्यम्य रावणः रूपिग्रहो वेदेहीमनरा 'Rāvaṇa, of dreadful form, having raised up his sword (to cut) Vaidehī in two ;' प्रियामन्त्ररेख न सुखं 'There is no happiness without a mistress ;' अभितो (or परितो) रामनद्वन् राक्षसाः 'The Rākshasas ran upon or around Rāma ;' उभयतः कृष्णं गोपाः 'The cowherds (were) on both sides of Kṛishṇa ;' सर्वतः प्रासादं जायति दण्डधारिणः 'All around the palace watch the staff-bearers ;' समवा ग्रामं निकषा पुरं गच्छति 'He goes near to the village,' 'near to the city ;' भिक् कृष्णमनसं 'Fie on one not devoted to Kṛishṇa ;' हा देवज्ञतुं 'Alas ! (for) the enemy of the gods.' Several of these may be combined with other cases ; as, उपर्युपरि सर्वेषामादित इव तेजसा 'Above and over all, like the sun in splendour ;' उपर्युपरि वा 'or inferior to heroes.'

j. The neuter verbs श्नी 'to sleep,' स्था 'to stay' or be,' and आस 'to sit,' when compounded with अभि, govern the noun expressing the site of the action in the accusative : अभिश्लेते पर्यङ्गं कुमारी 'The maiden sleeps upon the couch ;' अभितिष्ठत्यात्मानं केशवः 'Kēśava presides in (or over) the soul ;' अभ्यासे वैकुण्ठं हरिः 'Hari abides in Vaikuṇṭha.'

k. विश्, 'to enter into,' as a transitive verb, governs an accusative ; गेहं प्रविशति 'He enters the house.' When preceded by अभि and नि, it may govern either the accusative or locative ; as, अभिनिविशति सन्मार्गं 'He enters upon a good path ;' अभिनिविशति पापे 'He enters upon (or falls into) wickedness.'

When preceded by उप, and implying 'to sit,' it is followed by the locative only ; आसने स्निग्धुपविशत 'Sit down on this seat.'

l. वस् 'to dwell,' preceded by अवि, अनु, आ, or उप, may govern an accusative case ; अविवसति (अनुवसति, &c.) वनं रामः 'Rāma inhabits the wood ;' झून्वन्ववसद्धनं 'He inhabited a lonely wood ;' पुरीमयोध्यानावासीत् 'He dwelt at the city Ayodhya ;' ग्राममुपवसति 'He inhabits the village ;' but when उपवस means 'to fast,' the site is expressed in the locative only ; उपवसति वने रामः 'Rāma fasts in the forest.'

289. Instrumental case (करणं or तृतीया). This case expresses the agent, the implement, or the means by which any thing is done, or any end is accomplished, whether active effort is implied or not : अजानता मया भ्राता शान्तः 'By me, unknowing, my brother has been slain ;' रामेण चाणेन हतः 'Killed by Rāma with an arrow ;' पुत्रेण हृदो हरिः 'Hari is seen by (or through) virtue ;' अध्यापनेन वर्तते 'He subsists by teaching ;' प्रकृत्या चारः 'Beautiful by nature.' It also expresses the manner or degree in which any object is effected : सुखेन जीवति 'He lives with ease' (happily) ; दुःखेन याति 'He goes with difficulty ;' प्रायेण याज्ञिकः 'For the most part (usually) a sacrificer.' It also denotes any mark or circumstance by which an object is characterised : जटाभिस्तापसः 'He is an ascetic, by his clotted hair ;' जात्या ब्राह्मणः 'a Brahman by caste ;' गोत्रेण गार्ग्यः 'a descendant of Garga by family.'

a. The instrumental case may be employed with words signifying 'object' or 'result' : उद्यमेन कोऽर्थः 'What is the object of effort ?' परिदेवनेन किं फलं 'What is the fruit of lamenting ?'

b. Words implying 'bodily deformity' require the instrumental case for the organ or member in which the defect occurs : अक्षुषा आक्षः 'blind by an eye ;' पादेन खल्लः 'lame by a foot.'

c. Prepositions signifying 'with,' 'along with,' are connected in sentences with the instrumental case : आस्व साकं मया 'Stay along with me ;' हीयते हि मतिस्तान् हीनैः सह समागमात् 'The

mind is depraved; O sire, from association with the base.' Verbs signifying 'association' also govern the object in the same case: त्वया साधो समागम्य 'Having met, O pious man, with thee.'

d. The particle अलम्, implying 'enough of,' governs the instrumental case: अलमतिविसरेण 'Enough of prolixity.'

e. The instrumental case may be used optionally with the accusative in various instances; as after the verb दिव् 'to play,' अद्यान् or अद्येदीष्यति शूतकारः 'The gambler plays dice,' or 'with dice:' also after ज्ञा 'to know,' preceded by सन्; as, तव पितरं (or पित्त) संजानीष्व 'Recognise thy father.' When it signifies 'calling to mind' or 'thinking upon,' it governs the accusative only: संजानीष्व विष्णुं 'Meditate on Vishṇu.' When 'space' or 'time' are spoken of, in connexion with an act or event completed, the instrumental case is employed: अह्ना or अक्षये गत्वा गृहमागच्छत् 'Having gone for a day, or for a Kos, he arrived at home.' But if the act or event is incomplete, the accusative: मासम् प्रस्थितो न त्वायातः 'He has been travelling (for) a month, but is not arrived.'

f. Words signifying 'weight,' 'measure,' or 'number,' when succession or repetition is also implied, are put after verbs either in the instrumental or accusative case: ज्ञतेन ज्ञतेन (or ज्ञतं ज्ञतं) पश्यान् पाययति पयः 'He gives milk to the calves to drink, by a hundred at a time;' द्विद्वयेन or द्विद्वयं खीयति धान्यं 'He buys corn by two Droṇa (measures) at once.'

290. Dative case (सम्प्रदानं or चतुर्थी). This case expresses the object or recipient of a gift, either literal or figurative: ब्राह्मणेभ्यो निष्कान् ददौ 'He gave Nishkas (gold coins) to the Brahmans;' पशुं शिवाय ददाति 'He offers an animal to Śiva;' न शूद्राय मतिं दद्यात् 'Let him not give understanding to a Śūdra:' and it may be used after verbs which imply 'presenting' or 'offering,' although not bearing such import originally; as, रामाय पूजां अक्रे महामुनिः 'The great sage made (or offered) worship to Rāma.'

a. Although, however, the fourth or dative case most appro-

priately follows verbs that imply 'giving,' of some kind or other, yet the genitive case is frequently used with a similar purport, and sometimes also the locative: राहं शिवीनां पृष्ठं वै ददामि तव क्षेत्र 'Spirit of air, I may give thee the prosperous kingdom of the Śivis;' दत्त्वाऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनस्य च 'Having given (food) to guests, gods, ancestors, and his own household;' यस्तं रामे पृथिवीं दातुमिच्छति 'Thou who wishest to give the earth to Rāma.' When the genitive case is thus used, however, an ellipse is implied, to be filled up by a noun understood in the dative case: तव हस्तेभ्यः 'to the hands of thee;' स्वजनस्य चक्षुः 'to the persons of his own family.'

b. Nouns expressing 'cause' or 'purpose,' that for or on account of which a thing is done, or that for which a thing is fit or suitable, follow verbs in the dative case: मुरुवे हरिं भजति कायुः 'The pious man worships Hari for the sake of liberation;' भक्तिर्ज्ञानाय खलते 'Devotion is practised for the sake of holy knowledge;' पाताय कपिला विद्युत् 'The pale lightning is on account of (it is a sign of) a gale;' प्रभवन्त्युग्रकर्माः ख्याय जगतोऽहिताः 'The unfriendly performers of cruel acts are born for the destruction of the world;' ब्राह्मणाय हितो वर्णः 'Virtue is fit for a Brahman.'

c. Connected with this application of the dative case, is its optional substitution for the infinitive after a verb: फलेभ्यो गच्छति 'He goes for fruit,' for फलान्वाहर्तुं गच्छति 'He goes to bring fruit;' राजायाज्ञापयति 'He gives orders for a sacrifice,' for यजुनाज्ञापयति 'He gives orders to sacrifice.'

d. Intransitive verbs signifying 'to be agreeable' or 'acceptable' govern the dative case: हरये रोचते भक्तिः 'Devotion is acceptable to Hari;' बालाय खदते मोदकः 'The sweetmeat is pleasant to the boy.'

e. The verbs छाप् 'to praise,' हु 'to conceal,' डा 'to stay,' शप् 'to curse,' may be connected with the object of the act in the dative case, when some particular feeling is implied by it: गोपी सरात् कृष्णाय छापते हुते तिष्ठते शपते 'The Gopī praises, hides from, stays with, vows by Kṛishṇa, through love.' When no

such feeling is implied, such of them as are transitive govern the accusative: राजानं स्तुत्यते मन्त्री 'The minister flatters the king.'

f. With a similar kind of relation, verbs signifying 'desire,' 'anger,' 'wrong,' 'jealousy,' or 'detraction,' govern the object in the dative case: तस्यै स्पृहयमानोऽसौ 'He being filled with desire for her;' सीतायै नाक्रुध्यन्नाप्यवूयत 'He was not angry with Sítá, nor did he revile her;' अज्ञातं निरुचानोऽसौ तस्यै 'He vowed to her, disassembling with her.' When the feeling is not excited by the object, they govern the accusative: भाव्यानीर्षीति पतिः 'The husband is jealous as to his wife,' that is, he cannot endure that others should look at her; त्वदपुत्रेण कदाचन 'Let (the pupil) never offend him.' क्रुध and दुह, preceded by prepositions, govern the accusative: किं मां संक्रुध्यसि 'Why art thou angry with me?' वा परस्त्रनभिद्रोषाः 'Commit not violence against another's property.'

g. धृ, 'to hold,' in the causal mode, having the sense of 'owing,' literally or figuratively, governs the person to whom the debt or obligation is due in the dative case: देवदत्ताय शतं धारयति 'He owes a hundred to Devadatta;' भक्त्यै नोर्ध्वं धारयति हरिः 'Hari owes liberation to his worshippers.'

h. वृ preceded by वा or प्रति, signifying 'to promise,' governs the person or thing to which the promise is addressed in the dative: विप्राय गानाञ्जुहोति or प्रतिञ्जुहोति राजा 'The Rájá promises a cow to the Brahman;' श्रुतव्यः प्रतिञ्जुहति नभ्यमाः 'Common persons promise assent to those who counsel them.'

i. गृ, 'to sound,' preceded by अनु or प्रति, implying 'to conform to' or 'comply with,' governs the dative case: होत्रे प्रतिगृह्णाति or अनुगृह्णात्यध्वर्युः 'The Adhwaryu (or reciter of the prayers of the Yajur-veda) acts in conformity to the Hotri (or Brahman of the Rig-veda);' गृह्यन्तोऽनुगृह्यन्त्ये न मद्रिषाः 'Others, such as I am, do not conform to those who flatter us.'

j. राष् 'to accomplish,' and ईक्ष 'to see,' when signifying 'to think or consider about,' govern the object in the dative:

कृष्णाय राभ्यति or कृष्णावेक्षते गगीः 'Garga considers concerning or about Kṛishṇa.'

k. Forms of reverential address or religious invocation, such as नमस्, खल्लि, खाहा, खथा, &c., are followed by nouns in the dative case: नमः शिवाय 'Salutation to Śiva;' महाराजाय खल्लि 'Health to the king;' खाहा देवेभ्यः 'Salutation to the gods;' खथा पितृभ्यः 'Salutation to the manes.' नमस् compounded with कृ governs either the accusative or dative: नमस्कुरुमो देवेभ्यः or नमस्करोति देवान् 'We make, or he makes, salutation to the gods.'

l. चलन्, when signifying 'to be sufficient for' or 'equal to,' governs the dative: नालं सुखाय सुदुदो नालं दुःखाय शत्रवः 'Friends are not (alone) sufficient for happiness, nor enemies for misery;' चलं महो मत्ताय 'One wrestler is a match for the other;' दैतेभ्यो ऽलं विश्वः 'Vishṇu is equal to, or a match for, the Daityas.' Compounded with a transitive verb, it governs the accusative: पारं नालं कर्तुं समर्थो ऽस्ति 'He is not able to be a match for, or overcome, sin.'

m. The prohibitive ना may be used with the dative case, with the verb understood: ना चापलाय 'Be not for unsteadiness,' i. e. Do not act unsteadily.

n. Verbs of motion, as noticed above (r. 288. b), are most usually followed by the noun in the accusative case; but they may also be associated with the dative: ग्रामाय गच्छति 'He goes to the village.'

o. मन्, 'to mind' or 'think,' when of the fourth conjugation, and implying 'disrespect,' governs a subsidiary noun, signifying 'degree' or 'comparision,' in either the dative or accusative case: न त्वां मन्ये नृणाय or नृषं 'I value thee not a straw.' मन् of the eighth conjugation is followed by the accusative only: न त्वां मन्ये नृषं. If the comparison be intimated by the terms नौः 'a boat,' काकः 'a crow,' खणं 'food,' शुक्रः 'a parrot,' or जगालः 'a jackal,' the accusative only is employed: न त्वां नावमन्ये 'I hold thee not of the value of a boat,' &c. If 'dis-

respect' be not intended, the accusative only follows the verb :
मये काष्ठमुलूखलं 'I suppose the mortar to be wood.'

p. When a term of number or quantity is used to signify 'rate of wages' or 'hire,' it takes either the dative or instrumental case : ज्ञताय or ज्ञतेन भृत्यान् परिचरिष्यति 'He hires servants by or for a hundred.'

q. दास्, 'to give,' preceded by सन्, and implying 'cohabitation,' governs the dative when the act is legal; the instrumental when criminal : भर्तृ संयच्छते दास्या संयच्छते पतिः 'The husband cohabits with his wife,' 'with his bondswoman.'

291. Ablative case (अपादानं or पक्षमी). This case denotes 'a taking away,' 'a separating of or from,' 'removal' or 'departure' of any kind; as, ग्रामादायाति 'He comes from the village;' उक्तार गङ्गायाः सलिलादाकुलेन्द्रियः 'He returned from the water of the Ganges afflicted;' आपतोऽद्यात् पतति 'He falls from a galloping horse.' It also implies metaphorical disjunction; as, पापाङ्घ्रिरमति 'He refrains from sin;' धर्मात्प्रमाद्यति 'He strays from virtue.'

a. The ablative case has also an inceptive signification, implying the cause or motive of any act or feeling, or the origin from which any thing proceeds, literally or figuratively : चोराङ्घ्रिभेति स्त्री 'The woman is afraid of (or from) the thief;' चोरेभ्यस्त्रायते राजा 'The king protects from thieves;' भीतो रणे श्वेतवाहादिति मां मंस्यते जनः 'People will think of me thus, He is afraid of Arjuna in battle;' ब्रह्मणः प्रजाः प्रजायन्ते 'Progeny are born from Brahmá;' अर्थेभ्यः क्रियाः सङ्गीः प्रवर्तन्ते पङ्क्तिभ्य इवापगाः 'Religious acts proceed from wealth, like rivers from mountains.'

b. Verbs signifying, 1. hindrance, 2. disappearance or concealment, 3. being ashamed of, 4. acquiring knowledge from, 5. being averse to, govern nouns in the ablative case. 1. यवेभ्यो माः पारयति गोपालः 'The cowherd keeps off the cows from the barley : ' 2. मातुर्निलीयते कृष्णः 'Krishna hides from his mother : ' 3. श्वशुराङ्घ्रिभेति 'He is ashamed of his father-in-law : ' 4. उपाध्यायादधीते शिष्यः 'The pupil (reads with or) acquires learning from the teacher : ' 5. अध्ययनात् पराजयते शिष्यः 'The pupil is

averse from (or tired of) reading;’ वा परावर्तमाना दक्षाननात् ‘She (Sítá) averse to (or abhorrent of) Rávana.’ When वि with चर prefixed is used transitively, it of course requires the accusative: सद्यन् पराजयते वीरः ‘The hero overcomes the enemies.’

c. The ablative is used to express the site from which any act is performed: प्रासादादीक्षते ‘He looks from the palace;’ आसनादुदतिहन् ‘He rose from his seat.’ Also a place or period from which distance or time is computed: वनात् पुरं योजनं ‘From the wood the city is a Yojana distant;’ कार्तिकेया अग्रहा-यशीनामे ‘From Kártik into the month Agraháyaśa.’

d. The ablative is also sometimes used to express the means by which any end is accomplished: कृतं पापं कल्याणेन हन्यते । निवृत्त्या तीर्थगमनाच्छ्रुतिसंनिजयेन च ॥ ‘Committed sin is destroyed by good acts, by refraining from it, by (from) visiting holy places, and by repeating texts of the Vedas and the institutes:’ द्रोहादेवैरवानानि दिवि स्थानानि सङ्गृह्यः ‘Their places in heaven have been obtained by the gods through violence.’

e. The words अन्य, इतर, आगत, चूने, प्रभृति, बहिर्, terms significant of relative place or time, and compounds ending in words derived from गच्छ ‘to go,’ are connected with nouns in the ablative case: अन्यो हरे ‘other than Hari;’ इतरः कृष्णात् ‘different from Kṛishṇa;’ आगतनात् ‘near to the wood;’ चूने पुरुषात् ‘without the man;’ ततः तदा or तस्मात् प्रभृति ‘thenceforth,’ ‘thereafter;’ वर्षात् प्रभृति ‘from after a year;’ नगराद्बहिः ‘out from the city;’ ग्रामात् पूर्यो वृक्षः ‘a tree east from the village;’ चैत्रात् पूर्यः फाल्गुनः ‘The month Phálguna is before Chaitra;’ पुरं प्राग्बनात् ‘a city east of the wood;’ ग्रामात् पश्चिज्जिदि ‘a mountain west from the village.’ When पूर्य and similar terms denote ‘a part’ of any thing, they require the genitive case: पूर्यः कायस्य ‘the fore part of the body;’ अह्नः पश्चिमो भागः ‘the latter part of the day.’

f. The preposition आक् requires the ablative case in the sense of ‘limitation,’ either of place, time, events, or things: आसमुद्रात् ‘as far as to the ocean;’ आयुगाम्नात् ‘to the end of the age;’ आमुक्तेः संवत् ‘Repeated birth occurs until final

liberation; 'आसक्त्याद् ब्रह्म' 'Brahma extends unto (or comprehends) all things;' 'भिक्षुमेवापरिणामः शरीरस्यापिमोक्षयाद्' 'We will practise mendicancy even until liberation from the body.'

g. अप and परि implying 'separation,' and प्रति signifying 'substitution' or 'equivalent,' require the ablative case: अप लोकेष्वो लङ्कयां वननिः 'Dwelling in Lanká, away or apart from the world;' परित्रिगर्तेष्वो वृष्टो देवः 'The god (Indra) sent rain away from Trigartta;' प्रद्युम्नः कृष्णात् प्रति 'Pradyumna is the substitute or representative of Kṛishṇa;' तिलेभ्यः प्रति यच्छति माषान् 'He gives Masha (pulse) in place of, or return for, sesamum.'

h. Words implying 'bound on account of a debt' may be connected with the ablative, when the reason, not the debt, is intended: शताब्दं द्रव्यं 'Property pledged on account of a hundred;' चतुर्धा इव 'Like one bound on account of debt;' but शत्रेण बद्धः 'Bound by a debt, held in bond, or indebted, by a hundred.' Either the instrumental or ablative case may be used, when the state or circumstance of the person is the result of some property, not expressed by a feminine noun: जाड्येन or जाड्यनाद्बद्धः 'Bound by or from stupidity;' वनं गौड्याद् प्रतिष्ठसे 'Thou goest to the wood through folly.'

i. The words श्लोक, चट्, कृच्छ्र, कतिपय, may be used after a verb, either in the instrumental or ablative case, to imply 'degree' or 'manner;' as, श्लोकेन or श्लोकान्मुक्ता 'left or liberated a little;' कृच्छ्रेण or कृच्छ्रात् कृतः 'made with difficulty;' कृच्छ्रात् जनावाह 'having come with difficulty;' कतिपयेन or कतिपयात्मात्रः 'obtained in some degree.' When used with a substantive, they agree with it in case; as, श्लोकेन विषेण हतः 'killed by a little poison.' When employed adverbially, and not signifying 'instrumentality,' they are put in the accusative neuter; as, श्लोकं गच्छति चट् च करोति 'he goes or does a little,' 'a short way,' or 'for a short time,' or 'a small quantity.'

j. The particles पृथक्, नाना, and विना, govern either the accusative, instrumental, or ablative case: पृथग्यान् रामेण or राम्यात् 'separate from, or without Ráma;' विना or नाना देवं देवेन or देवात् 'without a deity;' विना क्व न कुर्वन्ति प्राक्काः प्राक्कावाच्यं

‘Penitents do not practise emission of breath without destruction of life;’ सुखं दुःखेर्विना न लभ्यते ‘Pleasure is not obtained without pain;’ पृथक् छलेन कृतं ‘done without deceit;’ पृथक् न भस्मान्नः ‘except the wind.’

292. Genitive case (ज्ञेयः or सम्बन्धः or बही). This case is employed when one noun follows another, expressed or understood, having a different meaning, and to which the latter intimates some relation; as, राज्ञः पुरुषः ‘the man of the king;’ पुत्रस्य माता ‘the mother of the boy;’ धनिनो धनं ‘the wealth of the rich man;’ द्रव्यस्य गुणः ‘the quality of the thing.’ The prior noun may be understood: अभयं सत्त्वसंशुद्धिः । भवन्ति सम्पदं देवीमभिजातस्य ॥ ‘Fearlessness, purity of nature, &c., are of a man born to a heavenly condition:’ they are the qualities, गुणाः understood.

a. Verbal derivatives signifying ‘the agent’ are followed by the object in the genitive case; as, जगत्तः सृष्टा ‘the creator of the world;’ सत्तां पालकः ‘the protector of the good;’ नरकस्य विजयुः ‘the victor of (over) hell.’ Those formed with उ from desiderative verbs govern the accusative; राजा त्वां दिव्ययुः ‘The king is desirous of seeing thee.’ So do those with उक् ; as, देवान् बाहुको हरिः ‘Hari is the destroyer of the demons:’ but not when the root is क् ; कामायाः कामुकः ‘the lover of the beloved.’

b. Similar derivatives, implying ‘the act,’ may be followed by the agent or the object of the act in the genitive: पुरुषस्य क्रिया ‘the act of a man;’ ब्राह्मणानां धर्मः ‘the duty of Brahmans;’ पयसः पानं ‘the drinking of milk;’ गवां दूहः ‘the milking of kine.’ The subject also may follow the property in the genitive; as, चक्षस्य वेगः ‘the speed of a horse;’ मधुनः स्वाद्यं ‘the sweetness of honey.’ When the act is followed by both the agent and the object, each may be put in the genitive case; जगत्तः सृष्टिर्ब्रह्मणः ‘the creation of the world of (by) Brahmá:’ or the agent or instrument may take the instrumental case; जगत्तः सृष्टिर्ब्रह्मणा. A noun signifying ‘acceptance’ may be followed by the genitive, implying not only the thing received, but the

person from whom it is received : दानस्य परिग्रहः 'acceptance of a gift;' राज्ञो लुब्धस्य परिग्रहः 'acceptance of (from) a covetous king.' A term expressing 'aggregation' is followed by the objects collected in the genitive : राज्ञां सभा 'an assemblage of princes;' पशूनां समाहारः 'a flock of cattle;' धूमज्योतिःसलिलमरुतां सविषातः 'a collection of wind, water, light, and smoke.'

c. Verbs of 'speaking to,' 'communicating or representing to,' 'conveying to,' as 'speech and the like,' are commonly followed by the person spoken to in the genitive case : तन्मे वद 'Tell me that;' कथयिष्यामि ते 'I will tell thee;' आचक्ष मे महाबाहो सर्वज्ञो हसि मे मतः 'Tell me, mighty-armed, for thou art thought of me to be all-wise;' निवेदयामास चित्रसेनाय स न्यवेदयच्च ब्रह्मस्य 'He represented to Chitrāsena, and he to (of) Indra;' श्रियावाः शब्देभ्यो मे हर 'Bear news of me to my beloved.' Instances of their occurrence with similar terms in the accusative and dative cases have already been given. नाच्, 'to ask' for any thing, governs the object in the genitive : धृता नाचस्व 'Ask for firmness;' धनस्य नाचते 'He asks for wealth.' But when the person is designated, it governs an accusative : नाचन्ति के नाम न लोकनाथं 'Who do not implore the lord of the world?' प्रच्छ, 'to ask,' may govern the person in the genitive, the thing in the accusative : अपृच्छन् कस्यचिन्मार्गं 'not asking the way from any one.' It also governs a double accusative, the person being one : कुशलं पृच्छति त्वां 'He asks thee after thy health.'

d. The verb शृ, 'to hear,' governs the genitive case of the person speaking; as, पृच्छन्नपि मे शृणु 'Asking, hear of me;' मार्गं तावच्छृणु कथयतः (मे) 'Hear from me, describing it, the road:' but this is considered as an elliptical form of expression, the word वचनं, or some synonyme of words or speech, being understood. The verb governs also the ablative : श्रोत्रात्समाधाय वसेषहिता 'She will hear very attentive from me.'

e. भू 'to be,' preceded by ऋ, signifying 'to have power or authority over,' may govern the object in the genitive case : प्रभवति निजस्य कन्याजनस्य महाराजः 'The prince has power over his own daughter;' प्रजानां प्रभवति राजा 'The king is lord over

the people.' Verbs expressing 'to be stronger than,' or 'to prevail over,' govern the genitive: नागोपीदस्व कचन 'No one prevailed over him.' Verbs signifying 'to be angry with,' 'to do violence or injury to,' or 'to desire,' may govern the genitive: न कुप्ये तव धर्मज्ञ न त्वं दूषयसे मन 'I am not angry with thee, O thou who knowest virtue; thou hast done no wrong to me:' यदाऽसौ सर्वभूतानां न दुःखति न कश्चन । कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥ 'When a man neither does wrong to, nor wishes for, all beings, either in act, thought, or speech, he obtains Brahma' (final felicity). These latter verbs may also govern other cases (r. 290. f).

f. ज्ञा 'to know,' when signifying something else than true knowledge, and when knowledge is not a property of the thing known, governs the genitive case: सविषो जानीते 'He knows ghee.' दत् 'to have pity on,' ईस् 'to be lord of,' and कृ 'to make,' implying some particular effort, and verbs signifying 'to remember,' also govern the genitive: दीनानां दयस्व 'Have pity on the wretched;' यवानामीशते यज्ञाः 'The Yavahs rule over riches;' दधोदकस्योपकुर्वते 'He prepares the fuel and water for an oblation;' उवाकृवाहान् राजेन्द्रावागमस्येह 'The two princes have made preparations for coming hither;' मातुः स्मरति 'He remembers his mother;' कश्चित्तुःसे वर्त्तमानः सुखस्य स्मर्तुमिच्छति 'Does any one, being in pain, wish to remember pleasure?' ज्ञथेति तव लक्ष्मणः 'Lakshmaṇa thinks of thee.' In these cases, however, an ellipse is supposed, a prior substantive in the accusative case being understood: सविषो गुहान् जानीते 'He understands (the properties of) ghee;' दीनानामवस्थां दयस्व 'Pity the condition of the wretched,' &c. Otherwise these words govern the accusative: सविषं जानीते, दीनान् दयते, लोकानीते, मातरं स्मरति.

g. इद्, 'to see,' in the causal may govern the person in the genitive, instead of the accusative (r. 288. g): स भ्रातृद्वैत्रेयमाश्रितौ करो 'He shewed of (to) his brother those two hands.'

h. Verbs implying 'sickness,' except from fever, govern the person in the genitive: दुग्धस्य हनयति श्वरः 'Dysentery affects the man:' but तं हनयति श्वरः 'Fever affects him.'

i. कृ 'to hurt,' literally or figuratively, हन् 'to kill,' preceded by वि or म्, or both, कृ and कृ 'to hurt,' and पि 'to pound,' when it implies 'hurting,' govern the object in the genitive case: चोरस्योच्चासयति राजा 'The king punishes the thief;,' मन्योहृच्छासयात्मनः 'Remove or destroy thy sorrow;,' राज्ञः सानां ब्रह्मिहनिष्पति (प्रहृषिष्यति or निहृषिष्यति) राजः 'Rāma will destroy the Rākshasas;,' वृषलस्योच्चाटयति or चापयति 'He destroys the outcaste;,' ग्राहसिक्तस्य पिनहि गजः 'The elephant grinds the felon.' If 'injury' is not meant, पि governs the accusative: धानाः पिनहि 'He grinds the corn.' Other verbs, signifying 'to injure,' usually govern the object in the accusative: यत्किं हिनस्ति व्याघ्रः 'The tiger destroys the traveller.'

j. Verbs signifying 'acceptance' may be followed by the noun in the genitive case, signifying 'the donor;,' न परिगृह्णीयात् दूताचक्रवर्जवत्तां 'Let not a Brahman receive (the gift) of a butcher, an oilman, or a publican.'

k. The compound verb व्यवहृ 'to transact business,' and पक्ष 'to deal,' or 'engage in any office,' govern the word signifying the terms of the transaction in the genitive: शतस्य व्यवहरति or पक्षते 'He sells or buys or deals for, or stakes, a hundred;,' प्राकानामपशिङ्गासौ रावणस्यमिहानयन् 'Rāvaṇa, bringing thee hither, has trafficked for (or staked) his life.' So दि 'to play,' meaning 'to deal' or 'pledge;,' अदेवीहृन्मुभोगानां 'He has played for his kindred and enjoyments.' But when दि is preceded by a preposition, it may govern either the accusative or the genitive; प्रादेवीदात्मसम्पदम् or -सम्पदः 'He has staked, or has trafficked for, his own fortune.'

l. Participles, whether past or future, having a present application, govern the object in the genitive case: राज्ञः सम्मत्तो or पूजितो विप्रः 'The Brahman is esteemed or revered of the king;,' यो धर्मः स कृतां मतः 'That which is thought virtue of (by) the good;,' अभिज्ञानं ददौ रामस्य सम्मतं 'He gave the signet, recognised or cherished of Rāma;,' तस्य लोकापुत्री विजितौ 'Both worlds are conquered of or by him;,' वन्द्यैः पुंसां रघुपतिपदेः '(Marked) by the feet of the chief of Rāma's race, praised

of (by) men.' Participles of the neuter gender, signifying 'site' or 'circumstance,' have a similar government: रामस्य स्मृतं भुक्तं जलितं हसितं स्थितं प्रक्षान्तं मुहुः पृष्ट्वा हनुमन् चतुर्विधम्
'Sítá, having repeatedly inquired after the sleeping, eating, talking, laughing, staying, going of Ráma, dismissed Hanumán.'
(The participles are in fact used as nouns, and are consequently followed by the noun to which they relate in the genitive).

m. The word हेतु, 'cause,' 'motive,' or 'object,' follows a verb in the genitive case: अन्नस्य हेतोर्नुगच्छति 'He follows for the sake of food;' हेतोर्धोषस्य जैषित्याः प्राज्ञापीदामसंकषां 'He repeated the praise of Ráma, for the purpose of apprising Maithilí.' It is also used interrogatively and responsively, in this and in other cases, with a pronoun; as, कस्य हेतोः, केन हेतुना, 'For what reason?' 'why?' 'wherefore?' तस्य हेतोः, तेन हेतुना, तस्माद्धेतोः, 'For this or that reason,' 'thus,' 'therefore.' Its synonymes may be similarly used; as, कस्य निमित्तस्य, कस्य प्रयोजनस्य, &c.: but they are more usually employed adverbially in the accusative neuter; as, किं निमित्तं, किं प्रयोजनं, and the like.

n. Indeclinable words formed with the affix कृत्वन् govern the genitive case: शतकृत्वस्तवैकस्याः स्मरन्महो रघूत्तमः 'The best of the race of Raghu thinks of thee alone a hundred times of a day.' Numerals in a similar sense of repetition have a similar government: द्विरहोऽधीते 'He reads twice a day.'

o. Indeclinable words, or words so used, being terms of relative site, may govern the genitive (as well as the ablative) case: तस्य स्थित्वा कचमपि पुरः 'Having stood in some manner before it, (the cloud);' त्वमसि पुरा मे 'Thou art before or in front of me;' सखीनां पुरस्तात् 'before your friends;' ग्रामस्य पुरतः 'in front, or on the east, of the village;' वृक्षस्योपरि or उपरिष्ठात् 'above the tree.' When such words are formed with दक्ष, they may govern the accusative: ग्रामं or ग्रामस्य दक्षिणेन 'south of the village.'

p. Words implying 'propinquity' or 'distance' may govern a genitive case: प्रभासन्नो माधवीमकूपस्य 'near to the Mádhaví bower;' सा गता तस्य सकाशम् 'she having gone near him;'

दमयन्त्यास्तदन्तिके निषेत्तुस्ते 'They alighted near to Damayantī'; नगरस्य दूरं गतः 'He went far from the city.' They also govern the accusative: कदाचिद्रामस्तु परव्याघ्रमनमिक्कात् 'Once Rāma rambling about from the neighbourhood of the hermitage.'

q. Words implying 'likeness' or 'equality' may govern either the genitive or instrumental case: यस्य नास्ति समो धीर्वै पृथिव्यामपि कश्चन 'The equal of whom in valour is no one upon earth'; कोऽन्योऽस्ति सहजो मन 'Who else is like me?' or न त्वया सहजः कश्चिन् त्रिषु लोकेषु विद्यते 'The like to thee is not known in the three worlds'; धर्मेण हीनाः पशुभिः समानाः 'Devoid of virtue, (men) are like beasts.' The substantives तुला 'equality,' उपमा 'resemblance,' are followed by the genitive only: स कृष्णस्य तुलां or उपमां न प्राप्नोति 'He has not the equality or similitude of Krishṇa.'

r. Neuter or indeclinable nouns importing 'benediction' are followed by the object in either the dative or genitive case: आयुषं देवदत्तस्य or देवदत्ताय 'Long life (be) of or to Devadatta.'

s. The genitive case is used absolutely with a participle: गच्छन्नस्य 'as he was going'; निवर्त्तां नः 'as we were looking on'; वेदध्याः प्रेक्षमानायाः 'whilst Vaidharbhī was beholding.' It is also used with the auxiliary verb अस् in the sense of 'possession': अस्ति मे 'there is of me,' i. e. I have; अस्य मनस्य किञ्चिदस्ति प्रभुत्वं 'There is of this person some power,' i. e. I have some power.

t. The term कृते governs a genitive case: अल्पकालस्य राज्यस्य कृते 'for the sake of a brief dominion.'

293. Locative case (अधिकरणं). This case expresses the site or receptacle of any object, whether substantial or ideal, that, in or upon or over which any other thing is situated, any act performed, any property exhibited, or any notion comprehended, &c.: भूमौ तिष्ठति नरः 'The man stands on the ground'; वने परति सिंहः 'The lion roams in the forest'; कट्टे ब्राह्मणः 'The Brahman sits on a mat'; स्वास्थानम् पचति 'He boils the rice in a pot'; कर्णे कथयति 'He speaks or whispers

in the ear ;' भीमो रणे 'timid in war ;' विपदि वैद्य 'fortitude in adversity ;' हंसे शुक्लता 'whiteness in the swan ;' आत्मन्यात्मानं उ पश्यति 'He beholds spirit in himself.'

a. This case is sometimes used to express the thing or purpose for which any act is performed, when it is essentially connected with some other thing, the object of the act: कर्मणि द्वीपिनं हन्ति दन्तयो ह्येति हस्तिनं । केलेषु चर्मणं हन्ति शीतिं पुष्कलको ह्यः ॥ 'He kills the tiger for his skin ; the elephant for its two tusks : he kills the Yak for the long hair : the musk-deer is slain for its musk.' If the connexion is not intimate, that for or on account of which the act is done requires the dative case (r. 290. b). The locative is also used when the object is of a more general nature: यथा सृष्टोऽसि धाता कर्मणु तत्सृष्ट 'As thou art made by the Creator for acts, perform them.'

b. The locative case is usually required in connexion with prepositions signifying 'being over' or 'upon' in any manner: उपपदाई हरेगुहा: 'The virtues of Hari are above infinite number ;' अधि भुवि रामः 'Rāma is over the world : ' but both these may signify 'inferiority' also ; as, उच जूरेषु 'inferior to heroes ;' अधि रणे भूः 'The earth is under Rāma.' When अधि is compounded with कृ, and the verb implies 'subjection,' it governs the accusative case: यदि मामधिकरिष्यति कर्मणि विनियोक्तः 'If he will acknowledge me superior (lit. If he will make me over him), he shall be appointed to the work.' In the sense of 'superiority' the ablative case may be also used ; लोके or लोकादधिको हतिः 'Vishṇu is greater than the world : ' also when 'peculiar right or authority' is intended ; तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचिद् 'The right of that (Brahman) to this Śāstra is to be acknowledged, and of no other person.'

c. The words साधु and निपुण are followed by the object in the locative case, unless the prepositions चतु, परि, or प्रति intervene: मातरि साधुः 'pious to his mother ;' पितरि निपुणः 'dutiful to his father : ' but मातरं प्रति साधुः पितरन्तु निपुणः.

d. The locative case is sometimes used to signify that from which any result may be expected, in the like manner as the

ablative; as, विनाशे (or विनाशान्) धृतराष्ट्राणां किं फलं लभ्यते 'In (or from) the destruction of the sons of Dhṛitarāshṭra what advantage is obtained?'

e. A frequent use of the locative case is its employment as the ablative case absolute, in connexion with a participle in the same case: गच्छि गते 'I being gone;' तस्मिन्वसति 'that being so;' श्रावणमासे नभसि 'The month Śrāvaṇa being at hand;' काले शुभे प्राप्ते 'A lucky time being arrived.' More than one substantive may be thus connected with the participle, when the latter will agree in number and person with the substantive nearest to it: अभिमन्यू हते काले द्रौपद्यास्त्रनवेतु च 'The boy Abhimanyu being slain, and the sons of Draupadī:' (हतेतु being understood.) As mentioned above, the genitive is similarly employed; as, रुदन् पुत्रस्य or रुदन्नि पुत्रे माम्नाजीन् '(Though) his son was weeping, he went forth (to lead a life of mendicency).'

f. Words signifying 'proximity' or 'distance' may be used adverbially in the locative case: तस्याः समीपे गत्वा 'having gone near her' (in her vicinity); दूरे ग्रामस्य 'at a distance from the village.' These and similar words may be used in like manner in other cases; as, ग्रामस्य दूरं दूरात् &c. नभ्य takes only the locative case: भैमी सखीमण्डले रागते स्म 'Bhaimī was resplendent amongst (in the midst of) her companions.'

g. The names of asterisms, employed to signify the period of their being above the horizon, may follow a verb either in the locative or instrumental case: मूले (or मूलेन) चावाहयेद्देवीं चक्षुषे (or चक्षुषेन) निवर्त्तयेद् 'Let a man invoke Devī at the time (or rising) of the lunar constellation Mūla, and dismiss her at that of Śrāvaṇa. If the asterism itself is intended as the site or receptacle of a planet, the locative alone, of course, is used: पुष्ये चन्द्रः 'The moon is in Pushya.'

h. The locative case is used to designate any given period: तस्मिन् काले 'at that time;' अस्म्य वाक्यस्य निधने 'upon the close of this speech;' साधेऽश्लीनं स्थलकमलिनीं न प्रबुद्धां न सुप्तां 'like the Sthala-padma flower on a cloudy day, neither awake nor asleep.' It is also optionally used with the ablative to denote

any intervening term, either of time or space : **अन्नं भुक्त्वा स्यं ज्ञाहे** (or **ब्रह्माद्**) **भोक्त्वा** 'Having eaten to-day, he will eat in or after two days ;' **इहस्योऽयं कोशे** (or **कोशात्**) **लक्ष्यं विध्यते** 'Standing here, he pierces the mark at (or from) a Kos.'

i. The words **प्रसिक्त** and **उत्सुक** govern either the instrumental or locative case : **प्रसिक्तो हरिणा** or **हरौ** 'attached to Hari ;' **पत्न्या प्रस्थितेन** or **पत्नौ प्रस्थिते** **योषिदुत्सुका** 'The wife is anxious for her absent husband.'

j. The words **आयुक्त** and **कुशल** govern either the genitive or the locative case, when not used literally : **आयुक्ते हरिपूजनस्य** or **पूजने** 'intent upon worshipping Hari :' so **कुशलः पूजने** or **पूजनस्य** 'happy in worshipping.' If literally employed, they govern the locative only : **आयुक्तो वृषभः शकटे** 'the bullock harnessed to the cart ;' **कर्मणि कुशलः** 'skilful in work.'

k. A noun following either of the words **स्वामी**, **ईश्वरः**, **अधिपतिः**, **दायादः**, **साक्षी**, **प्रतिभूः**, or **प्रसूतः**, is put in either the genitive or locative case : **गवां** or **गोषु** **स्वामी** 'the owner of kine ;' **पृथिव्याः** or **पृथिव्यानीश्वरः** 'lord in or of the world ;' **ग्रामेषु** or **ग्रामाणामधिपतिः** 'chief in or over the villages ;' **पितृश्रवस्य** or **पितृश्रवे** **दायादः** 'heir of the paternal portion ;' **अवहारे** or **अवहारस्य** **साक्षी** 'witness in or of a suit ;' **दर्शने** **प्रतिभूः** 'a surety in or of (for) appearance ;' **गोषु** or **गवां** **प्रसूतो गोपः** 'the cowherd born amongst or for cattle,' i. e. to tend them.

294. Vocative case (**सन्बोधनं**). This is considered in native grammars to be not a distinct case, but the nominative employed in addressing or calling, with a slight modification of the singular number only. Its use is the same as in other languages : **इन्द्र हरि** 'O Indra, come !' **उत्तिष्ठोत्तिष्ठ गान्धारी** 'Gāndhāri, rise up !'

a. The vocative case is commonly used without any interjection ; but it is also frequently employed with one, when, as above stated (r. 164. a), different particles are employed to signify respectful or disrespectful address : **भो भोः पण्डिताः** 'O Paṇḍits !' **रे पान्थ** 'Ho, traveller !'

SECTION II.

Adjectives.

295. The adjective agrees with a corresponding substantive noun or pronoun, expressed or understood, in gender, number, and case: बलवान् पुरुषः 'a strong man'; रूपवती स्त्री 'a beautiful woman'; चेतं छत्रं 'a white umbrella'; सिंहद्विव बलोक्तौ 'like two mighty lions'; अभ्यगच्छत् कृशानघ्नान् समर्थान् अश्वानि यजमान् 'He approached the steeds, spare, vigorous, (and) able for the road.'

a. When a common adjective occurs in a sentence with more than one noun or pronoun, it may take the plural number and the prevailing gender, and agree with them collectively: अहं नदीयाश्च सर्वे तवानुगाः 'I and mine are all dependent upon thee'; वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः अथकार्यं ज्ञातं कृत्वा भर्तृभ्या मनुजवीत् 'Manu has said, that both parents when aged, a virtuous wife, and an infant son, are to be nourished, even if they do a hundred improper acts.' If the words admit of the disjunctive copulative, 'expressed or understood, the adjective will be put in the singular number, and agree in gender with the word nearest to it: उद्वेगः कलहः कलङ्कः सेव्यमाना च वञ्चते 'Sorrow, strife, or itching, being yielded to, augments.'

b. Many words properly attributives are used as substantives: मर्त्या अमर्त्याः संवृत्ता न विशेषोऽस्ति कश्चन 'Mortals are become immortals (or immortal); there is no difference whatever.' Most attributives of agency, derived from verbs, admit of this application;—जगत्कर्ता 'the maker of the world,' 'a deity'; सेनानां नेता 'the leader of armies,' 'a general,' &c.;—as has already been intimated in considering the cases of the nouns.

c. Adjectives, when expressing degrees of comparison, influence the inflexions of the nouns with which they are connected. When they express the comparative degree, the noun is put in the ablative case: न ज्यायोऽस्ति यनात् 'There is nothing

better than wealth ;' यजुर्नामुपिष्ठिरो ज्येयान् 'Yudhishtira is older than Arjuna.' When the superlative, the noun takes either the genitive or the locative case : धर्मराष्ट्रेणु or धर्मराष्ट्राणां दुर्योधनः पापिष्ठः 'Duryodhana was the wickedest of the sons of Dhritarashtra.' The comparative may also be used with the instrumental case : को नु स्वर्गतरौ भव्य 'Who has a more happy ending than I?' स चेन्नमर मृज्जय चतुर्भेदतरुणया पुत्रान्पुत्रतरुणिव मा पुत्रमनुत्पद्यथाः 'If he has died who was four times more prosperous than thou, Srinjaya, and more virtuous than thy son, grieve not for thy son.' The termination of degree may convert a substantive into an adjective : सन्तोषः स्वर्गतमः 'Contentment is most heavenly.'

d. The adjective is sometimes employed in a comparative signification, whilst retaining its positive form ; as, पाषाणात् कठिनं हृदयं 'a heart hard (or harder) than stone;' छात्राणां or छात्रेषु मैत्रः पटुः 'Maitra is clever (the cleverest) of, or amongst, the scholars.'

e. चर, either singly or compounded, expresses the superlative degree, and governs either the genitive or locative case : चतुष्पदी गीः प्रवरा लोहानां काञ्चनं चरं 'The cow is the best of quadrupeds ; gold the best of metals.' This word may be similarly used in the neuter gender and singular number in apposition with nouns in any gender or number, and in connexion with a negative : अजातमृतमूर्खानां वरमाद्यौ न चानिनः 'Of (sons) unborn, dead, or silly, the two first are the best, not the last ;' वरमेको गुणी पुत्रो न च मूर्खैश्चतैरपि 'One son of good qualities is better than a hundred blockheads.'

f. Terms implying 'less' or 'more,' either in quantity or degree, and used in a comparative relation, govern the ablative case : शतादूनं 'less than a hundred ;' शतादधिकं 'more than a hundred ;' कानोदन्नः सङ्गमात् किञ्चिदूनं 'Intelligence from a lover is something less than a meeting.' अधिकं may also be connected with the noun in the genitive and locative case : कुडवे ऽधिकः प्रस्थः 'A Prastha is more than a Kuḍava ;' तेयान्अधिक मासाः पञ्च 'five months more than those (years).'

g. The government of numerals has already been adverted to (p. 89); to which it may be added, that their Taddhita derivatives may be used analogously to ज्ञातं, with the invariable neuter termination, with nouns of any gender and in any case : ततः पञ्चाशतं कन्याः पुत्रिका अभिसम्भवे 'After that, he had fifty maiden daughters; ' पञ्चाशतं मनोः पुत्रास्तपैवान् अभवन् क्षिती ' Fifty other sons of the Manu were upon the earth.'

SECTION III.

Pronouns.

296. Personal pronouns of the first or second person have but one gender : those of the third, and pronouns of the other classes, vary their gender according to the noun to which they relate, expressed or understood : स पुरुषः 'that man; ' इषा नारी 'this woman; ' तेन शिल्पिना कृतं 'made by that artist.'

a. The optional inflexions of the two first personal pronouns, मा, मे, मी, मः, त्वा, ते, त्वम्, वः, are not used indiscriminately, but with certain limitations. They are not to be used at the beginning of a metrical foot or period, nor in construction with the conjunctions च, इव, वा, or the expletives ह् and अह, nor with a word meaning 'seeing,' used metaphorically : त्वं शत्रवो राजन् मन तेऽप्यतिशत्रवः 'Thy enemies, O king! they are still more mine; ' not ते शत्रवः at the head of the line, even if the metre allowed it; आवयोर्द्वयोश्च, not नौ and वौ with च, 'of us two, and of you two; ' हरिर्हिमेव रक्षतु 'May Hari even preserve me,' not मा; अस्मभ्यं वा युष्मभ्यं दीयतां 'Let it be given to us or to you,' not नो वा वो वा; सम्पत्तिस्तव ह् वृषा 'Thy wealth is in vain,' not ते ह्. In these prohibitions euphony is consulted, and also distinctness. When 'seeing' is intended in any other than a literal sense, the substitutes are not employed : चेतसा त्वामीक्षते 'He sees thee by his mind.' When the 'seeing' is literal, either form may be allowed, मा or मां, त्वा or त्वां पश्यति 'He beholds me,' &c.; पश्यतु त्वापिलक्षितं 'Let him see thee without delay.'

b. These substitutes may not be used after a noun in the vocative case, being the first in a sentence, unless an epithet intervene: गुरो नम नमस्तुभ्यं 'O my Guru! salutation to thee;' but हरे कृपालो नः पाहि 'O merciful Hari! protect us.'

c. The relative pronoun agrees with its antecedent in number and gender: the case is determined by its connexion with other parts of the sentence: यद् येन युज्यते लोके बुधस्तत् तेन योजयेत् 'Let a wise man associate that with that, with which any thing in the world corresponds;,' पुरुषः स पटः पार्थ यस्यान्तस्त्वानि भूतानि येन सर्वमिदं ततं 'He is the supreme male, O Pārtha, in whose interior all beings abide, by whom the universe is pervaded.'

d. The masculine and feminine inflexions of the third personal pronoun are not unfrequently used in combination with the pronouns of the first and second person, or as substitutes for them, like 'ipse,' 'ipsa,' in Latin: सोऽहमेतां गतिं प्राप्नः 'I (ego ipse) have come to this condition;,' साऽहं सङ्गाधना लोके स्त्रीणां 'I (ego ipsa) am the vilest of women in the world;,' स त्वं भ्रातृनिमान् प्रतिनन्दयस्व 'Do thou (tu ipse) console these thy brothers;,' ते वयं दमयन्वयं चरामः पृथिवीमिमां 'We (nos ipsi) traverse this earth in search of Damayantī.' It is used sometimes without the proper personal pronoun: सा क्षिप्रमातिष्ठ गवं रथं वा 'Do thou (ipsa) quickly mount either an elephant or chariot;,' स गत्वा बाहुदां शीघ्रं तर्प्ययस्व यथाविधि देवान् । 'Do thou (ipse), having gone quickly to the Bāhudā river, offer fit libations to the gods.' The third personal pronoun may be also used in a similar manner with a demonstrative pronoun: सोऽयं विपुलमध्वानं नरोऽभ्येति 'That very man approaches to an extended road.'

e. A relative pronoun may be sometimes used in like manner with a personal pronoun, when the sentence is interrogative: तथा विनाकृता पुत्रेयौऽहमिच्छामि जीविषुं 'Thus bereft of my children, who (am) I, (that I should) wish to live?'

f. The relative and interrogative pronoun, the latter in combination with the particles चित् or चन, are sometimes used together to form an indefinite distributive pronoun: कस्यैका येन

केनचित् 'by some act or other;' याः काश्चिज्जीवता शक्याः कर्तुमभ्युद-
यन्ति याः 'Whatever acts of enjoyment may be done by a living
man.'

g. The relative is sometimes used with the third personal
or demonstrative pronoun to imply a more general sense, and
at the same time to preclude the repetition of the demon-
strative; as, यस्य तस्य प्रसूतो ऽपि गुणवान् पूज्यते नरः 'Of whatsoever
man (there is) a meritorious son, (that) man is honoured.'

SECTION IV.

Indeclinables.

297. Adverbs. The greater number of these, as already
observed, are merely nouns in an invariable neuter inflexion;
most commonly that of the accusative neuter, although other
cases are sometimes admitted; as, धिरं or धिरेण ध्यात्वा 'Hav-
ing meditated for a long time;' त्वद्वितार्षं सुरेन्द्रेण भिक्षिते कुण्डले
'The two earrings were begged by the king of the gods, for
the good of thee;' राजानः कन्यार्षे समुपागमन् 'The kings came
for the maiden;' अन्यान् हस्तयर्हमपीवृणत् 'He kneaded others,
kneadingly with his hands;' यद्यर्धु वर्षी यर्जन्त्यः 'Indra was rain-
ing, according to the season;' अपसन्नतः प्रज्जत् 'He dwelt there
privately.'

a. A number of adverbs are formed of nouns in the inva-
riable neuter, compounded with यथा; as, यथस्त यथाविधि 'Offer
sacrifice according to rule;' पूजां यथान्यायं कृत्वा 'Having made
worship as was fitting;' तस्मै यथावृत्तं कथयामास 'He told him as
it had happened;' यथाशक्ति कुर्यात् 'Let him do according to
his ability.' विधि 'sort,' 'kind,' becoming in composition विध,
is also used adverbially with बहु, नाना and the like; as, नाना-
विधं 'in various ways:' and so is पूर्वं, 'before,' combined with
a noun, to express something prior to an act done; as, हवमुक्ता
बहुविधं सात्वपूर्वं 'Being thus addressed in many ways, preceded
by acts of conciliation;' अपुष्टिपूर्वं भगवन् वेमुदेवा हता मया 'Through

(previous) ignorance, thy cow, O sage, was killed by me ;' त्वं मोचयिष्यामीति वचनपूर्वकं तेन सन्ध्या ' Having been promised by him, I will liberate thee, preceded by an oath.'

b. Many adverbs are also formed from pronouns, or are the pronouns themselves, in the invariable neuter accusative, or in some other case ; as, क्व, येन, यस्माद्, ' wherefore,' ' whence ;' तद्, तेन, तस्माद्, ' therefore,' ' thence.' They are frequently put correlatively, as in a familiar verse in the Hitopadeśa, which exhibits most of them : यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्नं च शुभाशुभनामकर्त्तुम् । तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्तु च विधानुबन्धादुच्यते । ' Whence, and wherefore, and as, and when, and what, and how much, and where, one's own acts are good or evil ; thence, and therefore, and so, and then, and that, and so much, and there, (the condition of a man) proceeds from subjection to destiny.'

c. The adverb इति ' thus,' ' so,' ' ita,' is of constant use, not only in its own sense, as इत्युक्त्वा ' having so said,' इत्याकर्त्तुम् ' having thus heard,' but to mark a quotation or a parenthesis, or separate one part of a sentence from another : न ज्ञास्त्रं पश्यतीति कारकं ' He reads the Śāstras : this is not the cause : ' इन्द्रो हि राजा देवानां प्रधान इति नः श्रुतं ' Indra is the chief king of the gods : so it has been heard by us : ' आस्यन्नाभिलषोचुस्ते ' Be seated : thus they said : ' इत्येते देवमन्त्रास्तु ' In this manner sang the quiristers of the gods : ' कोऽस्मेत्यहमिति ब्रूयान् सम्भगादङ्गवेति ' Who waits (so) ? I am here ; (thus) let him say ; and, Give your commands (thus let him speak) : ' अतोऽहं ब्रवीमि कञ्चनस्य तु त्वमेवेन इत्यादि ' Therefore I say, By desire of a bracelet : ' and so forth. इति in combination with तथा forms an adverb of assent, ' so be it,' the verb being understood : विदुरात् तच्चेत्युक्त्वा ' Vidura having said to him, So be it.'

The influence of adverbs on the cases of nouns has already been indicated. The manner in which they are connected with verbs will be presently adverted to.

298. Prepositions. It is unnecessary to make any further remarks upon their government, as, whether singly or in

connexion with verbs, sufficient instances have already been given (p. 99).

299. Conjunctions. The employment of copulatives of this description requires no particular observation, as they fulfil their usual offices, and being sometimes omitted, or sometimes multiplied, for the sake of emphasis or perspicuity.

a. The copulative conjunction in most frequent use is च 'and;' which, when it connects words in the same sentence, connects nouns either in the same cases or in those having a similar government, and verbs in the same tenses or in different ones of like purport: आदाय पाण्डोर्दारांश्च पुत्रांश्च ते शरीरे च प्रतस्थिरे 'Having taken the wives and sons of Páñdu, and those two (dead) bodies, they set out;' धनुर्वेदपरत्नञ्च तपसा विपुलेन च 'From his proficiency in the science of arms, and by his intense devotion;' कुट्टिनी च शासिता गोपी च निःसारिता कन्दर्पकेतुश्च पुरस्कृतः 'And the harlot was punished, and the cowherd's wife was banished, and Kardarpaketu was honoured;' सान्त्वयामासुरव्यग्रा वचनं चेदमब्रुवन् 'Tranquil they consoled her, and said these words.' When the sentences are different, they have their several construction, although connected by the copulative: तस्मिन्नेव वनोद्देशे स्थापितः कुरुनन्दनः । ते चानर्द्धिरे नागाः पाण्डवस्त्येव पश्यतः । 'The son of Kuru was left in that wood, and the Nágas disappeared even as the Páñdava was looking.' The conjunction is sometimes repeated, either for emphasis or to imply immediate connexion: ते च प्रापुरुदन्वनं बुभुधे चादिपुरुषः 'And they reached the ocean, and Vishánu woke;' i. e. 'as soon as.' च is frequently combined with other copulatives, either for the sake of emphasis or for the convenience of the rhythm: स रामस्य धनुर्वेदं दिव्यान्वस्त्राणि चैव ह । श्रुत्वा तेषु मनश्चक्रे नीतिं शास्त्रे तथैव च । 'He having heard of the science of arms, and also the heavenly weapons of Ráma, fixed his mind upon them, and also upon the science of polity.'

b. Disjunctive copulatives may likewise combine words in similar inflexions: अस्त्राणि वा शरीरं वा वरय 'Choose the arms or my person;' आत्मा पुत्रः सखा भार्या कृत्तु दुहिता किल 'A man's

self, a son, a friend, a wife, or in difficulty (in their absence) even a daughter ;' उपपन्नं सन्तानेन ह यद् ब्रवीषि तपोवन । न तु दुःखमिदं हन्यं मानुषेण अपोहिषुं । 'That which thou sayest, O rich in devotion, is the progeny of the benevolent ; but this grief is not to be removed by a human being.'

c. The connexion of certain of the conjunctions with particular tenses of the verbs will be subsequently explained.

300. Interjections. These are used sometimes with nouns in the vocative case, or sometimes in the accusative or dative, as already intimated. They also occur singly as exclamations. The following verse from Bhaṭṭi collects some of either kind : जाः कः वत ही चित्तं हूँ मातर्देवतानि धिक् । हा पितः ह्यसि हे सुभु चक्षेवं विललाप सः 'Ah sad ! O ! alas ! strange ! O mother ! Shame on the gods ! O father ! Where art thou, O lovely-browed ? Thus he frequently exclaimed.' Various nouns and phrases are also employed as interjections : साधु 'well done !' 'bravo !' भद्रं or कुशलं 'good luck !' स्वागतं 'welcome !' स्वस्ति 'hail !' दिव्या 'lucky !' 'prosperous !' and the like : and also others which are specially employed in offering libations to the gods or manes, as noticed above.

SECTION V.

Verbs.

301. The different voices in which the active verb may be conjugated have been already described (p. 115), as well as the changes to which either may be subjected when a verb is compounded with an inseparable preposition (p. 276). Besides those distinctions, and their derivative forms or modes, the verb occurs also in construction in the passive voice, and as transitive, intransitive or neuter, impersonal or reflective ; as, महानागं सुपर्शः सहसाऽहरत् 'Suparśa quickly seized the large serpent ;' प्राकम्प्यत महाशैलः 'The vast mountain shook ;' पञ्चवानां निखनः श्रूयते 'The sound of drums is heard ;' सङ्गादि भूतानि गृहस्थैर्धार्यन्ते 'All beings are supported by householders ;' नरा

क्रियते 'It is done by me;' 'I do or have done:' त्वया गम्यते 'It is gone by thee;' 'Thou goest or art gone:' इन्दुनोदयेत् 'It was risen by the moon;' 'The moon rose:' नाकालतो वियते जायते वा 'It is not (by any one) deceased or born out of season:' भिद्यते काष्ठं 'The wood breaks;' it breaks of itself: तक्षुलं पथ्यते 'The rice boils;' it boils of itself. When a verb is not impersonal, it agrees with a nominative, expressed or implied, in number and person, as exemplified under the nominative case of nouns. When impersonal, it may be considered that a nominative, the name of the thing or action intended by the verb, is understood, Thus त्वया क्रियते, 'It is done by thee,' is nothing more than the ellipse of the perfect sentence, त्वया क्रियते कर्म 'The act is done by thee;' कर्म being understood.

The powers of the different tenses have also been already described (p. 112); but their application in construction is subject to some modifications, which it is necessary to notice.

302. Present tense (वर्तमाने लट्). This tense indicates present time, actual or continuous, that which is now, or which is occasionally or always: अस्मिन् क्षणे शास्त्रमधीते 'At this moment he reads the Śāstra;' मांसं खादति 'He eats flesh;' he does so habitually: इह कुमारः खीडति 'Here the boys play;' either now or occasionally: जा प्रलयकालाच्चगच्छति 'The world lasts until the time of dissolution.'

a. The present tense may also express other modifications of time, or the absence of any distinction; as when used with अपि or जातु to intimate 'censure' or 'condemnation:' पुरुषोऽपि जायां त्यजति 'A man even abandons a wife;' he either does so now, or has done or will do it: जातु तदभवान् वृषलान् याजयति 'Your reverence even causes sacrifices to be made for Śūdras.'

b. The present tense may be used in reply to a question referring to either past or future time, when not remote: कदागतोऽसि 'When hast thou come?' ह्योऽहमागच्छामि or अगमन् 'I come, or I have come, now;' कदा गमिष्यसि 'When wilt thou go?' ह्योऽहं गच्छामि or गमिष्यामि 'I go, or I shall go, now.' It may also be used in reply to a question referring to time

past, when it is preceded by ननु; as, किमकार्षीः 'What hast thou done?' ननु करोमि कर्म 'Verily I perform an action;' instead of अकर्म 'I did.' It may be used in the same way, it is said, when preceded by न or by नु; कृतमकार्षीः किं 'What hast thou made the mat?' न करोमि 'I do not make (for, I have not made) it;' नु करोमि 'Verily I make (for, have made) it.' The present tense may be used with a past signification when connected with पुरा; as, वसन्तीह पुरा ब्राह्मणाः 'Brahmans formerly dwell (for, dwelt) here.'

c. The present tense may be used for the future in connexion with the particles यावत्, पुरा, कदा, or कहि; as, यावद् भुंक्ते त्रावद् देहि 'Give him as long as he eats (will eat);' न गच्छामि पुरा लङ्कामायुर्वावद् दधाम्यहं 'I go not (I will not go) again to Lañkā as long as I have (shall have) life;' कदा or कहि पश्यामि गोविन्दं 'When do I (shall I) see Govinda?' It may also be used for the future when in connexion with a word expressing a short time to come: ऊर्ध्वं क्षिये मुहूर्ताद्वि 'I die (shall die) after an hour.'

d. When deliberation or election is intended, the present tense may be used for the future: किं करोमि 'What do I?' for किं करिष्यामि 'What shall I do?' हतयोः कतरं or हतेषां कतमं वृक्षोपि or वरिष्यति 'Which of these two, or of these, wilt thou choose?' कं नु पृच्छामि दुःखार्ता 'Whom sorrowful do I (shall I) ask?' It may also be used for the future, when conditional consequence is implied: योऽन्नं ददाति न स्वर्गं याति 'Who bestows food goes (will go) to heaven.' And it may be employed in a future sense with the usual signs of the conditional mood, यदि and चेत्; as, देवसेव्येति धान्यं वषातः 'If the heaven rains, we sow (shall sow) the corn.' In such a sort of phrase the future or the past may also be employed. The present may alternate with the future also, in a similarly constructed sentence, with यदि or चेत्, when the consequence is expressed by the imperative: यक्षुपाध्याय आगच्छति (or आगमिष्यति) त्वं वेदमधीष्व 'If the teacher comes (or will come), do thou read the Veda.'

e. A more remarkable modification of the present, and one

of frequent occurrence, is effected by the addition of the particle **स्म**, which gives it a past signification. This particle appears to be derived from the first person plural of the present tense of the auxiliary verb, **स्मः** 'sumus,' 'we are,' rejecting the Visarga. It is used, however, indifferently in all the persons and numbers of the verb to which it is attached: **यजति स्म युधिष्ठिरः** 'Yudhishthira sacrificed;' **अभिधावन्ति स्म पौराः** 'The citizens ran quickly;' **येन स्वीयते स्म** 'by whom it was stood.' It may precede the verb, either immediately or in a different part of the sentence: **त्वं स्म वेत्स्य महाराज यत् स्नाह न विभीषणः** 'Thou didst not acknowledge, O great king, what Vibhishāṇa said;' **मन्त्रे स्म हितमाचरे** 'He said in council what was good.'

303. First præterite or imperfect (**अनद्यतने लङ्**). As already remarked (p. 112), this tense indicates action that has taken place at any time prior to the current day; and although it is very commonly used in a vague manner, yet the past is in general not absolute or perfect, but implies continuity or connexion with some other action: **प्रायस्सदाज्ञान्** 'He gave command (to do something):' **यावज्जीवन् भिक्षामदात्** 'He gave alms as long as he lived;' the giving was continuous: **येयं पौर्णमास्य-तिष्ठानाग्नीनध्वैत सोमेनायह** 'This full moon being passed, he read the Agni prayers, and sacrificed with the Soma juice;' these acts were dependent upon a period not remotely past: **ततो मायामयीं सीतां प्रन् सङ्गेन विवर्जतः । अहश्यतेन्द्रजिह्वाकम्पवदक्षं मरुत्पुतः ।** 'After that Indrajit was seen ascended into the air, striking the illusory Sítá with his sword, the son of the wind spake to him.'

a. The imperfect may be used in connexion with the present tense of verbs implying 'recollection,' if preceded by **यत्**; **अभिमानासि देवदत्त यत् काश्मीरेष्ववसान** 'Thou knowest, Devadatta, how we did dwell in Kásmira:' or **यद्** may be dispensed with, if a connected action is also described; as, **स्मरसि काश्मीरेष्ववसान तदन्नं चोदनमभुङ्क्षमहि** 'Thou rememberest we did dwell in Káshmir, and did eat rice there.'

b. Either the imperfect or the perfect may be used with the expletive **ह**; इति **ह** **अकरोत्** or **अकार** 'Thus he did:' also after **अशब्द** 'continually'; **अशब्दकरोत्** **अशब्दअकार** 'He did continually.' They may also be optionally used in question and answer, if the time be not long past; as, **अगच्छत्** किं 'Did he go?' **अगच्छत्** 'He did go:' **अगाम** किं 'Has he gone?' **अगाम** 'He went.' But if the time of the act be remote, the perfect only is used: **कृष्णः कंसं मथान किं** 'What! slew Kṛishṇa, Kansa?' **न मथान सः** 'He slew him.'

c. The negative **ना**, derived from **नाह**, may be conjoined with **स्म**, and attached to the imperfect, to which it gives the sense of the prohibitive-imperative. When **नाह** is used in this manner, the temporal augment **अ** is rejected: **नास्मभवः** 'Be thou not;'; **नास्म करोत्** 'Let him not do;'; **नास्म प्ररुदिनं युवां** 'Do not you two weep;'; **नास्म तिष्ठत** 'Do not ye tarry.' The negative is also used without the particle **स्म**; but not in the imperative sense, although it causes the loss of the augment: **मञ्जीलं ना बुध्यथाः** 'Thou hast not known my disposition.'

304. Second præterite (परोक्षे लिट्). This tense denotes something absolutely past: **अकार** 'he made;'; **पपाच** 'he cooked;'; **ततो** **निर्याय नगरात्** **प्रययौ पुरुषोत्तमः** 'Kṛishṇa, having gone forth from the city, departed;'; **तादकास्यां निजघान रामः** 'Rāma killed (the female demon) called Tāḍakā;'; **तनृषिः पूजयामास विश्वेवप्रतिपत्तिभिः** 'The Rishi did him honour with particular attentions.' The tense may also be used when mental absence or unconsciousness is implied: **कुतोऽहं किल विललाप** 'Whilst I slept, he still talked.' It is employed in construction, however, without much attention to any particular specification of past time, and alternates, at the convenience of the writer, with both the imperfect and the indefinite past.

305. Indefinite past (सामान्ये लुङ्). This is properly used in a general and indefinite manner for time past, whether proximate or remote: **सोऽध्येह वेदांस्त्रिदशानयह पितृनताप्सीत् समनस्त यज्भून्** । **अध्येह ब्रह्मर्षीमरुत नीतो सनूलयातं व्यषयीदर्शय** । 'He studied the Vedas, he sacrificed to the gods; he made libations to the

manea, he respected his kinsmen ; he subdued the class of six (evil feelings), he delighted in regal polity, and utterly destroyed his foes :’ अभूदृष्टिः ‘ Rain was, or it rained, to day :’ तां दृष्ट्वा हर्षोऽभूत् ‘ Having seen her, he was happy :’ अमुं पृथक् कलाम्बानमप्राक्षीद्राक्षसान् ‘ He asked the Rákshasas, Why have ye awakened me ?’

a. This form of the *præterite*, or either of the others, may be used as well as the present (see r. 302. b), when preceded by पुरा ; as, अवास्तुहि पुरा हिमाः ‘ Brahman formerly dwelt here :’ also अवास्तन् or ऊवुः, as well as वसन्ति, as above. It may be used also optionally with the future or present, when the conditional consequence of a past action is expressed : देवसेदवसीद् धान्यमवाप्स ‘ If it had rained, we had sown the grain.’

b. ना, derived from नाह्, is frequently used with the indefinite past, when it gives it the force of the imperative, and causes the rejection of the temporal augment : ना भैवीः ‘ Do not fear ;’ ना श्रुचः ‘ Do not grieve ;’ ना भूत् ‘ Let it not be ;’ नैवं कर्षीः पुनः कृषित् ‘ Never do so again ;’ ना चापमूर्ध्नि मनः कृषाः ‘ Do not give your mind to wickedness.’ It may also be employed with स्त ; as, ना स्त क्रत्याः ‘ Do not go.’ It is also used in the same manner with another negative, in an affirmative sense : ना हि नो न चपीमैम ‘ Do not not-kill (i. e. kill) my foes.’ There are examples, however, especially in the older writers, of the use of this negative with the indefinite past, in which the augment is retained ; as, ना निवाद प्रतिष्ठां त्वमगमः ‘ Do not thou ever obtain reputation, O barbarian ?’ Rámáyana : and when the verb is compounded with a preposition, the augment of the imperfect and the indefinite past may be retained ; as, अज्ञा च नो ना अगमत् ‘ Let not faith depart from us ;’ Manu : ना मनुष्यमन्वगाः ‘ Do not be subject to wrath ;’ Mahábhárata. On the other hand, it is rejected in compounds also ; as, नावर्जस्वाः स्वमात्मानं ‘ Do no disrespect to thy own soul.’ The difference is explained by affirming that a different negative, ना not नाह्, is employed ; the former not requiring the elision of the augment. It, and not नाह्, is also said to be used with

other tenses; as with the imperative, ना भवतु, or the future, ना भविष्यति 'Let it not be.'

306. Definite future (जन्यतने लुट्). This tense indicates future time, defined either expressly, as in the example above given (p. 113), or by some circumstance or event not immediately proximate, or as it is expressed, not of to-day; as in the following example from Bhaṭṭi: जानन्दितास्त्वां हृष्टा प्रहारश्चावयोः शिषं । मातरः सह मैथिल्या तोडा च भरतः परं । 'Our mothers, having seen thee, shall be delighted, and shall ask after the welfare of us both, along with Maithilī; and Bharata will rejoice exceedingly.'

a. This form of the future is used optionally with the indefinite future or the present in certain phrases or combinations; as with कदा or कर्हि; कदा भोक्ता or भोक्ष्यते, कर्हि स्थाता or स्थास्यति, 'When will he eat? Where will he remain?' also with the interrogative implying 'preference;' किं कतरं or कतमं चरीतासि or चरीष्यसि 'What or which wilt thou choose?' also when it denotes the consequence of a conditional act; यो भिक्षां दाता or दास्यति स स्वर्गं याता or यास्यति 'He who shall give alms will go to heaven.'

307. Indefinite future (लृट् श्रेषे). The time expressed by this tense may be either immediately or remotely future: नाहं संदर्शितोऽद्य 'I shall not be seen to-day;' मरिष्यामि विजये वा हताश्वेनया मम 'Since my sons are slain, I will die or conquer.'

a. When connected with verbs implying 'recollection,' this tense may be used with a past signification; as, स्मरसि कृष्ण गोकुले बाल्याः 'Rememberest thou, Kṛishṇa; we shall dwell (for, we were dwelling) at Gokula;' also optionally, when one action is dependent upon another; as, स्मरसि देवदत्त काश्मीरेषु बाल्यामस्तत्रौदनं भोक्ष्यामहे 'Rememberest thou, Devadatta; we dwell in Kāshmir, and dressed (shall dress) rice there:' otherwise the imperfect may be used, as above.

b. It alternates, as above remarked, with the definite future after कदा and कर्हि; also when 'choice' or 'consequence' is signified, or when an act contingent upon some event is

c. The indefinite future is to be used where dispatch is signified; as, दूतः शीघ्रं गमिष्यति 'The messenger will go swiftly;' also when continuous action is implied; यावज्जीवनं दास्यति 'As long as life lasts, he will give food;' also when an act is followed for a certain time without interruption; येन नवावास्या-गमिनी तस्यामग्नीमध्येष्यते सोमेन च यज्यते 'When this future day of new moon (is), on that (day) he will read the prayers to Agni, and 'sacrifice with the Soma juice.' It is used in like manner when चर, 'after,' is employed to denote immediately subsequent place or time: योऽयमग्ना गन्तव्यं जापाटलिपुत्रान् तस्य यदरं कौशांब्यास्तदौदनं भोक्षामहे 'This is the road to be travelled by to Pátaliputra, (and having gone) subsequently by that of Kauśámbi, we will there eat food:' योऽयं सन्वत्सर आगामी तस्य यदवरमाग्रहायणास्तद्वृक्षं जध्येष्यामहे 'When the future (next) year (is arrived), then immediately, on the full moon of the month Āgrahāyaṇa, we, entering upon devotion, will study (the Vedas).' If परम् be used instead of चर the definite future may be used; परमाग्रहायणास्तद्वृक्षं जध्येतामहे or जध्येष्यामहे; and the latter only is to be employed if days or nights be specified; as, योऽयं नास आगामी तस्यावरः पञ्चदशरात्रस्तद्वृक्षं जध्येतामहे 'When the future (next) month (is arrived), and fifteen days after it (have passed), then we will study.'

d. When disbelief, doubt, or intolerance is signified, and especially if put interrogatively, the indefinite future may be used optionally with the potential: न सम्भावयामि, or न नश्ये भवान् हरिं निन्देत् or निन्दिष्यति 'I cannot believe, or I cannot endure, that you revile Viśhṇu,' i. e. either should or shall revile or have reviled: को कतरो or कतरो हरिं निन्देत् or निन्दिष्यति 'Who or which may or will revile Hari?' कं वृषलं भवान् याजयेत् or याजयिष्यति 'For what Śūdra may or will your reverence perform sacrifices?' If preceded by the compound particle किञ्चित् or by अस्ति or its synonymes in these senses, the future only, not the potential, is employed: न सम्भावयामि भवान् किञ्चित्

वृषलं याजयिष्यति 'I cannot think it possible your reverence will sacrifice for a Śūdra:' also अस्ति, भवति or विद्यते, भवान् वृषलं याजयिष्यति 'Is it (possible, can it be) your reverence will sacrifice for a Śūdra?' The same tense may be used optionally with the potential when 'possibility' is admitted or expected: सम्भावयामि भोक्ष्यते (or भुञ्जीत) भवान् 'I think it possible your excellency will eat;' केन सम्भावितं तान् कुम्भकर्णस्य राघवः । एते कर्तॄन्ति गात्राणि मर्त्येति च विद्वस्येति । 'By whom is it supposed, that in battle Rāghava will cut to pieces the limbs, or scatter the members, of Kumbhakarṇa?'

e. The indefinite future is used with exclamations of astonishment, if any conditional particle, as यच्च or यदि, be not inserted: आश्चर्यमन्यः कृष्णं द्रक्ष्यति 'Wonderful! the blind man will see (can see) Kṛishṇa.' It may also be used with the particles उत and अपि, when implying 'doubt;' उत दहः पतिष्यति 'Will the staff fall (or not)?' अविधास्यति द्वारं 'Will he shut the door?' and must be used with अलम् when it signifies 'certainty' or 'capability;' अलं कृष्णो हस्तिं हनिष्यति 'Certainly Kṛishṇa will kill (that is, is able to kill) the elephant.'

308. Imperative (विधिलोट्). The uses of the imperative tense require no particular illustration. It has, however, a first as well as a third person; to which, 'command' or 'injunction' is not applicable: but as the powers of this mood correspond with those of the potential, and consequently comprehend 'permission' and 'capability,' as signified by 'may,' 'let,' 'can,' there is no difficulty in understanding their applicability to any person indifferently. न हि प्रेषवर्षं योर्ं करोत्यस्तु ते मतिः 'Let this be thy determination, I may not cause the dreadful destruction of the servants:' इति कार्यदूतत्वं मे गत्वा प्रवद राघवं 'Be thou my messenger; and having gone, say (thus) to Rāghava.'

a. The imperative is very frequently used in the third person singular of the passive, either with a nominative expressed, or with the agent in the instrumental case expressed or understood; in which latter case it is used indefinitely: जानीयतां

देवी 'Let the queen be brought;' भो भो: पण्डिताः श्रूयतां 'Ho Pañdits, be it heard,' i. e. युष्माभिः 'by you;' कियतां 'Let it be done;' आगम्यतां 'Let it be come,' i. e. केनचित् 'by some one;' सीते गम्यतामनः 'Sítá, let it be gone hence,' i. e. by thee, or 'Go thou away;' रथः स्वीयतां 'Let the carriage be stopped,' or रथेन स्वीयतां 'Let it be stopped by the carriage;' मुष्यमानाज्ञाः 'Let all hopes be dismissed,' ते: 'by them.'

b. When any act enjoined is to be done after a short time, the imperative may be used in relation to the future, the present, or the potential: उपरिमुहूर्त्तौदुषाध्यायच्छेदागमिष्यति (आगच्छति or आगच्छेत्) त्वं वेदमधीष्व 'If the teacher shall (does or may) come after an hour, do thou (then) read the Veda.' Or it may be used where time shortly past is implied, without any condition, when स्र्ज् may be combined with it, ऊर्द्धं मुहूर्त्तौ स्र्ज्मिनी स्र्ज् भव सिन्धे: 'After an hour be mistress of the earth.'

c. The imperative may be used optionally with the potential to express 'wish;' इच्छामि भवान् भुञ्जीत or भुंक्तां 'I wish your worship may, or would, eat.' So with कामये, प्रायेये, 'I desire,' 'I beg,' or other synonymous verbs.

d. When desire to have any thing done that should be performed is expressed, स्र्ज् is used with the imperative: त्वं बालमध्यापय स्र्ज् 'Do thou cause the boy to read;' 'do thou teach him.'

e. The third person singular of the imperative of the substantive verb is often used with the particle एवं 'so,' 'thus,' absolutely, to signify 'assent;' as, एवं भवतु, एवमस्तु, 'So be it;' एवमस्त्विति तं चापि प्रत्युवाच युधिष्ठिरः 'And Yudhishthira also thus replied to him, So be it.'

f. The negative ना is prefixed to the imperative sometimes, with a sense equivalent to that of the present tense: ना भवतु 'there is not;' ना च ते निघ्नतः शत्रून् मन्युर्भवतु पार्थिव 'There is not (or may not be) any crime in thee, O prince, killing thy foes.'

g. श्र्ज् is substituted for the terminations of the second and third persons singular of the imperative, when used in a benedictory sense: भवतादयिषुक्ता त्वमत ऊर्द्धं स्र्ज्मिनी 'Mayest

thou be undivided from thy husband henceforth in thine own dwelling.'

309. Potential mood (विधि निमन्त्रणानन्तराधीष्टप्रसन्नप्रार्थनेषु लिङ्). The senses of the potential mood, as detailed in the citation from Pāṇini, have been explained above (p. 114). It is sufficient here to add a few examples of its application. हर्षयेद्ब्राह्मणान्सुहो भोजयेच्च ज्ञनैः ज्ञनैः 'Let a man pleased make the Brahmans happy, and feed them deliberately;' तस्माद्धीरो नैव हृष्येच्च शोचेत् 'Therefore let a man of fortitude neither rejoice nor grieve;' न वारयेद्वा धनर्त्ता न चाचक्षीत कस्यचित् । न दिवीन्द्रायुधं दृष्ट्वा कस्यपिद्दृश्येदुपः । 'Let not a wise man disturb a cow drinking, nor tell of it to another; nor, having seen a rainbow in the sky, let him point it out to another.'

a. The potential mood is very commonly employed as the conditional or subjunctive mood in combination with particles indicating 'condition,' 'contingency,' 'alternative,' 'uncertainty,' 'doubt,' 'astonishment,' and the like; as, यदि, चेत्, 'if;' यद् 'as,' 'since;' यच्च 'as;' यथा 'as,' 'so,' 'that;' यत्र 'where,' 'how;' यदा 'when;' जातु 'ever;' अपि 'although,' 'since;' वा or उत or उतापि 'whether;' किं 'what;' कथन् 'how;' चित्तम् 'wonderful;' &c. मनन्त्वं न प्रजा नीयुर्यदि दृक्को न पालयेत् 'If punishment does not protect, people may not recognise property;' दृक्क्षेत्रे भवेज्जोके विनश्येयुरिमाः प्रजाः 'If there were not punishment in the world, the people would perish;' अहो दुःखं —यत्कृत्वा मानुषं कर्त्तुं तमेवाः श्रियमुत्तमां 'O grief! that, having done manly deeds, thou (shouldest) abandon glorious fortune;' यच्च त्वमेवं कुर्या न अहमे 'I did not believe that thou couldst act thus;' जातिष्वन्येष्वपि यथा न भवेयं कुलान्तकम् । न भोक्ष्ये न च पानीयमुप भोक्ष्ये कथञ्चन । 'So that I may not be also in other races a destroyer of my kin, I will not eat, nor partake in any way of drink;' यदा मन्येत दृष्टं पुष्टं चलं खड्गं । परस्य विपरीतं च तदा यावाद्रिपुं प्रति । 'When he may judge his own army in good condition, and that of his adversary in the reverse, let him march against the enemy;' परदुःखेन यो दुःखी न स जातु सुखी भवेत् 'He who is distressed by the grief of others can never be happy;' यत्तादृशः

कृष्णं निन्देरन् आश्चर्यं 'That such persons should revile Kṛishṇa, astonishing!' or यदि may be used with similar exclamations; चित्तं यदि सोऽधीयत 'Surprising! if he read.' उत and अपि may be used to imply 'doubt of will' or 'capability:' उत or अपि हन्यादृषं हति 'Will Hari destroy sin?' 'Will he be pleased to do so?' अपि गिरिं शिरसा भिन्नात् 'Can he indeed break a mountain with his head?' किमनुशोच्येयं 'Why should I grieve?' कथं, when used reproachfully, may be connected with the present or the potential: कथं त्वं धर्मे त्यजे: or त्यजसि 'How canst thou, or dost thou, abandon virtue?'

These particles may be also understood, or dropped altogether, when the condition can be expressed by the use of correlative terms, or by a preceding phrase: दशाननो हरेन् सीतां बन्धनं स्यान्नहोदधे: ' (Since) Rāvaṇa carries (may carry) off Sītā, (so) the binding of the great sea may occur:' श्रियमासे तु पितरि पूर्वमेव निर्व्वयेत् 'But if the father be living, let him offer libations to those prior to him.'

b. The potential mood is also used to intimate 'fitness,' 'propriety,' or 'capability:' त्वं कर्मां वहे: 'Thou shouldest or oughtest to marry the damsel;' स भारमाहरेत् 'He may or can carry the load;' कर्णाजुनसहायोऽहं जयेयमपि वासवं 'Aided by Karṇa and Arjuna, I could conquer even Indra.'

c. Verbs signifying 'to wish' or 'desire' may use the potential optionally with the present: गन्तुमिच्छेत् or इच्छति 'He wishes to go;' तामालिङ्गयितुं कामयेत् or कामयते 'He desires to embrace her.' The object of the wish may also be expressed in the potential, instead of the infinitive; as, तामालिङ्गयेत् कामयते 'He wishes he may or might embrace her.'

d. The potential often takes the place of the imperative, with a similar signification; तोयमादाय गच्छे: 'Having taken water, thou mayest go,' i. e. go thou: especially when preceded by चाशंस 'to order' or 'enjoin;' गुरुचेदुपेवादाशंसे त्वमधीयीषा: 'If the teacher come, I desire that thou read.'

e. The potential may be used with a present or future sense when time not remote is specified: प्रातः कालसे तपः कुर्या: 'The

time is come that thou perform thy penance; मुहुर्मादूर्ध्वं कजेत्
'Let him sacrifice after an hour.'

f. In didactic and injunctory sentences the potential is constantly employed without a nominative expressed, referring either to a noun previously enunciated, or to such words as 'some one,' 'any one,' 'a man,' or the like, understood: आपदर्थे धनं रक्षेद्वायन् रक्षेद्दनेरपि । आत्मानं सततं रक्षेद्दारेरपि धनैरपि ।
'Let a man preserve his wealth against misfortune; but his wife even by his wealth: let him even preserve himself by a wife even, or also, by wealth:' यत्तद्दोषेन विप्रेभ्यस्तत्तद्वादान्तरः 'Let (one) not a niggard give to the Brahmins that which may be agreeable to them.'

g. The potential is used in a future sense to signify the conditional result of an act which a person may perform: स्कन्दस्य य इदं विप्रः पठेन्नमसमाहितः । आपयेद्वा ब्राह्मणेभ्यो य मृगुवाग्निं जेरितं । स पुष्टिगुह्यं सम्प्राप्य स्कन्दसालोक्यमाप्नुयात् । 'Whatever Brahman may read attentive this Birth of Skanda, or may cause it to be heard by Brahmins, or may hear it repeated by a Brahman, he, having obtained abundance and happiness, may obtain the heaven of that divinity.'

310. Benedictive mood (लिङ्गाक्षिपि). The term by which the power of this mood is defined imports 'blessing;' but as there is also connected with it the notion of 'wish,' and as this wish or desire may concern oneself as well as another, the term 'optative' would better indicate its character; as, तन्नो देवा विधेयासुर्येन राक्षसवह्नयं । सपत्न्यांश्च विजीयात्स संग्रामे च मृषीमहे । 'May the gods direct us, so that we may either conquer such enemies as Rávaṇa or die.' It is used sometimes optionally with the imperative in a benedictory sense: चिरं जीव्यात् or चिरं जीवतु भवान् 'May your excellency live long.'

311. Conditional mood (लिङ् निमित्ते लृङ्). This mood is considered as the equivalent of the potential when 'cause' is indicated as well as 'consequence,' or when one act or condition is contingent upon another act or condition, and whether the cause and consequence be future or past. Like the poten-

tial, it is commonly used with the same conditional particles, यदि, चेत्, &c., as specified above; as, सुवृष्टिचेदभविष्यत् तदा सुनिबन्धमभविष्यत् 'If there shall be abundant rain, then there will be plenty;' यदि स मया दृष्टोऽभविष्यत् ततोऽभोक्ष्यत 'If he had been seen by me, he should have been devoured (by me).'

a. Although the same notion of 'contingency' prevails, yet this mood is also used analogously to the potential, to signify 'uncertain consequence,' 'doubt,' 'suspicion,' 'possibility,' 'inquiry,' and the like; as in this exemplification of its application from Bhaṭṭi: अपि तत्र रिपुः सीतां प्रार्थयिष्यत् दुर्ज्ञेतिः । कूर्मं जानवदिष्यत् जानकोऽप्यत्र शिर्यं स्वकां । सङ्कल्पं नाकर्षिष्यत् तदेवं मुञ्चमानसा । मृगामर्षमवाप्त्यस्तु राम सीतानिबन्धनं ॥ 'O Rāma, unjustly thou wouldest entertain suspicion of Sītā; for although the vile enemy warmly solicited her, and sometimes menaced and sometimes vaunted his own magnificence, yet she, pure of mind, would never bestow a thought upon him.'

b. The conditional mood, like the potential, is employed with exclamations of surprise, but they require the addition of यच्च or यत्त; as, आश्चर्यं यच्च or यत्त स्त्री कृच्छ्रेऽवर्त्यन्ते तच्च 'Strange! that a woman should in any way abide in thy evil opinion.' When used interrogatively, it requires an interrogative adverb; as, किं नारायणनामानं नाभोक्ष्यत भवानहं 'What! do you not know yourself to be the unborn Nārāyaṇa?' ज्ञातादस्यां विनष्टायां किं किमलप्स्यथाः कलं 'She being dead through fright, what then? what benefit wouldest thou obtain?' In the following example many of the particles with which this mood or the potential may be connected are illustrated: दैत्यक्षये महाराज यच्च यत्तावदिष्यथाः । समाप्तिं जातु तदापि किं नानेचद्वनीहितां । 'Mighty king! as whatever and however thou mayest have (or hast) accomplished in the destruction of the demons, what! wouldest thou not ever thus also bring (or have brought) thy desired purposes to fulfilment?'

312. Infinitive mood. This, as shewn above (r. 229), is considered to be a verbal derivative noun, and is attached in the invariable accusative apparently to a verb; as, ओतुमिच्छामि

‘I wish to hear;’ कथयितुमर्हसि ‘Thou art able to tell;’ प्रोक्तुहि चे न जीविषुं ‘I will not endure to live.’

a. Like other verbal derivatives, the infinitive may exercise a similar government as one of the moods or tenses of the verb from which it is formed: मेनिरे सहिता गन्तुं याचात्याः स्वयम्बरं ‘They resolved to go together to Draupadi’s marriage election.’ It cannot as a noun, however, admit the difference of active and passive voices, and the effect of the latter is given to it by its association with participles, and especially with the future participle of the verb शक् ‘to be able,’ in connexion with the object; the agent, when expressed, being in the instrumental case: अथ मूढोऽसौ जेतुं शक्यश्च भवति ‘Now that blockhead is to be conquered;’ न त्वेवमनेन विभीषणेन शक्या चरं ज्ञासयितुं त्वया ऽहं ‘We are not to be intimidated to-day by thee with this terror;’ कथं रिपुः द्रुपुं शक्यः ‘How is the enemy to be seen;’ नैते देवर्षिपितरस्तथा ऽहं शक्यास्त्वया भर्तुं ‘Nor can these gods, sages, and progenitors, be thus now nourished by thee.’

b. The infinitive is also used after nouns and participles; as, चेला भोक्तुं ‘time to eat;’ कर्तुं समर्थः ‘able to do;’ द्रुपुं गतः ‘gone to see:’ but these are evidently elliptical phrases, in which the verbal copulative is understood; कालोऽस्ति गन्तुं ‘It is time to go.’ The same may be said of the like combination of the infinitive with adverbs or adverbial nouns; as, न त्वायं निहतं शत्रुं भूयो हन्तुं नराधिपाः ‘(It is) not right, O princes, to slay again a slain enemy;’ प्रासादास्त्वां तुल्यितुमलम् ‘Palaces (are) fit to be compared to thee;’ तस्माद्योगः प्रधानेष्टः स तु दुःखं प्रचोषितुं ‘Therefore Yoga is the desired object of the eminent; but it (is) to be made known with difficulty.’

SECTION VI.

Derivative Verbs.

313. The derivative forms of the verb are not of common occurrence, with exception of the causal, which is of very frequent use. As this must from its nature be a transitive verb,

it will govern an accusative case, either singly or doubly, as exemplified above (r. 288. g). The following are a few additional illustrations of its use : तीक्ष्णा इति वयं ख्याता भवन्तं ज्ञापयामहे 'We are called severe ; this we apprise you' (cause you to know) ; विज्ञापयति देवी 'The queen represents ;' नन्वाज्ञापयति 'Nay, she commands ;' ते त्वां विभेदयिष्यन्ति दुःशीलाश्च मदन्तरं 'Those evil disposed ones will alienate thee from me' (will cause to separate from) ; तां च्छभिः खादयेद्वाजा 'Let the king cause her to be devoured by dogs ;' मूर्खानं ते पातयिष्यति विक्रम्य शत्रुः 'The enemy, being valiant, shall strike off thy head' (cause it to fall) ; जानावयामास सपरिहृदाः स्त्रियः 'He caused the women, with their attendants, to be brought ;' प्राचीरेनमच्ययुजन् 'He did not cause him to be disunited from his life' (he did not put him to death).

a. The desiderative form is also from its nature transitive, and has the government of transitive verbs : प्रादिहृष्यत नो नृनं नाजुञ्जुषत गायमान् । रामं सुसूक्ष्माक्षोऽसौ अपिर्विरहदुःखितं । 'The monkey (Hanumān) did not wish (or would not) look at the dance, nor hear the singers, desirous of remembering Rāma, suffering the pain of absence.' This form of the verb implies 'volition' as well as 'wish ;' as, याच्यमानं नया मूढ पिच्यमंशं न दित्ससि 'Thou wilt not give my father's share, being asked for by me, O fool.' The desiderative form of श्रु, 'to hear,' implies not only 'to wish to hear,' but 'wait upon' or 'obey ;' that is, to wish to please by service : आत्मन्त्रेः शरीरस्य यत्तु जुञ्जुषते गुरुं । स गच्छत्यज्ञता ब्रह्मणः सस ज्ञाच्यते । 'He who until the end of his life waits upon his Guru, goes assuredly to the eternal mansion of Brahmā.'

b. The frequentative mode expresses either 'repetition' or 'intensity'—the doing of an act repeatedly or energetically—but it is of very unfrequent use in either : क्षोका इव रासस्यमानास्तिष्ठन्ति 'They stand, like Chátakas, crying aloud repeatedly ;' भूयस्तं चेभिदाचक्रे सगः 'Again the bird eagerly assailed him ;' पक्षो लोलूपाचक्रे पतद्भिः 'He cut the wings of the bird to pieces.' With verbs of motion this form may also imply 'going crookedly' or 'badly ;' as, पात्रज्यते सन्नः 'The lame man

goes awry.' With certain verbs it also intimates 'defect' or 'impropriety;' as, ब्रह्मण्यते ब्राह्मणः 'The Brahman prays hypocritically.'

c. From a desiderative verb others may be formed; as, श्रिणावयिषति पुराणानि 'He wishes to cause (the people) to hear the Purāṇas;' किं मामधः प्राययिषति 'Why dost thou wish to cause me to go downwards?' A desiderative may not be formed from a desiderative, unless some other mode intervene; as, झानिनं बोभूयिषयिषति मूर्खः 'The blockhead wishes to cause the desire of frequent existence in the sage.' And in this manner the forms might be compiled without end; but the practice is not adopted.

d. The conversion of substantives into verbs is not unfrequent, and depends apparently upon the pleasure of the writer. A few examples of the use of such verbs in construction will be sufficient to illustrate their application: निरस्तपादये देशे हरकोऽपि दुमायते 'In a spot destitute of trees the castor oil plant becomes a tree;' कृष्णो दहति चाङ्गारः शीतः कृष्णायते कं 'A burning coal burns the hand; when cold, it blackens it;' उपांशुकीडितोऽमातः स्वयं राजायते यतः 'A minister who is made the companion of (a king's) private amusements, if active, kings it himself;' मतिर्दोलायते नूनं सतामपि सलोक्तिभिः 'The mind of the virtuous oscillates (or swings) by the speech of the wicked;' दुःखायते सर्वजनः स एवैकः सुखायते 'All men are in sorrow; he alone is happy;' नोदक्ययिष्यतामर्थं त्वामैक्षिष्यत चेत् स्वः 'If the god of love should see thee, he would not grieve much (for his absent bride);' इयं व्याधायते बाला भूरस्याः कान्मुकायते कटाक्षाञ्च झरायते मनो मे हरिषायते 'This maiden is the hunter, her eyebrow is her bow, her glances are arrows, and my heart is the deer.'

SECTION VII.

Participles.

314. Those participles which are declinable are, like adjectives, inflected in the gender, number, and case of the noun

with which they are connected in construction. Both the declinable and indeclinable may exercise the same government as the verbs from which they are derived.

315. The present participles active of transitive verbs ordinarily govern the noun in the accusative case: कुर्वन् or कुर्वन्तः कृहिं ब्रह्मा 'Brahmá is making (or makes) creation;' वेदानधीयान-श्चाक्षः 'The pupil is reading the Vedas;' आत्मानं मण्डयमाना स्त्री 'The woman (is) decorating herself;' समुत्तरन्तौ नदात् 'They two (were) crossing rivers;' ते विचिन्वानास्तमाश्रमं 'They searching that hermitage;' स बलं भीमसेनस्य चिन्तयानः पश्यत 'He, considering the strength of Bhímasena, was consumed (with envy).' The participle present of द्विष्, 'to hate,' optionally governs the genitive case: मुरं or मुरस्य द्विषन् हृदि 'Hari (is) hating (of) Mura.' The participles of verbs of remembering may also govern the genitive; as, मां or मम स्मरन्ती 'remembering (or thinking of) me.' The present participle may be used with particles in the sense of the potential mood; as, शृणुष्वेव यथा कुर्वन् धर्माप्यवसे 'Listen, that so acting (for, that you may so act that) you will not fall from duty.'

a. The present participle of the passive voice involves no notion of past time, but implies the continuance of the state or thing suffered. Thus स दृश्यमानस्तु कृमिणा तया 'He also being thus bitten by the reptile,' signifies that the biting has not ceased, but is going on: so यदा त्वबुध्यतात्मानं भक्ष्यमाणं 'When he perceived himself being devoured;' अनुसार्यमाणाय बहुभीरक्षिभिः 'Being pursued by numerous guards.'

316. The participles of the perfect tense are not of very frequent occurrence; they follow the general rules relating to concord and government, and are not unusually employed without a verb in the sense of the perfect tense: ते तिरश्चानुप-सेदुषां निधनमैषिषुः 'They desired the death of the animals that were near (them);' त्वनुपेयिवानसि 'Thou art arrived;' पुरो निषे-दिबान् कंसकृपः स विस्तरे 'He (was) seated (or sat down) on a couch in the presence of the destroyer of Kansa.'

317. The indefinite past participles are of much more

universal use than the preceding, and bear an important part in the formation of sentences : they take the variations of inflexion according to the noun or pronoun with which they are connected, expressed or understood.

a. The active indefinite past participle governs the same cases as its verb, and may be used absolutely, with the auxiliary verb implied : ततो राममुक्त्वान् शङ्करः 'Then Śankara said to Rāma ;' दैत्यान् हतवान् कृष्णः 'Kṛishṇa slew the demons.'

b. The passive indefinite past participle is ordinarily connected with the agent in the instrumental case ; रावणेन हृता सीता लङ्कां नीता 'Sītā, seized by Rāvaṇa, (was) conveyed to Laṅkā : ' but in some cases it may be optionally connected with the agent in the genitive ; as, राज्ञः or राज्ञा मतो विप्रः 'The Brahman is respected by or of the king ;' तस्य or तेन महीयं विता 'This earth is conquered of or by him.' It also governs the agent in either case, when signifying the site or subject of the action ; as, इदमेतेषां or एतैः झयितं 'This was (the) slept of or by them ;' i. e. the place where, or the time when, they slept : इदमेतस्य or एतेन गतं 'This was (the) gone of or by him ;' i. e. the time or manner of his departure.

c. When derived from neuter or intransitive verbs, this participle may be used with a noun in the place of the past tense of the verb : प्रहृदितो राजा राक्षसां 'The king of the Rākshasas wept ;' आ स्वयं मृतोऽयं 'Ah ! he has died (or is dead) of himself.'

d. The indefinite past participle of verbs of motion, and of others already specified (r. 241. k), takes an active sense, and is used in place of the past tense, governing a noun in the same manner as a transitive verb : हिरण्यको विवरं प्रविष्टो वायसः स्वस्वानं गतः 'Hiraṇyaka entered his hole ; the crow went to his own nest : ' न झोष्यः स नरबाहो युधि निधनं गतः 'That hero is not to be mourned (who is) departed to death in battle.' Other verbs than those above enumerated, which bear analogous imports, may also be used in this manner : अहोव्यभुषितां प्रातः 'Alas ! I have incurred impurity ;' सा प्रसूता गर्भोत्सृज्जनं 'She bore an excellent offspring.' The time expressed may also be indefinite ; as, राजानो दक्षिणा-

भाषिताः 'Kings (affecting) dwelling in the south.' The past indefinite participle of intransitive verbs may also be used to denote time indefinitely present or continuous; as, तद्विनाने सुप्तो ब्रह्मा 'At the end of his day Brahmā sleeps.'

e. The past participles of verbs signifying 'to speak,' 'to ask,' and the like, when used with a masculine or feminine noun, imply 'spoken to,' 'inquired of,' referring the object to the noun with which they agree, and being followed by the agent or speaker, when specified, in the instrumental case: स एवमुक्त्वा मुनिः 'That sage thus spoken to;' तेन भाषिता सा 'She addressed by him;' स तैः पृष्टः 'He inquired of by them.' The participle may also govern the matter of the speech, like an active verb, in the accusative: वृक्षेन वाक्यमुक्त्वाऽसि 'Thou art spoken to, a speech by Kṛishṇa;' इत्युक्त्वा सिन्धुराजेन वाक्यं हृदय-कम्पनं 'Thus spoken to by the king of Sindhu, a heart-agitating speech.'

f. The indefinite participle past is often used for a noun, the noun or pronoun being understood: दक्षः सुप्तेषु जागर्ति 'Punishment watches over those who sleep;' जनेषु, 'people,' understood: पक्कापक्षेन वस्यन् 'subsisting by ripe and unripe;' फलेन, 'fruit,' understood. In the neuter gender it is used, not only as an abstract noun (r. 241. l), but absolutely or adverbially: यद्युक्तं 'as it is said;' तथाकृतं 'so it is done;' यथायुक्तं 'as it is proper,' 'fitly,' 'rightly.'

g. Both the past participles indefinite are commonly used with the different tenses of the auxiliary verbs अस् and भू, forming in fact compound tenses, which might be comprised within the scheme of conjugation with as much, or rather perhaps with as little, propriety in Sanskrit as in other languages; as, गतोऽस्मि or गतवानस्मि 'I am or have gone;' गत आसं गतोऽभव, गतवानासं, गतवानभव, 'I was or had gone;' गतो भवितास्मि or भविष्यामि, or गतवान् भवितास्मि 'I shall be or have gone;' गतो or गतवान् भवेयं 'I may be or have gone,' &c.; कृतवानख्यकार्यमसि 'I have done improper acts;' गतो वर्तन् चो भवितेति रामः 'Rāma will be gone to-morrow to the forest;'

सम्प्राप्तः कीर्तिमन्तुलां भविष्यति 'Thou shalt have obtained unequalled fame.' When used alone, either absolutely or transitively, it may be inferred that the form is elliptical, and that the verb is understood; as, हिरण्यको विवरं प्रविष्टोऽभूत् 'Hirañyaka was or had entered his hole.'

318. The indefinite past participles indeclinable are also of very extensive and important application. They are especially used to suspend the close of a sentence, acting at the same time as copulatives, and connecting something which precedes with something which is to follow; as, इत्युक्त्वा स गतः 'Having so spoken, he went away;' चिरमालोच्य मया कृतं '(I) having long considered, it was done by me.' They may be repeated, to imply a succession of actions preparatory to some final one: इति प्रबोध्यतिष्ठं कृत्वालिङ्ग्य च सम्प्रेषितः 'Having thus discoursed (to them), treated (them) with hospitality, and embraced them, he sent (them) away.'

a. As ordinarily employed, these participles undergo and exercise the same government as the tenses of the verb; that is, they are connected with the subject in the nominative, and the object in the accusative or some other case: ब्राह्मणेभ्यो राजा दक्षिणां दत्त्वा 'The king having presented gifts to the Brahmans;' हिरण्यको विवरं कृत्वा निवसति 'Hirañyaka, having made a hole, dwelt;' कथयस्व भयं तज्ज्ञा 'Speak, having dismissed fear.'

b. It often occurs, however, that these participles are used elliptically or parenthetically, and in appearance absolutely or without government; whence it has been inferred*, that they are rather gerunds than participles. It is doubtful, however, if in any case the deficient nouns may not be readily supplied: thus, तेन व्याधेन तक्षुलकणान् विक्षीर्य जालं विस्तीर्य 'By that fowler, (he) having scattered the grains of rice, a net was spread:' इति सर्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः 'The vulture was killed by all the birds, (they) having thus concluded:' अनुये-

* This was first proposed in a very elaborate and interesting investigation of these and some other verbal forms, by the late Baron W. Humboldt, published in the Indische Bibliothek.

रात्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः 'By the unwise, the self or person, (they) having diligently adorned (it), is made the tool of another.' This sort of construction is, no doubt, often complicated, but it may perhaps be always unravelled in this manner: इत्थालोप्य तेन सिंहेन ग्रामं गत्वा दधिकर्षीनामा पिडालो मांसाद्या-
हारं दत्त्वा प्रयत्नादानीय स्वकन्दरे भूतः 'The cat named Dadhikarṣīa was placed by that lion in his cave; (he) having thus reflected, and having gone to the village, and having given (the cat) flesh and other kinds of food, and brought (him) thence with much trouble.'

319. The participles of the future tense are said to have these significations in common with the imperative mood, 'directing,' 'commanding,' and indication of season or opportunity: कटः कर्तव्यः करणीयः कार्यः 'The mat is to be made; it must be made; it is time for it to be made.' They also intimate 'fitness' or 'propriety'; कन्या वोढव्या 'The girl is to be married; she is marriageable: धर्मोऽनुसरणीयः 'Duty is to be observed;' and they denote 'ability' or 'competency'; त्वया भारो वहनीयः 'The load is to be borne by thee; यद्यहं बभ्यस्तदा हन्यः 'If I am fit to be killed, I am to be killed.' In these and the like phrases they agree with the object, and are used without a verb, although it is evident that the verb is understood: कटः कर्तव्यः being properly कटः कर्तव्योऽस्ति; so हन्यः is properly हन्योऽस्ति.

a. Future participles are used absolutely in the neuter gender, either in place of a noun, or with the noun implied: यथा भविष्यत् तद्वचतु 'As it is to be, so be it; प्रष्टव्यं पृष्ठतस्तस्य कथनी-
यमवीच्यत् 'He caused to be said what was to be said to him, asking what was (fit) to be asked.'

b. These participles, when capable of a transitive effect, govern the object in the same case as the verb to which they belong; as, तेन ग्रामं गन्तव्यं 'It is to be gone by him to the village; नेत्रव्या गावो व्रजम् कृच्छेन 'The cows are to be taken to pasture by Kṛishṇa; दण्ड्यः स्ववित्तस्यांशमश्नः 'He is to be fined an eighth part of his property; गच्छमेतत्त्वया नम 'That is to be

said by thee of (to) me.' The agent, agreeably to their passive signification, is usually in the instrumental case; but it may be also sometimes in the genitive; मया or मम सेव्यो हरिः 'Hari is to be worshipped by (of) me.'

320. Some verbal derivatives of a participial character exercise the like government upon nouns as participles, as already noticed (r. 292. a). To the examples there adduced the following may be added. The derivative from कृ with कलन् prefixed, and क्तु affixed, governs an accusative: पत्नीमलङ्करीकृतो 'The husband adorns, or is the adorning of, his wife.' Derivatives from कृ with the affix कल् may require the instrumental case; ईशकल् प्रपद्यो हरिम् 'The material world is easily made by Vishṇu:' or the genitive; न हि दुष्कमेवाहं किञ्चिदध्यवसायिनां 'Nothing here is difficult to the persevering.' Derivatives with कृन् are followed by nouns in the accusative; विश्वः कर्त्ता लोकान् 'Vishṇu is the maker of the worlds:' but considered as substantives, such derivatives may be followed by other substantives in the genitive case, and कर्त्ता लोकानां is equally allowable. Words formed with इन्, when 'futurity' is implied, govern the object in the accusative: व्रजङ्गामी 'Who is going (will go) to the pasture?' शतन्दायी 'Who is giving (will give) a hundred?' A noun formed with इनि from the indefinite past participle may be connected with another in the locative case: ज्ञपीती व्याकरणे 'well read in grammar.'

CHAPTER IX.

PROBODY.

SECTION I.

General Rules.

321. It would be inconsistent with the plan and limits of the present work to attempt any lengthened detail of the infinite varieties of the metrical system of the Hindus; but a brief description of the principles by which it is regulated,

and their illustration by a few examples of the most frequently occurring kinds of metre, will not be out of place, and may be of use.

322. The essential element of Sanskrit prosody is Quantity. As the long and short vowels have distinct symbols, their value is at once determined. A short vowel, however, is considered to be prosodially long when it precedes a conjunct consonant, also when it precedes Anuswára or Visarga. At the end of a line or stanza, also, the last vowel is regarded as long or short according to the exigence of the metre.

323. Syllables of various quantities are arranged in certain definite groupings to form prosodial feet. This is effected according to two different methods.

a. The first method is that which is employed in the greatest number of popular metres, and is the formation of trisyllabic feet. Of these, eight varieties are enumerated. Each has its equivalent denomination in Greek prosody; but by native writers each is designated by a distinct syllable, having the term गण, 'class' or 'number,' attached to it, as in the following list:

1. Na-gaṇa नगणः ॐॐॐ Tribrach.
2. Ma-gaṇa मगणः — — — Molossus.
3. Ja-gaṇa जगणः ॐ—ॐ Amphibrach.
4. Ra-gaṇa रगणः —ॐ— Cretic.
5. Bha-gaṇa भगणः —ॐॐ Dactyl.
6. Sa-gaṇa सगणः ॐॐ— Anapæst.
7. Ya-gaṇa यगणः ॐ— — Bacchic.
8. Ta-gaṇa तगणः — — ॐ Antibacchic.

With given numbers of these feet a monosyllable or dissyllable may be further necessary to complete a line, but they are regarded as supplementary syllables, not feet, and are specified accordingly as one or two long or short syllables, or one long and one short, as the case may be.

b. In the second method of forming prosodial feet, which

characterises a peculiar class of metres, the element is a syllabic instant, or short syllable: of these, four constitute a foot; that is, a foot consists of either four short syllables or their equivalents, viz. two long or one long and two short syllables.

c. There is another mode of measuring verse, which dispenses with, or only partially permits, the use of regular feet. In this a definite number of short syllables, or their equivalents, without further subdivision, constitutes a verse; certain portions of which, however, commonly consist of feet of the first class.

324. A varying number and disposition of these several feet, or syllabic instants, form a verse, which differs as to length and proportions. This verse is a stanza or *Sloka*, which, with some exceptions, consists of two lines or hemistichs: each of these is again subdivided into two parts: so that the entire stanza is for the most part a tetrastich, composed of four *Pádas* or *Charaṇas*, literally 'feet,' or, in our understanding of the term, lines or semi-hemistichs: the intervals between the first and second, and third and fourth of which are not always so distinctly marked, as that between the second and third.

a. When the metre consists of feet of the first order, and is single, the *Pádas* are of equal length, and of corresponding quantities. Sometimes, however, two or more kinds of metre may be mixed in one stanza, and then the hemistichs or *Pádas* may vary in length and in quantity. When feet of the second kind are used, the *Pádas* are of different, though definite lengths.

b. Rhyme is not employed in any of the older, or in the higher order of writings. It is met with in poems of a lyrical character, and of later date; and in them also great inequality of metre is introduced. In the best and oldest compositions great regularity prevails, although the metre is occasionally varied even in the same work.

SECTION II.

Varūa-vṛitta.

325. Of the two classes of measures which depend upon feet, the larger and more popular is also regulated by another principle, viz. the number of syllables contained in the stanza. The class is thence denominated Varūa-vṛitta or Akshara-chhandas, 'Literal or syllabic metre.'

a. The number of syllables in a verse of this class may vary from four to nearly four thousand; but of the prevailing orders of this class few contain less than twenty-four syllables, or six syllables in a line; or more than one hundred and four in a verse, or twenty-six in a line. Within these limits twenty-one orders are specified, each of which, by the varying disposition of the feet, and of the pause or cæsura, comprises different species. The number of species ordinarily enumerated is above two hundred; but of these, many are of rare use, although the whole number is infinitely less than the possible combinations of this class of metre, which, as a matter of arithmetical computation, is reckoned at many millions of millions. The forms in popular use do not perhaps exceed twenty or thirty, and range from thirty-two syllables to fifty-six in the verse. When they exceed the latter number, the verse is very rarely employed in continuous passages of any length, but is inserted occasionally, or occurs at the close of a canto or section, as a more stately and sonorous close. We shall specify the different orders of this class, with a notice of their varieties, and exemplifications of a few of their most ordinary species.

1. Gáyatrī, $6 \times 4 = 24$. Eleven varieties. This metre is not of frequent occurrence in profane versification, and when used, as it is in the hymns of the Vedas, it is most commonly a triplet, somewhat varying in length. The most usual form is a triplet of three lines of eight syllables each, as in the following, which is the most sacred verse of the Vedas, and known

emphatically as 'the' Gáyatrí. It is held in such reverence, that it is never to be uttered in the hearing of ears profane.

ओम् तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।
'Om! let us meditate on the glorious splendour of that divine sun, that he may inspire us.'

2. Ushâih, $7 \times 4 = 28$. Eight varieties; none of frequent occurrence, except in the Vedas.

3. Anushúbh, $8 \times 4 = 32$. Twelve varieties. This is by far the most frequent and useful form of Sanskrit verse. It is that in which the great body of metrical composition, whether narrative or didactic, exists. All works of considerable extent are written in it, relieved by the occasional introduction of other measures. It is the prevailing form of metre in the laws of Manu, the Mahábhárata, the Rámáyana, and the Puráñas.

a. The Anushúbh or (in the nominative inflexion) Anushúb stanza is divided into four Pádas, of eight syllables each. In its most regular form the first foot is any one except a tribrach; the second may be a dactyl, a tribrach, cretic, or anapaest; the other two syllables are indifferently long or short. In the twelve species, however, other dispositions occur. Thus in that termed Vidyunmálá the whole stanza consists of long syllables, or is a verse of molossi and spondees: in another, Pramání, we have alternately short and long syllables, a stanza of amphibrachs or iambics: in a third, Samání, long and short syllables alternate, forming a verse of cretics or trochees: whilst in a fourth, Tuńgá, the first six syllables of each line are short, or two tribrachs.

b. Another rule given for the formation of the Anushúb verse is, that the fifth syllable of each line shall be short, the sixth long, and the seventh alternately long and short; whilst the first four syllables and the eighth are arbitrary. This will be found to be usually the form adopted, with occasional exceptions. The following are examples:

- - - | - - - | - - - | - - - | - - - | - - - || - - - | - - - | - - - | - - - | - - - | - - - ||
आसीदिदं नमोभूतमप्रज्ञातमलक्षणं । अग्रतस्मिन्विज्ञेयं प्रमुक्तमिवसङ्गीतः ।

‘This universe had become darkness, undiscerned, uncharacterised, indescribable, incomprehensible, as if every where in a deep sleep.’ Manu.

— — — — —
 मा निषादं प्रतिहां त्वमगमः श्लाघ्यतीक्ष्णः
 — — — — —
 यत् श्रीचमिषुनादेकमवधीः काममोहितं

‘Never, barbarian, mayest thou acquire fame for endless years, since thou hast slain one of these birds, heedless through passion.’ Rāmāyaṇa.

Tradition affirms of this, that it is the first Śloka or Anuṣṭup verse ever composed.

— — — — —
 गङ्गाद्वारं प्रति महान् बभूव भगवानृषिः । भरद्वाज इति स्यात् सततं संश्रितव्रतः ।

‘At Gaṅgādwāra was a great holy sage, Bharadwāja by name, ever engaged in devotion.’ Mahābhārata. In the first Pāda the sixth syllable is short; and the seventh is short in the first, second, and fourth.

— — — — —
 इति देहि पुनर्बाले कमलायतलोचने । जूयते हि पुरा लोके विषस्य विषमोषधं ।

‘Maid with the long and lotus eyes, O look upon me again. It is an ancient saying, that in the world poison is the antidote of poison,’ Śrīṅgāra Tilaka.

The following is given in the Śruta Bodha both as the rule and the example of a verse of long syllables :

— — — — —
 सर्वे वशी दीर्घा यस्यां विद्यामः स्यात् पादे पादे ।
 — — — — —
 विद्वद्भूदे वीणावाणि व्याख्याता सा विद्वन्माला ।

‘That (verse) in which all the vowels are long, and there is a pause at each Pāda, is called, O lute-voiced, Vidyunmālā by the learned.’

4. Vṛihati, $9 \times 4 = 36$. Twelve varieties : not much used.

5. Pankti, $10 \times 4 = 40$. Fourteen varieties : not much used alone, but sometimes mixed with the following.

6. Trishubh, $11 \times 4 = 44$. Twenty-two varieties. Some of the species of this order are next in frequency of use to the

Anuśtubh, and are generally employed, even in poems written for the most part in the latter metre, in passages affecting a more elevated or animated tone. Many parts of the *Mahābhārata*, the *Purāṇas*, and the plays, and the greater portion of the *Raghu Vansa*, *Kumāra Sambhava*, *Bhāṭṭi Kāvya*, *Māgha*, *Kirātārjunīya*, and other popular poems, are written in one or other form of the eleven-syllable metre, either singly or alternating with other kinds, especially with the next or twelve-syllable metre; or sometimes mixed with it or with the ten-syllable metre in the same stanza; but then it is considered to belong to the third class of metres, under the name of *Vaitālīya* or *Aupachchandasika*, as will be subsequently noticed.

a. The most frequent form of the order Trishtubh is that called *Indravajrá*, a verse of four *Pádas*, each of which contains two antibacchics, an amphibrach, and two long syllables. Instead of a double antibacchic, the first foot may be an amphibrach, when the metre is termed *Upendravajrá*: and a third variety, named *Upajáti*, is said to be formed when these two are, as is very commonly the case, mixed in different *Pádas* of the same stanza, as in the following examples; the first of which is in the *Indravajrá*, the second in the *Upendravajrá*, and the third in the *Upajáti* metre.

- - ज - - ज - - ज - - । - - ज - - ज - - ज - - ।
 सेनानिवेशान् पृथिवीक्षितोऽपि । जगन्पुत्रिभातग्रहमन्दभासः ।
 - - ज - - ज - - ज - - । - - ज - - ज - - ज - - ।
 भोज्यां प्रति व्यथिमनोरथत्वात् । हरेषु वेषेषु च साभ्यसूयाः ।

‘These princes returned to their tents, displaying in their appearance and attire the vexation which their disappointed love for Bhojyá had excited, resembling planets, whose lustre fades before the dawn of day.’ Raghu Vansá.

हृतेन राज्ञेन तथा धनेन । यत्नैश्च मुख्यैर्न तथा बभूव ।
यथाऽऽश्वाकोपसमीतिरेन । कृष्णाकटाक्षे च बभूव दुःखं ।

‘The grief that was felt (by Yudhishtira) for the loss of his

- - उ- - उ- - उ- - । - - उ- - उ- - उ- - ।
 विद्या प्रबोधोदय जन्मभूमिः । वाराणसी मुक्तिपुरी निजवसा ।
 उ- - उ- - उ- - उ- - । उ- - उ- - उ- - उ- - ।
 यतः कुलोच्चेदधिधिं विधितुः । निवसुमन्त्रेच्छति निजमेव सः ।

‘Vārāṇasī, the eternal, is the city of salvation, the native land of the acquirement of true wisdom : hence he wishes to dwell perpetually here, being desirous of observing the practices that cut off (the bonds) of family attachment.’ Prabodha Chandrodaya.

8. Atijagatī, $13 \times 4 = 52$. Sixteen varieties. In the earlier writers this order of metres is not common, although occasional stanzas occur in the plays. In works of later date, and especially in the Māgha and Kirātārjunīya, whole cantos are composed in one or other of its varieties.

a. One species, the Manjubhāshiṇī, consists of an anapæst and an amphibrach, each repeated, and a long syllable ; as,

उ- - उ- - उ- - उ- - । उ- - उ- - । उ- - उ- - । उ- - उ- - ।
 अशिरप्रभाधिलसितैः पताकिना । सुरकार्मुकाभिनव चित्तशोभिना ।
 गमितेन खेलगमने विमानतां । नय मां नवेन वसतिं पयोनुवा ।

‘Waft me home upon the new cloud, converted into a chariot for our happy journey, decorated with the many-coloured bow of Indra, and waving the swift gleaming lightning for its banner.’ Vikramorvasī.

b. Another species, the Praharshiṇī, consists of a molossus, a tribrach, an amphibrach, a cretic, and a long syllable :

- - - उ- - उ- - उ- - उ- - । - - - उ- - उ- - उ- - ।
 उल्लोलस्खलितकपालकण्डमाला । सङ्कटकुशितकपालकिंकिणीकः ।
 पर्याप्तं नयि रमणीयडामण्डलं । सन्धत्ते गगनतलप्रयागवेगः ।

‘The speed of my flight through the sky invests me with terror as well as grace, being musical, instead of with bells, with the fierce clanging sounds of the skulls that form my necklace, striking against each other in my undulating motion.’ Mālatī Mādhava.

c. A metre composed of twelve and of thirteen syllable lines is also to be found in some extended passages in the same works in which other varieties of this order are used.

9. Śakkari, $14 \times 4 = 56$. Twenty varieties. The forms of this order are also not unfrequent, and one of them especially, the Vasantatilaka, is often used. This contains in each Páda an antibacchic, a dactyl, two amphibrachs, and two long syllables.

‘The enemy, hastening from many parts, seized the women of his family, and plundered the treasures of the king, thus fallen from his throne, as a rocky fragment carries away the fruit and flowers of a tree that has been hurled from the summit of a mighty mountain.’ Rája Taraṅgiṇí.

स्मरसि सुतानु तस्मिन् पञ्चमे लङ्कारेण । प्रतिषिद्धितस्यैवास्त्वस्यो स्तान्यहानि ।
स्मरसि सरसतीरं तत्र गोदापर्यं वा । स्मरसि च तदुपायैव्यापयोर्वैतनानि ।

11. *Ashṭi*, $16 \times 4 = 64$. Twelve varieties. They are very rarely met with.

3 L

ॐ नमो भगवते वासुदेवाय ।
 रघुपतिरपि ज्ञातवेदो विष्णुः । प्रगृह्य प्रियां
 प्रियमुद्बुद्धिं विभीषणे सङ्गमन्य श्रियं वैरिणः ।
 रघुमुत्तमसहितेन तेनानुयातः सखीभित्तिना
 भुजविभित्तविमानरत्नाधिष्ठितः प्रतस्थे पुरीं

14. Atidhrití, $19 \times 4 = 76$. Thirteen varieties. One of these is a favourite metre as an occasional stanza. This is the *Sárdula víkrīḍita*, in which the *Páda* consists of a molossus, an anapæst, an amphibrach, an anapæst, two antibacchics, and a long syllable.

संक्षिप्याथ तनुं निरीक्ष्य सकलां लङ्कां शरशब्दिकां
निर्धैताशिलसौधमण्डलमहोद्भोतप्रसन्नगतां
हृष्टाशोकवने सराक्षसवधूस्वेष्टितां ज्ञानकै
षारदो निभूतं स्थितः पवनजः कङ्कोक्षिभूलीलहं

15. **Kṛiti**, 20 × 4 = 80. Four varieties: not often used.

सन्तीकर्मस्य धात्रा निधय इष कृता केऽपि कस्याऽपि हेतोर्
मेतात्ः खेन धात्रा मदसलिलमुखां नागयूथधरायां

दंष्ट्राभङ्गं मृगाद्यानधिपतय इव अस्मान्नायलेषा
नाह्नाभङ्गं सहनो नृपनृपतयस्वाहृशः सार्द्धभीमाः

‘Who are they, and for whose use created, who were formed by Brahmá treasures of every excellence; surpassing in their splendour the lords of the elephant herd, when shedding the dews of passion from their brows? Like the haughty and proud monarch of the forest tribes, who submits not to have his teeth broken, so sovereigns such as those emperors of the world suffer not their orders to be disobeyed.’ *Mudrá Rákshasa*.

17. *Ākṛiti*, $22 \times 4 = 88$. Three varieties.

18. *Vikṛiti*, $23 \times 4 = 92$. Six varieties.

19. *San̄kṛiti*, $24 \times 4 = 96$. Five varieties.

20. *Atikṛiti*, $25 \times 4 = 100$. Two varieties.

21. *Utkṛiti*, $26 \times 4 = 104$. Three varieties.

22. *Dañḍaka* is the general name given to all metres of this class exceeding the *Utkṛiti* measure.

SECTION III.

Gaṇa-vṛitta.

326. The second class of metres consists of those in which the feet are formed of four short syllables or their equivalents. There are sixteen classes of this metre, and each of them admits of sixteen species; but it will be sufficient to notice the five principal classes.

1. *Āryá*. This is a stanza of four *Pádas*, the first of which contains twelve short syllables, the second eighteen, the third twelve, and the fourth fifteen. As regulated by the feet, however, the division is best adapted to the hemistich, and the *Āryá* stanza may be more conveniently regarded as a couplet; the first half of which contains thirty syllabic instants, distributed amongst seven feet and a half; and the second, twenty-seven syllabic instants, distributed also amongst seven

पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य

स्त्रीषु न रागः कार्यो रक्तं पुरुषं स्त्रियः परिभवन्ति
यैव हि रक्तया विरक्तभावा नु हातया

c. In like manner, when the pause occurs after the third foot, the verse is termed *Pathyá*; when after any other, *Vipulá*: and this variation may prevail in either hemistich or in both, forming therefore four modifications of the pause; which being applied to the four modifications of the metre, compose the sixteen varieties of each order of this class of metres.

d. The *Āryā* metre is in general employed only in occasional verses ; but the whole of the *Sāṅkhyā Kārikā* is composed in it, as is the *Nalodaya* of *Kālidāsa*.

2. *Udgītī*. This differs from the *Āryā* only in inverting the order of the second and fourth *Pādas*. The first contains, as before, twelve short syllables ; the second fifteen ; the third, as before, twelve ; and the fourth, eighteen.

3. *Upagītī*. In this class each hemistich consists of but twenty-seven short syllables ; the second as well as the fourth containing but fifteen ; the first and third are unaltered.

4. *Gītī*. Both hemistichs consist of thirty short syllables ; the fourth *Pāda* as well as the second consisting of eighteen.

5. *Āryágītī*. In this class each hemistich consists of eight full feet, or thirty-two short syllables, divided into *Pādas* of twelve and twenty syllabic instants.

SECTION IV.

Mātrachhandas.

327. The third class of metres is regulated in the first instance by the number of short vowels or syllabic instants, or *Mātras*, as in the preceding class ; not by the number of syllables, without regard to their syllabic length, as in the first. It so far partakes, however, of the character of the first class, that, after having defined the number of short syllables, or their equivalents, which the stanza shall contain, they may be, either wholly or partially, distributed into trisyllabic feet ; so that the verses may in many instances be identified with recognised varieties of the first class of metres, more or less intermixed in the same stanza. The principal orders of this class are the following.

1. *Vaitālīya*. This is a stanza of four *Pādas* ; the first and third of which contain the time of fourteen short syllables ; the second and fourth, sixteen. Each *Pāda* should end in a cretic and iambic, or else in a dactyl and spondee. Of the

remaining moments, which are six in the first and third, and eight in the second and fourth Pádas, neither the second and third, nor the fourth and fifth, should be combined in the same long syllable; nor, in the second and fourth Pádas, should the sixth and seventh Mátra be combined in one long vowel. There are exceptions, however, to these rules, which constitute varieties of the class. Entire cantos in this form of metre occur in the Mággha, Kirátárjuníya, and Naishadha; and occasional verses in it are found in other works; as in the following, in which the last syllables of the three first Pádas are long by position :

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 नृपतेः प्रतिषिद्धमेव तत् । कृतवान् पंक्तिर्यो विलम्ब्य यत् ।
 ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 अपये पदमर्षयन्ति हि । श्रुतवन्तो ऽपि रजोनिमीलिताः ।

‘This was (an act) prohibited to a king; but Daśaratha (did it), having transgressed the prohibition. Those even who are learned in the Vedas, when they are blinded by passion, set their feet on a forbidden path.’ Raghu Vanśa.

The first and third Pádas of this stanza correspond to the Sanyuktá species of the Pañkti, or ten-syllable metre; the second and fourth to an undefined variety of the Trishúbh, or eleven-syllable.

a. A variety of the Vaitáliya in not unfrequent use, termed Aupachchhandasika, is formed by merely adding a long syllable to each Páda; making the first and third therefore contain sixteen, and the second and fourth eighteen, syllabic instants.

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 य इहात्मविदो विपक्षमग्रे सहसंवृद्धियुजो ऽपि भुभुजः स्युः
 ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 बलिपुङ्गुलादिबान्धुपुष्टेः पृथगस्मादचिरेण भाविता तैः

‘Those princes who are now joined in alliance with the enemy, but who know themselves, will quickly fall from him, like cuckoos soon deserting the nest of the crow.’ Mággha.

This stanza might be resolved into a verse of mixed metre, in which the first and third Pádas would belong to the eleven-syllable order, and the second and fourth to the twelve; in

each Páda contains sixteen Mátras, or syllabic instants; but they are all short, except sometimes the last of each hemistich, which may be long. Varieties are also formed by constructing one hemistich entirely of long syllables, and the other of short; or by slightly altering the number of short syllables in the stanza; so that each hemistich may contain but twenty-nine, or the first may contain twenty-nine, and the second thirty-one; or the first thirty, and the second thirty-two. These forms of metre are not often met with in works of standard reputation.

As a specimen of irregular metre, as well as of rhyme, the following stanza is inserted from the Gíta Govinda, in which lyrical poem a great variety of anomalous, but exceedingly melodious versification is exemplified. The passago is left untranslated, as a short exercise for those who may have accompanied this Grammar to its termination.

ललितलवङ्गललापरिशीलनकोमलमलयसमीरे
मधुकरनिकरकस्तितकोकिलकूजितकुञ्जकुटीरे
विहरति हरिर्हि सरसवसने
नृत्यति युवतिजनेन समं सखि विरहिजनस्य दुरत्ने

SUPPLEMENTARY CHAPTER.

ON THE GRAMMAR OF THE VEDAS.

PRELIMINARY REMARKS.—In treating of the Grammar of the Vedas as something different from that of other Sanskrit writings, we must not be led into the error of supposing that the usual principles of inflexion are not followed in the language of those works. The contrary is the case. The predominating construction is precisely the same as that of ordinary Grammar, and we have for the far greater part the same modes of inflexion, derivation, and composition, as are

found in more modern writings. It is not in the exclusion of current forms that the peculiarity of the Grammar of the Vedas consists, but in their concurrence with other forms which are no longer met with in popular compositions. They may be sometimes, although sparingly, observed in one or more works of an ancient date, as in Manu and the Mahábhárata; but this is to so limited an extent, that they may be regarded in all essential respects as exclusively the property of the Vedas. Those works, then, have their own peculiar grammatical forms as well as those which are recognised in general literature.

Although, however, the Vedas have a number of exclusively peculiar grammatical forms, it can be scarcely said that they have an exclusively peculiar Grammar. It would seem as if portions, at least, had been written before Sanskrit Grammar had assumed fixed principles, and consequently, the practice being undetermined, the forms employed, although following a general analogy, varied with the notions and habits of each individual writer. It is therefore admitted by native grammarians, that in many respects no general rule is to be laid down, each case is to be treated on its own merits, and every deviation from customary construction is to be accepted, not as the result of any established precept, but upon the authority of the passage or passages in which it occurs. Such are the following, which are quoted as exemplifications of deviation from the ordinary formations even of the texts of the Vedas themselves.

Under the head of Declension we find one case used for another, and made to agree with a different one; as, *दक्षिणायाः*, 'On the right hand side (of the sacrificial) car,' instead of *दक्षिणायाम्*; where an adjective in the genitive case is connected with a noun in the locative. The gender may be changed, as *मधोऽसृजः*, 'Satisfied with nectar,' where *मधु* is made masculine instead of neuter. In verbs one person may be used for another : *अथा स चरिर्दक्षिणविद्युयाः* instead of *विद्युयात्* 'May

he be separated from his ten sons ;' the second person for the third. So, in regard to number, a verb in the singular may have a plural nominative : चकारं ये चक्रवर्त्तय हवति (for हवति) 'They who pare the wood for the stake to which the horse is bound.' One voice may be used instead of another : ब्रह्मचरि-
 यमिच्छते (for इच्छति) 'He wishes for the religious student ;' प्रतीपन्य उर्जिर्बुधति (for बुधते) 'The reflux wave contends with another.' Participles may be confounded : अग्नौऽग्निवाशस्तनानेन 'By him about to place the fire to-morrow ;' the indefinite future being used instead of the definite required by the specification 'to-morrow.' Consonants may differ : thus we have अदुषद् for अदुषत् ; but this may be easily explained by supposing that the refinement of changing the unaspirated dental to its aspirate (r. 191. 1) had not been devised when the passages in which such forms as अदुषद् occur were written. Vowels may differ ; as, विद्म वयं च ब्रूयः for विद्म वयं. The affixes used in forming derivative words may also be varied ; as, अच् for अक्, &c. In all these and similar variations the difference is defended by the comprehensive rules बहुलं ब्रह्मसि (Bahulam chhandasi) 'Manifold (construction is allowable) in the Vedas ;' and व्यत्यये बहुलं (Vyatyayo bahulam) 'Transmutation (is allowable) in many cases in the Vedas.' Some of the variations may perhaps admit of explanation, but it may be reasonably inferred that they arose in general from the circumstance that some of the hymns and prayers, or some parts of them, were composed whilst the language was yet in a transition state, and before uniformity of practice or weight of authority permitted the establishment of determinate rules. Long before these hymns and prayers were put together, however, and formed into a collection, the practice had become subjected to positive precept, the irregularities had been discarded, the scattered materials reduced to system, and the language was 'perfected' (Sanskrita). The collection comprised, however, the earlier as well as the later passages, and hence the existence of various ante-preceptal forms in parti-

cular texts concurrently with those which are now regarded as regular.

We shall now proceed to detail some of the Vaidik peculiarities as they have been represented by Pāṇini, from whose Sūtras, through which they are irregularly dispersed, they have been selected by the author of the Siddhānta Kaumudī, in eight chapters. Neither Pāṇini nor Bhāṭṭoji Dikshita have perhaps always given an accurate view of the peculiar modifications, nor comprised the whole that are to be found explained in the works of the commentators on the text of the Vedas. They have furnished, however, sufficient for the present purpose, which is, not to give a Grammar of the Vedas, but to point out some of the principal circumstances in which it differs from the forms that have been illustrated in the preceding pages. We must be contented also with a selection of the most important of the illustrations which the above authorities offer, as to give the whole would extend the present chapter beyond its due proportion.

SANDHI.—The rules in force for the combinations of letters are generally observed, but not without very numerous exceptions, and adherence to any given precept appears to depend chiefly upon the will or convenience of the writer. The following are the principal rules to be found in our authorities upon this subject.

In ordinary practice, a word ending in **र** or **ञो**, when not combining with a following **ञ**, agreeably to r. 5, causes its elision (r. 6. f). There are various exceptions to this in the Veda: thus, it is not elided if the words come together in the middle of a Páda or division of a metrical stanza; as, **उष प्रयक्तो ऋध्वरं** 'Beginning the sacrifice.' If not in the middle of a Páda, they may have the usual effect; as, **ते ऽर्चन्ति** 'they worship,' where the latter word begins a new Páda, as **ते । ऽर्चन्ति**; **ते ऽवदन्** 'they said.' In the Yajush, parts of which are not in metre, examples of the absence of elision occur: **वसिष्ठे ऋषि** 'over Vasishtha;,' **वापो जलान्मातः** 'The waters, our

mothers, (may purify) us.' When अ is followed by य or व it is said to be subject to elision in the middle of a Páda, as in the example, तेऽवदन्; but exceptions are not wanting; as, ज्ञानधारी अयं मणिः 'This gem is hundred-edged;' वसुभिर्नो अयात् 'Let him bless us with riches.'

अङ्ग preceded by the same diphthongs does not lose its own initial, nor does it in the locative case cause the elision of a following short vowel; as, प्राणो अङ्गे अङ्गे अदीप्यात् 'The vital breath plays in each limb.'

These modifications are often dependent upon accentuation. Thus अ with the grave accent, and followed by a guttural or by य, is not elided after र or ओ; अयं सो अग्निः, अयं सो अश्वरः. If acutely accented, it is elided; अयोऽग्रे रुद्रे; and so it is when followed by any other consonant; सोऽयमग्निमन्तः. The very same word may or may not lose its initial, as it may be or may not be accented. In यदुद्रेभ्यो अवपयाः, 'That he may make offering to the Rudras,' the vowel has the acute accent and remains. When unaccented, it is elided, as in रुद्रेभ्यो अवपयाः. The accents perform an important part in the Grammar of the Vedas, but the subject is too extensive to be more than occasionally alluded to in this place.

An initial र or ओ sometimes causes the elision of a preceding अ or आ, instead of combining with them (see p. 12. cl. i); त्वा रमन् makes त्वेमन्, and त्वा ओमन्, त्वोमन्.

Certain words ending with आ do not affect a following vowel in any way; as, ईषा अक्षो हिरण्यः 'a (golden) shaft, a golden axle;' अथि धन्यन् ज्या इयं 'She (sounding) like a bow-string on a bow;' यथा अङ्गदः 'As the giver of strength.' A nasal vowel is not subject to combination; अन्नं चोँ अयः 'Water as far as the sky.'

A final short vowel is very frequently made long, in some cases perhaps for the convenience of the metre, in others by special rule; as, एषा (for एव) हि ते 'Verily even of thee;' सपत्न्या (for सपत्न्य) नः सखाये 'Be with us for our good;' विद्महि हि त्वा वृषन्तम 'We know thee, most bountiful!' यदी वाक्मस्य 'If (a

gift) of food.' Various particles also are optionally elongated ; as, हू for हु, या for य, नू for नु, कू for कु, मयू for मयु, यज्ञा for यज्ञ, and यज्ञा for यज्ञ, as यज्ञा रथेन गच्छतः 'Where are you going with your car?' also the final of उरुच्य ; as, उरुच्या खो अभिरक्षते: 'Protect us from imprecation:' also the final of अभि before तु ; as, अभी तु यः कस्मीनामाभिना 'Do thou be well the guardian over our friends.'

The cerebral letter ह may be changed to ल or to the Vaidik letter ऌ if preceded and followed by a vowel, as अग्निमीले 'I praise Agni;' but not before a semivowel or consonant, as ईह्य 'to be praised.' ह may be changed to ल combined with ह, as समूहः for समूहः, गूहः for गूहः. र and ल are interchangeable, as अलङ्कृतः for अलङ्कृतः.

A sibilant may or may not be inserted between न् and a hard consonant of the palatal, cerebral, and dental classes ; as, यजुन् तान् अग्ने, यजुँसाँचग्ने or यजुँसाँचग्ने. There is great variety in the use of Anuswára, or the nasal sign of the vowel, in similar combinations.

The insertion of न् between a nasal and the dental sibilant (r. 17), which is seldom practised in ordinary writing, is of frequent recurrence in the Veda, as महाक् सुवाग् 'The great and bountiful (Agni).'

Some peculiar changes of the dentals न and त् to the cerebrals च and त occur. The change of the former after a word ending in च् (r. 19), although separated by other letters, is recognised ; as in नृमचः 'Who thinks of (or regards) mankind ;' पितृपाचं 'The beverage of the manes.' It is also changed in the initial of the pronominal inflexion नच्, when preceded by a different word containing र or त ; as, अग्ने रक्ष चः 'Agni, protect us ;' शिक्षा खोऽस्मिन् 'Teach us in this ;' उरु यत्कृषि 'Grant much (wealth) to us.' त् is similarly changed after तु 'good,' as in अभी तु यः '(He) good towards us ;' also in ऊर्ध्वं उ तु यः ऊर्ध्वे तिष्ठा 'Rise up well, even for our protection.'

The initial sibilant is optionally changed from a dental to a cerebral in verbs preceded by the prepositions नि, वि, अभि,

when separated by the temporal augments, as व्यवीदन् or व्यसीदन्, &c. दृक्, 'to possess' or 'to give,' changes its sibilant, according to rule, when the derivative from it drops the final न, as गोषा 'having cattle,' नृषा 'cherishing men;' but not if the nasal is retained, as गोक्षनि 'a giver of cows.' सह, 'to endure,' preceded by पृतना or चतु, takes the cerebral; as, पृतनाषाट्, चतुषाट्, names of Indra; 'चतुर्वीषाहं रयिनस्तानु भक्ष 'Give us foe-overcoming wealth.' After a vowel ordinarily requiring the change, it may or may not take place; यदिन्द्राग्नी दिक्षिः 'As you two, Indra and Agni, are in heaven;' युषां हि स्वः स्वर्गती 'You are lords of the sky.' The optionality is not allowed to the particle क्, as in the text above quoted, ऊर्ध्वं ऊ नु खः, where ख becomes व after ऊ.

A final स becomes व in the Vedas before the inflexions of the second personal pronoun which begin with त्; also before तत् and तत्तुः, if the words occur in the same Pádas; अग्निं 'thou Agni;' तेभिः 'to thee with these;' अप्सग्ने सविहव 'O Agni! thy abode is in the waters;' अग्निहविषं 'that all is Agni;' जाषाषृषिषी निहतुः 'They pared heaven and earth.' If the words are in different Pádas, the change may not take place; तदग्निस्तद्वर्षा 'Agni is that, the sun is that;' where Agni ends a line. These changes occur, however, sometimes in the prose passages of the Yajush, as अग्निं or अग्निमित्तं 'Thou with the rays.' The final of निष् becomes the cerebral before त्, if 'repetition' is not intended; निहतं रक्षो 'The Rakshas was consumed;' but निस्तपति सुवर्षं 'He melts the gold repeatedly.'

A final Visarga may be changed to ख before a guttural or a labial, as अरुखस्तः or अरुखः कः 'pain-causing,' पायस्यालं or पायः शालं 'a vessel of curds:' not before त्, as अग्निः प्रविद्वान् 'Most wise Agni;' nor if the word be a repetition, as पुरुषः पुरुषः; nor after the word अदिनि before क्, as यथा नो अदिनिः कर्त्तु 'So that the earth may make (or bear) for us.'

Visarga substituted for the sibilant of the ablative case may become ख again before परि, in the sense of 'over' or 'above,' as दिवस्यरि प्रथमं जज्ञे 'He was first born above the

sky;' also before प्रातु, as सूर्यो नो दिवस्यातु 'May Súrya from the sky protect us.' The same takes place with Visarga derived from the genitive case before certain words; as, वाचस्पतिः 'the lord of speech;' दिवस्पुत्रः 'the son of the sky;' आरुहृद्विष्युर्भदमानः सुमन्त्रभिः 'Praised by his votaries, he ascended above the sky;' तमसस्वारं 'the further bank of darkness;' निषदि लस्यदे 'He sits in the place of the earth;' रायस्योर्बं यजमानेषु ' (Bestow) abundant wealth on the worshippers.' इडा or इला changes the Visarga optionally before the same words; इडा-वास्पुत्रः or इडावाः पुत्रः 'The son of the earth.'

Visarga becoming र may be substituted for a final न before a word beginning with a vowel, and exercising a government over the preceding term : the mark of the nasal is inserted : पिवा सोममृदूरनु 'Drink the Soma juice after the Ritus;' चरुः for चरुन्.

DECLENSION.—The declension of nouns presents an infinite variety of differences from the prevailing practice; and it may be almost affirmed, that there is no one form of inflexion which does not admit of a variation from that which is ordinarily received. Some of them may be regarded as the more natural or regular constructions, but there are others of which it is not easy to understand the origin or the object.

Of the modifications to which the inflectional terminations are subject, there are a few which deserve notice more particularly, as they are of most frequent occurrence, being used as often as, if even not oftener than, the usual terminations. Thus, in the dual nominative and accusative, जा is very commonly substituted for जौ; as in the passage, या सुरया रवीतमोभा देशा दिविस्पृशा अश्विना ता हवामहे, for यौ सुरयौ रवीतमौ &c., 'We invoke the two divine Aświns, both being skilful charioteers, and sojourning in heaven : ' गन्तारा हि स्योऽपसे धर्तारा चरिषीनां 'Do ye two approach for our aid, upholders of mortals,' instead of गन्तारौ धर्तारौ; अश्विनाना वामपसे जोहवीमि 'I invoke ye two to our assistance.' Every hymn furnishes examples. In the following the vowel of the base is also made long; नक्षत्राणां सुपेक्षया उपह्वये 'I invoke both lovely night and dawn.'

Another form of very frequent, although less constant recurrence is that of the nominative plural of nouns in **ञ**, with **ञस्** prefixed to the regular termination ; as **देवासः** for **देवाः** ; **उद्धितासो रुद्रासः** 'The mighty Rudras,' for **उद्धिता रुद्राः** ; and the like.

In the third person plural **भिस्** is not unfrequently retained instead of the substitution **हेस्**, which is enjoined after nouns in **ञ** ; as, **देवो देवेभिरागत** 'Let him, a god, come with the gods ;' **सर्वेभिः प्रोक्तं** 'declared by all ;' **अरुणेभिरध्वैः** 'with tawny horses.' On the other hand, the substitute is sometimes used where it never appears in regular inflexion, as **नद्यैः**, 'by rivers,' instead of **नदीभिः**.

Another variety, which, like the preceding, is of not unfrequent occurrence, especially after nouns in **उ**, is the substitution of **य** for **न** before the sign of the instrumental case sing., as **उरुया**, **धृक्नुया**, instead of **उरुना**, **धृक्नुना**. It is found, although it is believed very rarely, after nouns in **ञ**, as **साम्रया** for **साम्रेन**.

A curtailment of the neuter plural of nouns in **ञ** is of rather frequent occurrence, the **नि** being omitted, so that the case ends with **ञा**, as **या ज्ञेता**, 'those fields,' for **यानि ज्ञेताणि** ; so **या ते माताकां ता ता पिबानां** 'As many as are thy bodies, so many are the obsequial cakes,' for **यानि** and **तानि**.

The vowel **ञा** indeed seems to have been a favourite termination in the Vaidik grammar, and is considered to take the place of the regular terminations, either singly or in combination, on many other occasions than those above specified : thus **आत्** is used as the termination of the accusative singular ; **न ताद्वाच्यं निन्दामि** 'I do not revile that (तं) Brahman ;' **यादेव विज्ज तात्वा** 'That whom we know thee ;' for **यं** and **तं**. **ञा**, technically **डा**, may be used as the sign of the locative sing. of nouns ; as, **वसन्ता** (for **वसन्ते**) **यजेत** 'Let him worship in spring ;' **नाभा** (for **नाभौ**) **पृथिव्याः** 'In the navel of the earth.' **ञा** may also be used for **इन्**, as **चना** for **चनेन** 'with a club ;' and for **ना**, as **प्रबाहवा** for **प्रबाहुना** 'with protended arm.' **ञया** may be used for the **ञा** of the instrumental, as **नाचया**, 'with a boat,' instead of **नावा** ; and **इया** for **ना**, as **उर्विया** for **उरुवा**, **दार्विया** for **दारुवा**,

सुबोत्रिया for सुबोत्रिवा. इवा, leaving वा, may be employed as the sign of the ablative, as अनुइवा for अनुवाया: 'according to order.' वा may be added to the base as the sign of the nom. sing. masc.; यन्वा: सूर्यस्य साधुवा 'the good path of the sun.'

A single sibilant may take the place of the plural termination, and dispense with the usual modification of the base, as यन्वा: for यन्वानः; as, सुजयः सन्तु यन्वा: 'Let the paths be straight.' The final vowel of a case may be dropped, as एते योनन् for योननि 'in the highest sky.' In the instrumental sing. of feminines in इ the vowel may be made long, and the termination rejected, as भीती for भीत्या, मती for मत्या, सुहुती for सुहुत्या, and the like. Feminine nouns ending in वा, preceded by क, do not always change the antepenultimate vowel to इ; thus we have पावका, not पाधिका; as, पावका नः सरस्वती यज्ञं चहु 'Let Saraswati, the purifier, be pleased with our offering.'

Of nouns ending in इ and उ, the Guṇa changes of the vowel before certain of the cases may or may not be observed; as, nom. plur. अग्नयः as well as अग्नयः; dat. sing. अग्नये as well as अग्नये; so यज्ञः and यज्ञे for यज्ञयः and यज्ञवे; नध्वः (for नधोः) पायय 'Make (them) drink of the honey.' Some nouns in इ may make the vowel long, as ओषधि, an annual plant, which lengthens the final before all the consonantal terminations except रि, as ओषधीर्वा, ओषधीनु; so रात्रि may become रात्री in any case except the nom. plural, as वा रात्री सृष्टा रात्रीभिः 'The night which was created by many nights;' but nom. plur. रात्रयः only. The neuter nouns अक्षि, अक्षि, दक्षि, and अक्षि may make their finals long in the dual, as अक्षी ते इन्द्र पिङ्गले कयेरि 'Thy two eyes, O Indra, are brown, like those of an ape;' so अक्षीर्वा, अक्षीर्वा, &c. These nouns also present additional proofs of their alternation with nouns in अन् (r. 66. 2), अक्षन्, अक्षन्, dropping their terminations, or being inflected like such nouns before the terminations beginning with consonants, and in the nom. and acc. plur.; अस्थानुत्कृत्य जुहोति 'Having separated the bones, he offers burnt offering;' अहं पश्येन अक्षभिः 'Let us see with our eyes that which is auspicious.'

पति, when constructed with a noun in the genitive case, may be regularly inflected like other nouns in इ; as, **क्षेत्रस्य पतिना चर्चं हि तेनेच यजामहि** 'We sacrifice by that master of the field:' so **कुलुञ्चानां पतये नमः** 'Salutation to the lord of the Kulunchaa.' In any other combination the forms would be **पतिः, पतये.**

Nouns ending in ई and ऊ, which are subject to the substitution of इच् and उच् for the finals, do not always observe the change, as **सुम्नोः** or **सुम्नियोः**, **विम्बं** or **विम्बुवं**. Nouns in उ, which do not admit of the substitution, may nevertheless take it, as **तन्वं** or **तन्मुवं पुणेन** 'Let us cherish the body.'

Nouns ending in ई may retain their final before the terminations of the dual and plural nom. and dual accus., rejecting the diphthong औ and the vowel of **जस्**, but retaining the sibilant; as, **मरुतीश्चतसः** 'the four female Maruts;' **बाराही उपानहौ** 'two hog-skin slippers;' **पूङ्गीरिन्द्रस्य रातयः** 'the abundant gifts of Indra.' After the long vowel the initial of the accus. sing. may or may not be rejected; as, **ज्ञानी** makes **ज्ञानीं** or **ज्ञान्यं**; **सुरी**, **सुरीं** or **सुर्यं**.

औ and **ग्रामणी** most usually prefix न to the termination of the gen. plural, as **औनां**, **ग्रामणीनां**.

The long ई (डीच्) is invariably used to form the feminines of a class of words, which in ordinary use take it only optionally, as **बहुः** or **बह्वी**; in the Veda the latter only, **बह्वीनामोयधीनां** 'Of many annual plants.' Derivatives of भू, preceded by वि or प्र, take ई only in the feminine, as **विम्बी**, **प्रम्बी**, 'a mistress.' **मिह्वी** is substituted for **मिह्व** when forming an attributive noun; **जातुरी वै दीर्घमिह्वी देवानां यज्ञपाद** 'The evil goddess, she with the long tongue, is the pilferer of the sacrifice of the gods.'

Some nouns in उ, properly masculine or neuter, become feminine by lengthening the final: **कटूः** a proper name; **क.खलूः** 'a water-pot;' **मधूः** 'honey;' **जालूः** 'lac.'

A final च् may or may not become long in the genitive plural, as **पानूनां** or **पानूनां**, **तिसूनां** or **तिसूनां**.

गो sometimes prefixes न to the sign of the genitive plural:

विज हि त्वा गोपतिं मुर गोनां 'We know thee, O chief, to be the lord of kine;' ऊषने गोनां 'like the udder of cows.' The regular form is of more frequent use; विराजं गोपतिं गवां 'as the mighty lord of cattle.'

The adjective महत्, 'great,' is represented in various inflexions by other than its regular forms: thus we have महं for महानं; as, महानूयत जुतं 'They praised the great and famous (troop of the Maruts).' महस् takes the place of the instrumental sing.; महः शुष्मया सचमा 'May they aid with great happiness:' also of the ablative; महो वा रजसः 'from the vast sky:' and of the genitive; महस्तव पटः 'superior over mighty thee.' The fem. form may be मही; as, मया अदितये 'to great earth.'

Possessive nouns formed with affixes leaving वत् may adopt a Visarga in the vocative sing.: thus मरुत्वत्, a name of Indra, may make मरुत्वन् or मरुत्वः; as, इन्द्र मरुत्व इह पाहि खोनं 'O Indra, lord of the Maruts! here drink the Soma juice:' so अद्रिवत् 'mountain-bearer,' a name of Indra, makes अद्रिवः; कृणुष्व राधो अद्रिवः 'O Indra! grant wealth.'

आत्मन् may drop its initial when the inflexion ends with चा, as in the nom. and instr. sing., making त्मा and त्मना; as त्मानातः 'propitiated by yourself:' otherwise it is regular; यदात्मनस्ततो-पतिष्ठते 'He does not get that which is his.' The elision, it is said, occurs in other cases, but not in the hymns (Mantra).

A noun ending in जन्, preceded by च, either singly or compounded, may leave its penultimate short in those cases where it is in general long, as in the nom. dual and plural, and the accus. singular and dual: thus we may have either च्चुभुक्षौ or च्चुभुक्षाणी, and the like; as, च्चुभुक्षन्निन्द्रं हुवे 'I invoke Indra, named Ribhukshá;' स तक्ष्मं तिष्ठन्तन्नवीत् 'He spoke to Takshá standing,' instead of तक्ष्मां.

Some nouns ending with स follow the analogy of चप् in changing the final to द before भिस्: thus मास्, 'the moon,' makes माभिः; स्वस्, 'he who protects well,' स्वभिः; स्वतवस्, 'he who confides in his own vigour,' स्वतवभिः; and उवस्, 'the dawn,' उवभिः.

The words स्वस् and स्वस्वस्, and the pronominals compounded with इस्, may substitute a nasal for the final of the nom. sing., as स्ववान्, स्वतवान्, कीहस्, याहस्; एषो अग्निना स्ववान् यात्वर्हीह 'May your protecting car, O Aswins, come hither.'

The nouns चेतवाह् a name of Indra, उक्थयस् 'one for whom a sacrifice is performed,' पुरोडस् 'clarified butter,' अवयान् 'an inferior worshipper,' are properly Vaidik nouns, and are considered as analogous to nouns in स् before the terminations beginning with consonants, as चेतवाः, चेतवोष्वाः, &c. (see r. 125). In the vocative they sometimes retain the long vowel, as हेचेतवाः, अवयाः.

Of the personal pronouns it may be remarked, that those forms which are given in the grammar as secondary and occasional, as मा, त्वा, वान्, नस्, वस्, are of constant recurrence in the Veda: we find also peculiar forms, as युवं for युवां; युवं दक्षं धृतव्रत 'You two receivers of vows;' where also the final of धृतव्रत is arbitrarily shortened: युवोः for युवयोः; युवोर्हि एवः 'The car of you two:' and त्वे for त्वयि; त्वे विष्वा(नि) सङ्गता(नि) व्रता(नि) 'All pious works collected in thee.' The termination इ is substituted for every termination of the plural after both चलद् and युष्मद्; so that चले and युष्मे represent every variety of plural inflexion: चले इन्द्रवृहस्पती 'We, Indra and Vṛihaspatī;' युष्मे वानवन्धवः 'You friends of battle;' चले वेहि 'Give to us.' (See also Rīg-veda by Rosen, notes to hymn ix.)

ईन् occurs for इन्, the accus. sing. of इद्; as, इमाञ्जुनाशवे भर 'Offer this quickly to the swift (Indra);' where the first term is the combination of जा and ईन्.

इतर does not always form the neuter with त्, but occurs regularly inflected; इतरमितरं प्रयजते 'Another and another is produced.'

CONJUGATION.—The general principles of conjugation, the scheme of the terminations, and the conjugational distinctions, which are observed in general literature, prevail equally in the Vedas, and the greater number of the forms of the verbs are perfectly regular. At the same time, here, as well as in

Declension, various peculiarities are also to be found, which are no longer met with in more recent compositions.

One of the changes of termination which is not unfrequent is the substitution of *मसि* for *मस्* in the first pers. plur. pres. tense; as, *मनो भवन्त हवसि* 'We come offering homage;' *त्वयस्माकं त्वय ससि* 'Thou art ours; we are thine;' *विदुः प्रवृत्तस्य वयनात् वदामसि* 'We say (these things) from the birth of our old father.'

In the *Ātmane-pada*, the initial *न* of a termination may be rejected; as, *दक्षिणातः शये* (for *शेते*) 'He sleeps on his right side;' *दुहामश्चिभ्यः पयः* 'Let him milk (for *दुग्धां*) milk from the *Aswins*.' *व्याह* may be substituted for *व्यं*; as, *अन्तरे चोष्णाहं वायमव्याह* 'Prevent heat in the interval.' Before the pronoun *हन्* the final of *व्यं* may be rejected; as, *यजम्येनं* 'Do you worship him.'

The verbs *जाल्* 'to blaze,' *जर्* 'to drop,' *जम्* 'to endure,' *जन्* 'to vomit,' *जग्* 'to go,' may substitute *इ* for the *ज* of the first conjugation before the terminations, as *उज्ज्वलिति*, *ज्वरिति*, *जमिति*, *जमिति*, *जमिति*, as *अव्यमिति वरुणः* 'Varuṇa approaches.'

The substitution of *धि* for *हि* in the second pers. sing. of the imperative is by no means restricted to the conjugations to which it is confined by general grammar, but may be regarded as universally alternating with the regular form; as, *शुधि* (for *शुहि*) *हव* 'Hear the invocation;' *रावस्पृधि* 'Grant abundant wealth,' from *पृ* 'to fill;' *उरु शक्नुधि* 'Make (or grant) us abundant (wealth).' *वृम्* 'to enclose,' with a preposition, makes *वृधि*; as, *गवानप ब्रजं वृधि* 'Set open the cow-pen.'

हि properly requires no other modification of the base than that of conjugation, but in the Veda the vowel of the base may undergo alteration; as, *जुहुधि* or *जुहोधि* 'sacrifice;' *जुधुधि* or *जुयोधि* 'join;' *प्रीणीहि* or *प्रीयाहि* 'propitiate.' *यन्* does not take its conjugational form, as we have *प्रयन्धि* for *प्रयज्*; and *रन्*, properly a verb of the first conjugation in the *Ātmane-pada*, takes the form of the third in the *Parasmai-pada*; as, *सोम ररन्धि नो हृदि* 'Soma, sport thou in our heart.'

सि is sometimes substituted for *हि*; as, *इन्द्रेहि महान्वसः* 'Come

Indra, rejoice with food ;' from नद् 'to be glad ;' so with यद् 'to sacrifice ;' as, होतः पावक यद् च 'Invoker and purifier, do thou sacrifice ;' so वद्, from वह् 'to convey ;' गद्, from गद् 'to go ;' and others.

Before हि a final nasal is very commonly elided : thus from गन्, with आ prefixed, we have आगहि ; as, त्वं मेभिरागहि वागेभिः 'Do thou come with those viands.'

In the second pers. plural of the Parasmai-pada various terminations may take the place of त् ; as तात् ; पाथिषं जनतात् 'Do ye dig the earth ;' सूर्यं चक्षुर्गन्धमातात् 'Direct your eyes to the sun ;' तप्, which is त, requiring Guṇa ; as, शृणोत for शृणुत 'Hear ye ;' तनप्, or तन, requiring the same ; as, सुनोतन (for सुनुत) 'Bring ye forth.' So पचतन, दधातन, for पचत, धत्त ; also तन, not requiring Guṇa, or any deviation from the usual form, may take the place of त् ; as, यज्ञं पुनीतन (for पुनीत) 'Purify the sacrifice ;' it may be substituted for अं ; as, मुमुहन् (for मुमुहं) 'Be ye pleased.' चन् is the last of the series ; as, यदि हन् (for यदि क्ष) 'if ye be ;' यच्चुभं याचन् 'Go ye to the auspicious (rite).'

A form of the potential and imperative, termed लेट्, having all the significations of those tenses (see r. 180, 181), as well as those of the conditional and impersonal, is peculiar to the Vedas. It also implies an engagement ; as, 'If I succeed, I will perform ;' or expresses a doubt ; as, 'If such be the case, will not such be the result ?' The rules which are given for its construction are very incomplete, and the examples that readily offer themselves are commonly limited to a few of the persons ; so that it is doubtful if illustrations of the entire tense are to be met with : at any rate, this can only be determined by a more patient search through the Vedas than even Pāṇini seems to have attempted. A complete tense might, it is true, be built up from analogy, but it would want the confirmation of authority, and might be open to question. Indeed, from such fragmentary examples as occur, it is evident that more tenses than one are comprised under this denomination, and that at least three may be recognised, each having several forms. The term

‘Let’ may therefore, perhaps, be regarded as designating a mood identical, as conjectured by Prof. Bopp, following the opinion of Prof. Lassen, with the Greek subjunctive. (Trans. Comp. Grammar, 957.) Mr. Westergaard also appears justified in designating the several forms, of which he cites examples, as the conjunctive present, imperfect, and aorist. We may consider them as the present, imperfect, and indefinite præterite of the subjunctive mood; following the analogy of those tenses of the indicative in construction, although it does not appear that they denote any distinction of time.

The general rules applicable to all the forms are the prefixing of **च** or **आ**, leaving **च** or **आ**, to the terminations, with the change of the radical vowel to the Guṇa equivalent, and dispensing optionally with the characteristic of the conjugation. When the latter is preserved, and is any other vowel than **च**, it also takes the Guṇa change. Thus we may have **करन्ति** or **कराति**, **कतः** or **करातः**, **करानि**, or **करवति**, **करवाति**, &c. in the Parasmaipada. In the first person dual and plural the sibilant is optionally rejected; as, **करावः** -**व**, **करानः** -**न**.

In the *Ātmane-pada* some other changes are enjoined, but the rule *Bahulam chhandasi* may always be employed to account for deviations from the precept. Thus **रे** is directed to be substituted for the initial **आ** of the terminations of the second and third pers. dual present, making **करीचे**, **करीजे**, **करवेचे**, **करवेजे**; and a final **र** is optionally changed in other persons to **रे**; as, **करे** or **करी**, **करते** -**ते**, **कराते** -**ते**, **कराने** -**नै**.

For some of these forms examples may not be unfrequently found; as, **इं नः कर्तव्यते** ‘May he grant happiness to our steed;’ **क ईं वरते** ‘Who may resist him?’ **प्रमर्ति वायुधाति** ‘May he increase our joy;’ **पताति वातो वनादधि** ‘May the gale light upon the forest;’ **दिशुत्यताति** ‘May the thunderbolt fall;’ **यो यजाति यजाते** ‘Let who may worship, worship;’ **आ च ब्रह्मति तां इह देवां** ‘Mayest thou bring hither the gods;’ **ता नो मृलातः** ‘May those two gratify us;’ **अहमेव यज्जुनामीहि** ‘If indeed I were lord

of beings, (I would grant your request);' सुषा यजाने 'Let him sacrifice with the spoon;' नेत्रिजायन्तो नरकं यताम 'If we are dishonest, shall we not go to hell?'; ग्रहाः गृह्यान्ते 'Let the sacrificial vessels be taken.' A sibilant is sometimes inserted before the terminations of the present tense, although more usual in the aorist: thus बह् may make बह् ; as, विप्रो होतेह वक्षति 'May the invoker bring hither (the gods);' हरी इहोपवक्षतः 'May the two horses bring (thee) hither.'

For the imperfect, we find the terminations of that tense in the indicative, without the augment, added to the conjugational form of the verb; हनो वृक्षं जया जपः 'Mayest thou kill Vṛitra; mayest thou overcome the waters;'; सोम वेदः 'O Soma! know;'; रयिमक्षवत् 'Let him (or, he may) enjoy wealth;'; जले वृद्धा जलसिह 'Let them be increased to us.'

The most frequently recurring form of 'Let,' however, is analogous to that of the indefinite præterite or aorist, adopting the terminations of the first præterite, without the changes to which as a conjugational tense it would be subject, and rejecting the augment. The sibilant may be inserted; and those verbs which admit the augment इ insert it, when a radical vowel may take the Vṛiddhi change; others do not insert the augment. The close analogy between this tense and the indefinite præterite, in all respects except the prefixing of the augment, has suggested the notion that there is no real difference between them, the præterite being used in the sense of the imperative, as occurs with the prohibitive particle. We find so large a proportion of one of the forms of this tense exemplified, that we may hazard an entire representation; as,

कर्त	करावः -व	करामः -म
कर्त	कर्त	कर्त
कर्त	कर्ता	कर्त

Thus we have स नः सुपथाः कर्त 'May he make us followers of the right path;'; कर्तां नः सुरावहः 'May they two make us wealthy.' We find also कर्त, कर्त, and कराव. We have also.

a number of similar forms ; as, **आ या गमस्यदि ज्वत्** 'Verily he will come, if he hear;' **देवा ज्वसागमन्** 'Let the gods come for our aid;' **यजाम देवान्यदि शङ्खवाम** 'Let us worship the gods, if we be able;' **मा नो मर्ता अभिदुहन्तूनां** 'Let not mortals hurt our bodies.' We find many forms also of the long vowel **आत्**; as, **को जीवात्** 'Who may live?' **यद्वां रथो विभिष्यतात्** 'May your winged chariot descend;' **यस्तुभ्यं दाश्यात्** 'Whoever may give to thee;' **शृण्व यद्वादान्** 'Hear what they may utter;' **कस्मै देवा जावहान्** 'To whom may the gods bear?' Some verbs take special changes. Verbs ending in **आ** may shorten their vowels, as **धा**, used, as it frequently is, in the sense of 'giving;' **दधद्रत्नानि दाशुषे** 'Let him give treasures to the donor:' but the long vowel may also be retained; **अग्नये ददात्** 'Let him give to Agni.' **वच्** 'to speak,' inserts **उ**, as in the præterite, becoming **जो**; as, **देवेषु प्रवोचः** 'Do thou announce to the gods.' **भू** takes **उच्**; as, **वरुणः प्राविता भुवत्** 'May Varuṇa be (our) protector.' The inflexions of the *Ātmane-pada* in this form of the tense are less frequent, but they do occur; as, **अग्निर्भुवन् नो गिरः** 'May Agni be pleased with our hymns;' **यदि ततनक् कृह्यः** 'if men should increase.'

The other form of the subjunctive aorist, inserting **व**, follows the analogy of the indefinite præterite, with the same augment: thus **जुव्**, 'to be pleased,' makes **जोषिवत्** 'May he be pleased;' **मदि** 'to be happy,' **मन्दिषत्**; **तृ** 'to cross' or 'to preserve,' **तारिषत्**; as, **प्र य चायूंषि तारिषत्** 'May he preserve our lives.' **जि**, which does not admit **इ**, may make **जेवत्**; as, **जेवः स्वर्वतीरपः** 'Mayest thou overcome the celestial water:' so **यज्**, 'to sacrifice,' makes **यज्वत्**; as, **यज्ञं नो यज्वतां** 'Let those two offer sacrifice for us.' Further research would probably furnish other illustrations, but these will be sufficient to indicate the principal modifications to which the tense, or rather the mood '*Let*' is liable.

An optional insertion of a sibilant takes place in those tenses also which are analogous in import to **लेट्**, as in the imperative

and potential ; as, इन्द्रो वस्त्रेण नेषतु (for नयतु) ' May Indra guide you by it ;' इन्द्रेण युजा तहमेन (for तरेन) वृत्रं ' With Indra, our ally, we defy Vṛitra.'

As observed in the introductory remarks, the classification of the verbs according to their respective conjugations is not very regularly adhered to, nor are the conjugational characteristics always preserved, neither are they always limited to the conjugational tenses : thus भिद् ' to break,' a verb of the seventh conj., and मृ ' to die,' of the sixth, are inflected as if belonging to the first ; चाक्षा शुष्मस्य भेदति ' He destroys the progeny of Sushma ;' जरसा मरते पतिः ' The master dies of old age,' for वियते ; so वर्धन्तु (for वर्धयन्तु) त्वा सुहुतयः ' May good praises magnify thee.' In the following we have the conjugational peculiarity combined with the termination of the second præterite ; वसूनि यानि श्रुत्विरे ' The riches which have been heard of.' In verbs of the second conjugation a vowel is frequently prefixed to the terminations ; as, वृत्रं हनति वृत्रहा ' The slayer of Vṛitra slays Vṛitra ;' अहिस्त्रायते उपपृक् पृथिव्याः ' The snake sleeps on the ground.' In other conjugations the vowel is omitted ; as, ज्ञाय्वं (for ज्ञायव्यं) नो देवाः ' O gods, protect us !'

The reduplication which is the sign of the third conjugation is not always observed ; as, दाति (for ददाति) त्रिषाणिचिह्नसु ' He gives wealth, whatever is desired : ' and in the case of धा, meaning ' to give,' the vowel may be changed to इ in the second pers. sing. imper. and the benedictive ; as, Ātmane-pada, ज्ञवां सुव्रतानि धिष्व (for धत्स्व) ' Give excellent food : ' so धिषीय for धाषीय ' May I have ' or ' hold.' On the other hand, verbs not usually reduplicated may take the form, as वञ्ज, of the second conj., पूर्यो विवञ्ज्यासिचं ' He desires a spoon filled (with ghee) : ' when also इ is substituted for च in the syllable of reduplication. So भू, ' to be,' may take the form of the third conj. ; as, मीढां जलानं वभूयात् ' May he be our benefactor.'

The insertion of र after झी of the second conjugation may be extended to other verbs ; as, दुह् ' to milk,' देवा अदुह् ' the gods milked ; ' the ण of the termination being rejected : other-

wise अदुहन्. र् may be added to दृश् 'to see;' अदुहन्मस्य केतवो वि रश्मयो जनां जनु 'His bright rays shone upon mankind;' where, it is said, the first pers. sing. is used for the third plural.

कृ, 'to make or do,' which is properly a verb of the eighth conj., is very commonly inflected with the sign of the fifth; as, कृशोमि, कृशोति, कृशुते, कृशु or कृशुहि, कृशोतु. This, however, is considered to be a different verb, or कृषि 'to injure,' fifth conj., which drops the च before the terminations (see p. 242).

Verbs of the ninth conjugation ending in consonants, which usually take जान instead of हि in the imperative, may substitute जाय; as, गृभाय मिहया नधु 'Take the honey with your tongue;' where the ह of गृह becomes भ, a not uncommon change. दृ, 'to take,' undergoes a similar change: thus गृध्वामि ते 'I receive of thee;' मध्वा जगार 'I took the honey.' The regular forms also occur. की 'to kill,' a verb of the ninth conjugation, may shorten its own vowel before terminations beginning with च, as प्रमिषामि or प्रमीषामि.

The alteration to which the terminations of the potential are subject in the first, fourth, sixth, and tenth conjugations, may take place in them without involving the usual conjugational modification, and may be applied to other conjugations; as, स्वेयं for तिष्ठेयं 'I may stay;' गमेयं for गच्छेयं 'I may go;' दृक्षेयं for पश्येयं, as पितरं च दृक्षेयं मातरं च 'May I behold father and mother.' चक्ष्, of the second conj., takes the same form, and inserts उ, as in the third præterite; नक्तं नोचेनाग्मये 'Let us recite a prayer to Agni.'

The first præterite is mostly regular: स्पर्द्धी, 'to vie with' or 'contend,' may substitute the vowel for the semivowel; as, इन्द्रश्च विश्वो यदपस्तुयेतां 'What Indra and you, O Vishnu, didst contend for.' अस्, 'to be,' may be inflected without the augment ई, and reject the ण as part of the final compound letter, जाञ् becoming जाः; as, एवेदं सलिलं यज्ञैनाः 'Verily this whole was water.'

There is a variety in the form of the augment in this tense,

and also in the indefinite præterite and conditional, and च्च may be substituted for च्च even before a consonant; as, जानच् 'he destroyed;' जाचच् 'he spread;' as below.

The repetition of the syllable, which is directed in the second præterite, may not always be observed, and a short may be substituted for a long vowel; as, जजागार, 'he awoke,' for जाजागार. On the other hand, some verbs having a final or medial short vowel make it long in the reduplication; as, वृ 'to increase,' स वृतावः; धृ 'to uphold,' दाधार वः धृषिषी 'He who upheld the earth:' also in the participle of the same tense; as, वृत्तवान् 'who is quick,' from वृत् for त्वत् 'to hasten.' चायु, 'to regard,' substitutes यी for the radical syllable; as, त्वयं चिच्युर्न निचिच्युर्न 'They regarded one, and diaregarded the other.' शिद्, 'to be distressed,' may make चिस्तद् instead of चिसेद्.

तन् 'to spread,' and गन् 'to go' or 'fall,' reject the penultimate from the radical syllable before the vowel terminations of the second præterite; as, चित्तज्ञिरे कवयः 'The wise have extended;' शकुना इव चक्षिन् 'We have alighted like birds.' भस्, 'to shine,' may reject its penultimate and its final before the consonantal terminations, leaving only भ, or reduplicated चम्. The त् of a termination becomes च्च after an aspirate, and भ in conjunction with च्च must be the unaspirated letter, whence we have चम्भ 'They two shone.'

रे may be substituted for इरे in the second præterite; as, प्रथमं दत्त जायः 'The waters first upheld;' the regular form also occurs; as, जनासो जग्मिर्न दधिरे 'Men have had Agni.'

The verbs भू, तन्, दृष्ट्, वृ, do not always insert इ before the signs of the reduplicate præterite, to which it is ordinarily prefixed: thus we have त्वं चभूय (for चभूषिच) पुत्रानामु सासहिः 'Thou hast been victor in conflicts;' त्वनाततन्वोर्ज्ञानरिचं 'Thou hast spread the vast sky;' जगृभ्ना ते दधिचक्षिम्हृ हसं 'We have taken, Indra, thy right hand;' त्वं उज्जोतिषा वि त्वनो चचरे 'Thou hast enclosed darkness with light.'

वृ, 'to bear,' substitutes in the reduplicate præterite च्च for the vowel in the syllable of reduplication, and retains its own

vowel unaltered, inserting व before the terminations, as वसूव for वसुवाम्; as, गृहिस्त्वसूव स्वविरं 'A cow brought forth a full-aged (calf).'

The following are considered to be anomalous forms of the reduplicate präterite: व उग्रा चक्रेनानुवुः (for चानवुः) 'The fierce ones who poured out water;' वसून्वानुहुः (for चानहुः) 'They desired riches;' विप्युचे for विप्यविचे 'Thou hast dropped;' व क्षित्वाज 'who has abandoned' (for तत्ताज).

इन्ध्, 'to kindle,' may not take the usual compound form of इन्धाद्यन्ते, but repeating the vowel may reject the nasal, making ईधे; as, सनीधे दस्युहन्तम् 'I have lighted (a fire), most destructive of (my) foes.'

The third or indefinite präterite presents, as might be expected, a number of peculiar modifications. In the Mantra (the hymns and prayers) the verbs वस् 'to eat,' कृ 'to be crooked,' literally or morally, वस् 'to perish,' वृ 'to choose,' दह् 'to burn,' verbs ending with आ, वृन् 'to abandon,' कृ 'to make,' गन् 'to go,' जनन् 'to be born,' present various apparent anomalies. Thus we have अक्षतनीमदन् हि 'They ate, and were very glad;' where वस् can scarcely be recognised: its more regular form would have been अवसन्, but the radical penultimate has been rejected, leaving अस् + सन्; and व् before स् becoming क्, the hard unaspirated letter, the guttural and sibilant form as usual क्ष, and with the augment अक्षन्: वस् also sometimes dispenses with the augment, as well as the vowel preceding the termination, as in वस्तां नूनं 'They two have certainly eaten,' instead of अवसतां. कृ rejects the usual terminations, and makes अहार् instead of अहारीः, अहारीन्; as, माहानिज्ज नं 'Do not thou, O Mitra, be averse to me.' So we have जनस् instead of जनश्ज्; as, मा नः ज्ञसो अरुहो भूतिः प्रवह् मत्स्य 'May not the calumny of a venomous man destroy us;' where the final has been changed to क्, and that to a nasal before a nasal, while the augment has been rejected under the influence of the prohibitive मा, which has also given the tense the sense of the imperative mood. From वृज्, taking आ as the augment,

comes **जावर्** instead of **जवारीत्**; as, **वि सीमतः सुरुषो वेन जावः** 'The sun has spread his beams on every side.' **दह्** makes **अधक्** instead of **अधाक्षीः**; as, **मा नोऽधक्** 'Do not consume us.' **प्रा**, 'to fill,' makes **अप्राः** instead of **अप्रासीः**; as, **आ प्रा आवापृषिवी** 'Thou hast filled heaven and earth.' **वृज्**, 'to abandon,' forms **अवर्ज्** in place of **अवज्जनीः**; as, **परावर्ज् भारभृक्षया** 'Thou hast abandoned it, like the bearer of a load (his burthen).' **कृ** is used with the terminations of the first präterite, changing the vowel according to general rules; as, **अक्षनुवासो द्युनानि** 'The dawning rays made the minds conscious' (for **अक्षानुः**). **गन्** may be inflected without the augment; **ते रयिं जागृवांसोऽनुगमन्** (for **अन्वगमन्**) 'Thy praisers obtained wealth through thee;' it may also drop its final before the regular terminations; as, **रसेन समगल्लहि** 'We have combined with the fluid.' Although the prayers (Mantra) are specified, the Bráhmaṇa furnishes instances of similar anomalies: thus from **जन्** 'to be produced,' instead of **अजनिह**, we have **अज्ञत वा अस्य दन्तः** 'His tooth was produced,' as well as the regular form; as, **न ना अगृभञ्जननिह हि वः** 'They did not take them, for he came.'

The verbs **कृ**, **मृ**, **हृ**, **रुह्**, usually take the terminations of the first präterite in the third, with **अ** prefixed (r. 197. e); **इहं तेभ्योऽकरत्तमः** 'They have made this salutation to them;' so **अमरत्** instead of **अमृत** 'He has died;' **अदरत्** for **अदारीत्** 'He tore;' and **यासानोः सानुमरुहत्** (for **अरुहत्**) 'As one who has ascended from ridge to ridge.'

In the first person sing. of the indefinite präterite, **मञ्**, leaving **ञ्**, may be substituted for the termination, when **ई** is prefixed to it, and the augment is rejected; as, **अर्षी वृत्** 'I slew Vṛitra,' for **अवधिर्ष**; so **अर्षी वृक्षस्य शाखां** 'I went to the branch of the tree.'

गुप्, 'to preserve,' takes different forms in the third präterite; as, **इमान् नो मित्रावरुणौ गृहान् जुगुपतं** (or **अगोतं**) 'Do you two, Mitra and Varuṇa, protect these dwellings;' the tense having the force of the imperative. The regular forms, **अगोपायिहं**, **अगोपिहं**, may also be met with.

The rejection of the augment in this tense after the prohibitive नाह्, with the sense of the imperative, is far from invariable; as, ना चः क्षेत्रे पश्यीनामवचुः 'Let not other seed be sown in your field:' but, as will have been seen in some of the preceding examples, considerable latitude prevails in regard to the augment, and it is not unfrequently omitted; as, जनिश उग्रः सहसे 'He was born strong to endure.'

In forming the third præterite of the causal with reduplication, the radical vowel may be subject to a Guṇa change in the syllable of repetition. In the Veda the change commonly occurs in the radical syllable; as, जुजोषत् 'He delighted.' Verbs having च् for their penultimate, retain it unaltered, as वृष्, 'to increase,' makes ज्वषीवृषत्; so विश्वा इन्द्रमवीवृषन् 'All have magnified Indra.'

The indefinite præterite of the verbs जन्, ध्वन्, इल्, and जह्, does not admit of the reduplication of the base in the causal mode (r. 210. a); as, ना त्वायतो जरितुः काममूनवीः 'Do not disappoint (cause to fail) the desire of thy eulogist, dependent on thee;' ना त्वाग्निर्ध्वनयीत् (for जदध्वनत्) 'Let not fire make thee resound:' so रेलयीत् 'He sent (made to go);' जह्ययीत् 'He inflicted pain;' instead of रेलिलत्, जार्हिदत्.

We meet with some anomalous forms of the third præterite of the causal, in which the usual sign of the mode, ज्व, is followed by the Vaidik form of कृ, अकृ, with ज्ञान् inserted, analogously to the compound form of the second præterite: thus we have अभ्युत्सादयानकः 'He caused grief to be allayed;' प्रजनयानकः 'He begot progeny;' धिकयानकः 'He caused a heap to be collected;' रमयानकः 'He caused to be delighted.' वृ, 'to purify,' in the causal may take a similar construction, but in the benedictive tense; as, पावयाक्कियात् 'May he make us pure.' विद्, 'to know,' takes a somewhat similar form in the third præterite, but without a causal import; as, विदामकन् 'they knew;' as the same verb does optionally in regular grammar (r. 196. c).

The forms of derivative verbs or modes which are recog-

nised in ordinary use are found in the Veda with occasional peculiarities. Some of those relating to causals have been adverted to. Those which are formed from nouns, most commonly imply 'desire' or 'wish,' and may be inflected without the prolongation of the radical vowel, or the substitution of ई; as, मित्रयते 'He wishes for a friend.' पुत्र, however, makes पुत्रीयते 'He wishes for a son;' जनीयते 'He desires progeny.' पृथना shortens its own vowel; as, अपृथनन्दिन्द्र 'He battled with Indra.' The most usual forms, however, are not verbal inflexions, but nouns formed from nominal verbs with उ, and participles, as मित्रयुः, जन्मयन्, and others, which will be subsequently noticed.

Several examples of the intensive verb rejecting the य are cited, as presenting varieties of inflexion. Thus धृ, 'to hold,' may make दर्षस्ति or दाषस्ति; भू 'to be,' बोभूति or बोभवीति; तिङ् 'to be sharp,' तेतिङ्के; गृ 'to go,' चलस्ति; as, चलस्ति दक्ष उत मनुष्यिन्दो 'O Soma! the foe, or wrath, comes.' गच्छ, 'to go,' inserts नी, and with आ prefixed makes in the present participle आपनीयमान्. स्यन्द, 'to go,' in the same participle occurs संसन्निचदन्; so कृ, 'to do,' makes करिष्यन् 'doing repeatedly.' कदि, 'to go,' occurs in the third præter. third pers. sing. कनिचदन्; as, कनिचदन्नुषं 'Foretelling what is to happen.' भृ, 'to nourish,' pres. part., occurs भरिष्यन्; as, वि यो भरिषदोषवीषु मित्रां (Agni) who thrusts his tongue among the herbs.' शृ 'to injure,' in the same, makes दविष्यन्; as, दविष्यतो रश्मयः सूर्यस्य 'The rays of the consuming sun.' शुन्, 'to shine,' makes in the part. दविष्यन्त. त् of the third conj., 'to cross,' तरिष्यन्; as, सहोर्जा तरिष्यतः 'of (one) rushing forth with power.' गृप् 'to go,' कटीवृषन्. वृन् 'to abandon,' वटीवृषन्. मृन्, 'to cleanse,' in the third pers. sing. redup. præter. forms मर्मुज्ज instead of ममाज्ज; and गन्, with आ prefixed, in the third pers. sing. of the present tense occurs as आगनीगन्ति; as, वक्षन्तीवेदागनीगन्ति कर्षं '(The sound) comes to the ear as if uttering (a pleasant) speech.'

Verbs compounded with prepositions are, as will have been already seen, of frequent recurrence; but great license is taken

in the collocation of the preposition, and it is as often as not detached from the verb, and inserted in any other part of the Páda or line of the verse in which it is used; as, हरिर्वा यासोव वा 'Come with thy two steeds to the dwelling;' where the regular form is जावाहि. Again, वा मन्दैरिन्द्र हरिर्निवाहि 'Come, Indra, with thy loud-neighing steeds;' and हनि नि मुहिना 'He strikes down (निहन्ति) with the fist.'

VERBAL DERIVATIVES.—*Infinitive*.—A variety of terminations are employed to form the infinitive, in place of the now exclusive termination तुन्, and they are such as in most cases to justify the conjecture of Dr. Rosen, that they are the dative cases of obsolete nouns, used to imply 'for' or 'on account of.' They are, 1. से, as वजे रावं 'to bring wealth.' 2. सेन्, also leaving से; (the object of the न् in this and similar following alternatives being to indicate that the radical vowel has an acute accent;) as, तावानेवे 'for those two to go;' from इ. 3. जसे, as इरदो जीवसे वा: 'Grant years to live.' 4. जसेन्, of which no example is given. 5. वसे, as वेवे 'to send;' where the व of the affix preventing Guṇa, we are to consider the व of वे as the result of Sandhi. 6. वसेन्, leaving जसे; as, निवसे व संनिमिषिरे 'They desired to pour water to behold (him).' 7, 8. कजे, जयेन्; as, जडरं पृथज्ये 'to fill the belly.' 9, 10. कजे, कयेन्; as, उभा वामिन्द्राग्नी जाहुवज्ये 'to invoke ye both Indra and Agni.' 11, 12. ज्ञजे, ज्ञयेन्, where the ज्ञ intimates that the form is to follow the analogy of the conjugations inserting ज; as, उभा रावसः सहनादयज्ये 'to propitiate both with wealth;' सोम-मिन्द्राय वायवे पिबज्ये '(the places) for Indra and Váyu to drink Soma.' 13. तवे, as दातवे 'to give.' 14. तवेङ्, as सूतवे 'to pour in libation.' 15. तवेन्, as कर्तवे 'to do.'

There are also similar forms of the infinitive, which are regarded as anomalous, and not constructed with the above affixes; as, प्रवे 'to go;' रोहिज्ये 'to ascend;' जयजिज्ये 'not to distress;' हजे 'to see;' and विज्ये 'to explain,' from स्वा 'to tell.' Other forms are used after certain words, as after ईक्षर, implying 'one who is able,' as ईक्षरकलितोव 'able to go,' the

affix being **होतुन्**; or **ईक्षरो विहितवत्** 'able to write,' where the affix is **कतुन्**, the **व** barring Guña. Infinitives are also formed with **तुन्**; as, **भूर्यस्यह कर्तुं** 'he found much to do.'

The same affixes, **होत्** and **वत्**, form infinitive or abstract nouns with the verbs **व्या**, **इ**, **कृ**, **वद्**, **चद्**, **हु**, **तन्**, **जन्**; as, **आस्तातोः कीदृशि** 'They proceed till the stopping;'; **पुरा सूर्यस्योदेतोः** 'Before sunrising;'; **पुरा बालानामवकतोः** 'Before the loosing of the calves;'; **पुरा प्रवक्षिष्यतानी होतव्यं** 'It is to be offered to fire before speaking;'; **पुरा प्रचरितोः** 'before going;'; **आहोतोऽननसिद्धिः** 'He stays attentive until the offering;'; **आतनितोऽसिद्धिः** 'He stands till the wearying' (until he is faint or weary); **अननमपिजनितोः अन्नवानः** 'We willingly remain till being born.' **वृप्**, 'to go,' takes **वत्**; as, **पुरा क्रूरस्य विशुपो विरिषित्** 'O caller (Vishûu) before the thronging battle:;' so does **वृह्** 'to strike;'; as, **पुरा जगुन्म आतुवः** 'Before striking mortals.'

~ Similar terminations form indeclinable words having the force of the future participle or gerund, importing 'what is or ought to be;'; **न वक्षेदितवै** 'It is not to be spoken barbarously;'; **चचमावे** 'It is to be bathed;'; **दृष्टवेत्य** 'to be devised,' 'to be seen;'; **दिपुना नापचवे** 'not to be denied by a foe.'

Participles.—The affixes employed in regular grammar to form the participles of the future and analogous participial nouns may be used, subject to modification, in the Veda. Thus the terminations of the second præterite, respectively forming the participles of the two voices (r. 237, 238) are indiscriminately employed; as, **योऽग्निमापिक्वानः** 'who was collecting the fire;'; **यो नो अग्ने अरिषाँ अवातुः** 'He, O Agni, who was unfriendly to us, and wished us evil.' **वत्**, 'to give,' when preceded by the substantive **सन्नि**, may become **सन्निवत्** instead of **वेत्तिवत्**; as, **अग्निं त्वाग्ने सन्निं सन्निवाँ** 'I invoke thee, O Agni, liberally giving gifts.'

The past participle of the passive presents several deviations from the received forms, assuming in some instances a more regular structure than that in common use. Thus **वत्**, 'to go' or 'sit,' makes **सत्** instead of **वत्** in various cases; as after a

negative, नसक्तः 'not gone;' after नि, as होता निषक्तो मनोरथत्वे 'The invoker abiding among the progeny of Manu.' So उन्क्, 'to be wet,' with a negative, makes अनुक्तः; त्वर्, 'to hasten,' may make तूक् instead of तूर्क; and तुक्, with प्र prefixed, may make the same, प्रतूक्. गृ, 'to go,' may form गूर्क; and गृर्, 'to take pains,' गूर्क; as, विश्वगूर्कः 'who is capable of all things.' जे, 'to cook,' may make either जात or जित; as, जातास्त इन्द्र सोमाः 'The Soma juices are dressed for thee, Indra;' जिता नो ग्रहाः 'Our vessels are prepared.' From जिन्, 'to serve,' we may have ज्जीक; as, मध्यत आशीकः 'Compounded in the midst.' The part. of कृ, 'to be crooked' or 'to hurt,' may be हुत; as, अहुतम् हविषानं 'The uninjured receptacle of clarified butter;' but not if preceded by परि; as, अपरिहृता अनुयाम वानं 'Let us unmolested receive our meat.' The regular form occurs also, especially in connexion with सोम; as, मा नो सोमो हृतिः 'Let not Soma be averse to us.' The following are irregular in inserting इ; as, ग्रसित for ग्रस्त 'taken;' विष्कभित for विष्कम्भ 'impeded;' स्तभित for स्तम्भ 'stopped;' or with उत्, उत्तभित. On the other hand, चत् 'to ask,' and कत् 'to go,' may reject इ, making चत्त and कत्त; as, त्रिधा ह इयावमश्विना विकत्तं 'O Áśvins! ye have thrice (revived) the departed Syáva.'

A long ई may be substituted for the short vowel, to which the आ of था and हा is changed in the past participle, as हीत for हित; and so it may in the indeclinable form, as हीत्वा for हित्वा. था may retain its initial when preceded by सु, बहु, or नेम; as, गर्भे माता सुधितं 'The mother preserves the well-preserved embryo;' बहु धितमग्नी 'Wealth placed in (or offered to) Agni;' नेमधिता न पीठ्या 'Like manly energies in battle.'

सह्, 'to bear,' may substitute for its regular form in the indeclinable past part. साथ्ये and सादा; as, साथ्ये सपत्नान् and सादा शत्रून् 'Having been equal to (or conquered) foes.' सह् is sometimes added to क्ता; as, दिवं सुपर्को गत्वाय 'Suparna having gone to heaven;' and ई may be substituted for the final; as, ज्ञात्वा मलादपि 'Having washed free of dirt;' पीत्वा सोमस्य वापृषे 'Having drank of the Soma juice, he has thriven.' ईर्न may

be added either to ई or आ; as, इङ्गीर्न देवान् 'Having worshipped the gods;' पीत्वान् 'Having drank.'

पु 'to purify,' and सु 'to swim,' make their vowels long before the form of the indecl. past participle with य; as, विपूय, विपुय.

The rule that confines the past part. to the termination य, when the verb is compounded with a preposition, is not always observed; as, प्रत्यर्चयित्वा 'Having asked.' On the other hand, य may be used where there is no such prefix; अर्च्ये तान् देवान् 'Having worshipped those gods.'

Participles of the futures and analogous participial nouns are formed with the usual affixes: thus we have with मृत्, मर्त्य 'mortal,' from मृ 'to die;' अर्च्ये 'to be hurt,' from अर्च; स्यायी 'a heifer,' from सृ 'to spread;' खन्य, or with खन, खान्य 'to be dug.' यञ्, with देव preceding, forms a fem. noun with य, as in जुषध्वं देवाय कर्मणे देवयाज्यायै 'Be pure for the sacrifice to the gods, a holy rite.' भय्य 'dreadful,' 'what is to be feared,' and प्रवय्य 'what is to be trained,' are considered as irregular forms with this affix, from भी 'to fear,' and वी 'to go.'

ग्रह् 'to take,' preceded by अपि or प्रति, takes क्यप् (r. 248. a), but the forms are considered most appropriated to the Veda; तस्मादापिगृह्यं 'Nothing is to be accepted from him;' मत्तस्य न प्रतिगृह्यं 'It is not to be taken of me.' ज्ञे 'to call,' with देव prefixed, forms a participial noun with this affix, changing its semivowel and diphthong to छ, as देवहूयः, meaning, it is said, 'battle' or 'conflict,' or more properly 'challenge,' 'defiance;' स्वर्हीने वा उ देवहूये 'They contend, verily, in defiance of the gods.'

The same forms future participles from ली 'to take,' with उल् or प्र prefixed; as, उलीय 'to be taken up,' प्रलीय 'to be consecrated:' also with श्लिष् 'to discriminate,' with उद् prefixed; उज्जिष्य 'what is to be left.' So प्रच्छ 'to ask,' with आ prefixed, makes with the same आपृच्छ्य 'to be reverently addressed:' whence it may mean 'a holy person;' as, आपृच्छ्यं भरुहं वाज्यवेति 'The abounder in food repairs to the sage, the upholder (of all).' The same is added to लीष् 'to sew;' as, प्रतिशीष्य 'to be resewn.'

The following are said to be formed with **कृ**; **निहर्ष** 'that which is to be cut' (as wood), from **कृ** 'to cut,' with **नि** prefixed, and the radical consonants inverted; as, **निहर्ष** **विन्वीत** **पशुकानः** 'Let him who is desirous of cattle collect fuel:' **ब्रह्मवाक्यं** 'a text of the Veda,' from **बृ**, forming also, as in regular grammar, with other affixes, **वृ** and **उवृ** (r. 247. c): **भाष्य** 'what is to be,' from **भू**; **स्ताव्य** 'to be praised,' from **हृ**; **उपवाक्य** 'to be collected,' from **वि**; used in composition with **वृ**, the form may also be **उपचेय**, as **उपवाक्यपुत्रं** or **उपचेयपुत्रं** 'gold.'

वृ may be added to **जन्** and **ज्ञन्**, in a transitive or causal sense, without the causal sign; as, **जनिवृ** for **जनयिवृ**, **ज्ञनिवृ** for **ज्ञनयिवृ**. The verbs **वृ** 'to cross,' **वृ** and **वृ** 'to choose,' in forming nouns of agency with **वृ**, prefix to it **उ** or **ऊ**, as **वृवृ** or **वृवृ**; as, **नास्त्वयसी न वृवता** 'He is not his opposer or conceder;' **वृवतीभिः वृवता नो वृवता** 'May Twashtá, with the protecting goddesses, be our guardian.'

Verbal nouns may be formed with **इ** from verbs ending with **जा** or **चु**; **गन्** 'to go,' **हन्** 'to kill,' **जन्** 'to be born,' when the base follows the analogy of the reduplicate præterite: these nouns may have a verbal government; as, **पयिः सोमं** 'a drinker (of) the Soma juice;' **ददिगीः** 'a giver of kine;' **वृधिवृ** 'a wielder of the thunderbolt;' **मूरा इवेवमुद्यो न जगमयः** 'Like heroes, verily, swift-going combatants;' so **जग्निः**, **जग्निः**. Similar derivatives from **सृ** 'to bear,' **वृ** 'to carry,' **चल्** 'to go,' **पत्** 'to fall,' may prolong the vowel of reduplication; as, **वावहिः**, **वावलिः**, **वावतिः**. Verbs ending in **चु** may change the vowel of the base to **उ**; as, from **वृ**, 'to cross,' comes **वृवृ**; and **वृ**, 'to sound,' **वृवृ**.

वृ, 'to eat,' may take **ति** to form an abstract in combination with **स**, for **समान** 'same:' the vowel and sibilant are rejected; **त** after **वृ** becomes **वृ**, as in the inflexions of verbs; and the result is **वृवृ** 'eating similarly,' **वृ** becoming **न** before an aspirate.

Nouns of agency may be formed from **वृ** and **जन्**, when they imply 'possessing' or 'protecting,' **वृ** 'to preserve,' and

मघ् 'to churn;' आब्रह्मवर्चसि त्वा ' (We invoke) thee, protector of Brāhmins;' वत नो गोलनिं विव ' (Come to) our cow-bestowing rite;' पथान् वधिरक्षतः 'The path-protectors of our ways;' हविर्नै-
चीनामनि 'Upon the churners of clarified butter.'

जन् 'to be born,' सन् 'to possess,' खन् 'to dig,' गन् and गम् 'to go,' may reject their finals, and form nouns of agency in जा; as, गोवा इन्द्रो नृवा जसि 'Thou art, Indra, the bestower of cows, the protector of men:' so जज्ञाः 'what is born of water;' कूपज्ञाः 'a well-digger;' दधिज्ञाः a deity so termed; जग्नेयाः 'a leader.'

Nominal verbs, implying 'wish' or 'disposition,' may form nouns of agency with यु, in some cases elongating the vowel of the base, in others leaving it short; as, मित्रयुः 'one who wishes to be a friend;' सुखयुः 'one who desires (another's) happiness;' but जघ् 'sin,' 'to sin,' makes its vowel long; as, जघायुः 'who wishes evil,' 'malignant;' पातं नो वृक्षादवायोः 'Pre-serve us from the malignant thief.' So in the present participle the vowel may be long after nominal verbs from जघ्, देव, सुख; as, जघायन् 'who cherishes horses;' देवायन् 'who affects or honours the gods;' सुखायन् 'who desires happiness.' In some instances other words are substituted for the originals; as, दुर for दुष्ट, as दुरस्युः 'wickedly disposed;' दधिय for दृढ्य, as दृढियस्यु 'desirous of wealth.'

NOMINAL DERIVATIVES. — The formation of derivative nouns and adverbs from primitive nouns, as observable in the Vedas, is regulated by the same principles as nominal derivation in general grammar. The same affixes are subjoined, and with the same effect; and the words so constructed are for the most part the same as those met with elsewhere. A few may, however, be considered as peculiar, either in their structure or their meaning; of which the following are some examples.

क्, from क् or other technical affixes containing the semi-vowel, forms many derivatives of special application; such as nouns implying locality of production, as मेघः 'produced in a cloud,' विद्युतः 'generated by lightning;' as, मेघाव च मनो विद्युताव

च 'Salutation both to that which is born in the cloud, and which is generated by the lightning (rain).' चतुर्थ्यं and चान्त्यं 'produced in season,' 'produced in the foundation,' are considered to be irregularly formed from चतु and चान्तु with यत्. य, as derived from ड्यल्, causes the elision of the final vowel or syllable, and Vṛiddhi change of the vowel of the primitive: it forms words of similar import with पचस् 'the sky,' and नदी 'a river;' as, पाच्य 'produced in the sky,' नाद्य 'in a river.' स्रोतस्, 'a stream,' may make either स्रोत or, with यत्, स्रोतस्य 'produced in a stream.' The terms रक्षस् and यातुः, 'an evil spirit,' take यत् in the sense of possessing similar propensities; या ते अग्ने रक्षस्या तनूः 'That body of thine, O Agni, which is destructive as a Rakshas:' so यातव्या. It may be added to form attributives of a month, or of the body; as, नभस्यो मासः 'a cloudy month;' जोमस्या तनूः 'a vigorous body.' The term असुर may take य, to imply 'property;' असुर्यं वा रतन्पात्रं 'That vessel may belong to the Asuras.' If 'illusion' is signified, it takes जल्; as, जासुरी माया 'infernal delusion.' य may be added to रेवती, जगती, and हविष्य, to intimate 'praise of;' as, रेवत्यं 'a hymn or the like in praise of Revatī:' so जगत्यं, हविष्यं. य, from यल्, may be added to भग, if preceded by वेज् 'strength,' or यज्ञस् 'fame,' alternating with ज्, leaving ईन्, and implying 'possession;' as, वेजोभग्यः or वेजोभगीनः 'who is possessed of strength;' यज्ञोभग्यः or यज्ञोभगीनः 'who is possessed of celebrity.' The same affixes or इनि may be added to पूज्, to signify 'made;' as, पथिभिः पूज्यैः, पूज्यीयैः, or पूज्यिभिः 'By paths made by those of old.'

य, from यत्, may be added to जप्, to imply 'purified by,' as in यस्वेदमयं हविः 'He of whom the oblation is purified by water:' to words to imply 'fitness;' सृजामि सोम्यं नधु 'I pour honey fit for oblation.' यत् may take the place of यत् in a word such as वर्चस्वान्, when it designates a hymn in which the word वर्चस् occurs, and when the derivative with यत् is applied to the fuel placed on the altar; as, वर्चस्या ईदिका 'the wood placed on the altar with the hymn Varchaswat:' so यत्तव्या

means 'fuel placed with the hymn in which the term Ritu occurs,' चतुर्वत्. With अश्विन्, in a similar sense, the affix may be अश्; as, अश्विनीरुपदधाति 'He places the wood with the hymn अश्विमान्, or 'that has the term Aśvin.' If the words Múrdhan and वयस् occur in a hymn, thence named मूर्धन्वत्, the affix may be ननुप्; as, मूर्धन्वतीरीदिका उपदधाति 'He places the fuel with the hymn Múrdhanvat.'

नप् is peculiar to the Veda only in its connexion with आविर्, forming आविश्य 'manifest,' as in आविश्यो वर्धते चारुः 'The lovely manifest (light) increases.'

The possessive affix ननुप्, leaving वत् or नत्, forms two different words with रै 'wealth,' रेवत् or रयिमात्; as, गोदा इद्रेवतो नदः 'Giving kine is the delight of the wealthy;' रयिमान् पुष्टि-चक्षुः 'the opulent cherisher.' After an इ or an र्, the termination is वत्; as, हरिवत् 'the possessor of horses.' After a noun ending in अ, which has been substituted for another vowel, as अक्ष for अक्षि, it inserts a nasal; as, अक्षन्वत् 'having eyes.'

ननुप् may be added to the objective cases of personal pronouns, to imply 'like,' 'such as,' as मावत् 'such as I,' त्वावत् 'such as thou,' यत् विप्रस्य मावतः '(Accept) the sacrifice of a worshipper like me;' न त्वावान् जातो न जनिष्यते 'Such as thou has never been nor will be born.' Words which are formed with the same affix, and in a like sense, if they end in a sibilant, may retain the final unchanged, as नमस्तत् 'like the sky,' अङ्गिरस्तत् 'like Angiras,' मनुष्यत् 'like a man;' as, मनुष्यदग्ने अङ्गिरस्तदङ्गिरो ययातिवत् 'O Agni! like a man; Angiras like Angiras; like Yayāti.'

ई may be used as a possessive affix; as, रथीरथं न शन्ति 'as a charioteer (soothes) his weary steed.'

Possessives formed with चिन् may require the prolongation of the finals of certain words; as, चीन्वाची 'who has camels;' हृदयाची 'who has a heart;' द्वयाचि 'what has two.'

The affix नवट् may require or not the change of a final sibilant, as अयस्मय or अयोमय 'made of iron:' after हिरस्म it drops its initial; as, हिरस्मयेन सविता रथेन 'the sun with a golden car.'

Numerals may take, without change of import, the affixes **अन्** or **इन्**; as, **सप्तसप्तान्यसृजन्** 'He created the seven times seven (the forty-nine) Maruts'; **पञ्चदशिनोऽर्जुनासाः** 'Half-months having fifteen days.'

ताति may be added to **सर्व** and **देव** without affecting their meanings; **सर्वताति** 'all,' **देवताति** 'a divinity:' and to **ज्ञं**, **ज्ञिष**, and **अरिष**, to denote 'making' or 'producing'; as, **ज्ञताति** 'who makes happy:' or in the sense of 'condition'; as, **ज्ञिषताति** 'auspiciousness,' 'happiness.'

Ordinals may be formed with **च** as well as **न**; as, **पञ्चचं** or **पञ्चनं** 'fifth.'

Before the terminations of the comparative and superlative a nasal may be inserted or retained; **सुवचिन्नटः** 'a better road;' **दस्युहन्ननः** 'most destructive of thieves.' **दावन्** substitutes **न** for its final; as, **भूरिदावन्नटः** 'one who is most bountiful.' **रषिन्** substitutes **ई** for the last syllable; as, **रषीन्ननः** **रषीनां** 'the best charioteer of charioteers.'

Prepositions may take **चति**, to form nouns implying 'going'; as, **याति देवः प्रवता यासुहता** 'The deity goes by (the path) going down or going up.'

The terms **परिपन्थिन्** and **परिपरिन्** are irregularly formed with **इन्**; as, **मा त्वा परिपरिणो विदन्मा त्वा परिपन्थिनो विदन्** 'May no enemies harm thee; may no adversaries harm thee.'

Indeclinables may be formed from pronouns with **दा**, as **इदा** 'here;' or **या**, इत्या 'thus,' कथा 'how' or 'why;' as, कथा दाशेन 'How may we give?' **पञ्च** and **पञ्चा** may be used instead of **पञ्चान्**.

COMPOUNDS.—The rules of composition are rarely departed from: a few peculiarities may be met with.

Thus, **वृचन्** compounded with **वसु** or with **अश्व** does not drop its final nasal, as **वृचवसु** 'vigorous'; as, **हरी इन्द्रबाहा वृचवसू** 'A pair of horses full of vigour, bearers of Indra;' **मेनाभयो वृचवसवस्व** 'Thou wast, Mená, (daughter) of Vṛishasáśwa.'

पितरा and **मातरा** are considered to be irregular forms in a Dvandwa compound; as, **जा ना गन्ता पितरामातरा** 'My father

and mother came to me.' The order may be reversed ; as, **मातरापित्ररा**. In the Dvandwa compounds **हेमकशिश्निरौ** 'winter and the dewy season,' and **अहोरात्रे**, the gender is that of the first, and not, as more usual, of the last member of the compound.

अन्द्, as the last member of a Tatpurusha or Bahuvrīhi compound, preceded by a word ending in a short **इ** or **उ**, may in a prayer or hymn (Mantra) require the insertion of a sibilant ; as, **हरिश्चन्द्रः**, **पुरुषचन्द्रः**, proper names ; **सुचन्द्र** 'brightly shining.'

When **चत्** follows **त्रि**, the two last letters of the numeral are rejected ; as, **तृचं सूक्तं** 'a hymn of three stanzas.'

प्रजा, as the last member of a Bahuvrīhi compound, may terminate in **चत्** ; as, **बहुप्रजाः निर्जृम्भमाविशे** 'Having much offspring, he entered the earth.'

Nouns ending in **च** do not always add **क** to form an epithet ; as, **हत्तमानु हत्तपितु** 'one whose mother or father has been slain : ' not **हत्तमानुक**.

Before **माद्** 'who delights,' and **स्य** 'what stays or is,' **सह** may become **सथ** ; as, **सथमाद्** 'a friend ;' **सथस्यं** 'Bring together.' It occurs before other nouns ; as, **यामृषाते सथक्षुतिं** 'May you magnify that which is (your) united praise.'

The instances of Syntax which are given by Pāṇini are but few, and consist chiefly of the substitutions of one case or of one tense for another ; irregularities for which the general rule *Bahulam chhandasi* will account. They are neither of sufficient extent or importance to be cited. And it may be observed of the Vedas, as of other writings, that, as the far greater portion has a metrical construction, syntax is but of subordinate consideration, and offers little that is peculiar or embarrassing.



INDEX I.

- ABSTRACT nouns**, p. 329.
- Accents**, grave, acute, circumflex, 6.
- Adjectives**, 75. degrees of comparison of, 76. syntax of, 403.
- Adverbs**, 93. alphabetical list of, ib. syntax of, 407.
- Affixes**, (1) inflectional; of declension, 29. of conjugation, 116, 117. (2) comparative, 76. (3) derivative; of verbal derivatives, 309. of nominal derivatives, 329. of miscellaneous nouns, 330. of possessives, of degrees of comparison, pronominals, and numerals, 347. of indeclinables, 349.
- Aggregative nouns**, 329.
- Akriti**, a kind of metre, 444.
- Akshara-chhandas**, a class of metres, 435.
- Alphabet**, 1. order of, 2.
- Alphabetical list of adjectives**, 77, 78. of adverbs, 93. of affixes (verbal), 309. of affixes (nominal), 329. of conjunctions, 103. of Gati prefixes, 99. of indeclinables, 92. of indicatory letters, 107. of particles, 104. of past participles, 293. of pronouns, 80. of verbs not inserting ऋ, 136. of verbs of each conjugation (see Conjugations).
- Āṅga**, or inflective base; of nouns, 28. of verbs, 109.
- Anubandhas**, or indicatory letters, 106. general and special, 106, 107.
- Anushtubh**, a kind of metre, 436.
- Anuswāra**, 2. changes of, 20.
- Appellatives**, 329.
- Arddha-visarga**, 25.
- Āryā**, a kind of metre, 444.
- Āryāgītī**, a kind of metre, 446.
- Ashti**, a kind of metre, 441.
- Atidhriti**, a kind of metre, 443.
- Atijagatī**, a kind of metre, 440.
- Atikriti**, a kind of metre, 444.
- Atisakkari**, a kind of metre, 441.
- Ātmane-pada**, or reflective voice, 115. terminations of, 116. substituted for the *Parasmai-pada*, 277.
- Attributives**, 329.
- Āṭyashṭī**, a kind of metre, 441.
- Augment**, temporal, 124, 132, 141. the letter ऋ, 135.
- Avyayī-bhāva compounds**, 371.
- Bahuvrīhi compounds**, 365.
- Base**, inflective; of nouns, 28. of verbs, 109.
- Benedictive mood**, 114. terminations of, 117. formation of, 139. syntax of, 422.
- Cases of nouns**, 29. syntax of, 379.
- Causal verb**; formation of, 146. inflexions of, 155. voices of, 284. governing double accusative, 382. syntax of, 425.
- Classification of letters**, 2, 6, 7.

- Combination or conjunction of letters, 8. of vowels, *ib.* of consonants, 16. of hard and soft consonants, *ib.* of dentals, 18. of nasals, *ib.* of Anuswára, 20. of semivowels, *ib.* of sibilants, 21. of ह, 22. of Visarga, 24.
- Comparison, degrees of, 76.
- Comparative degree, 76, 77.
- Compound consonants, 3.
- Compound metre, 434.
- Compound præterite tense, 129.
- Compound verbs, 277.
- Compound words; classes of, 353.
Dwandwa, 355. Tatpurusha, 356.
Bahuvrīhi, 365. Avyayī-bhāva, 371. general rules, 375.
- Conditional mood, 114. terminations of, 117. formation of, 141. syntax of, 422.
- Conjugation, principles of, 117.
- Conjugational inflexion, 109. terminations, 116. tenses, 112.
- Conjugations, how named and distinguished, 109. first, 163. second, 204. third, 221. fourth, 227. fifth, 240. sixth, 245. seventh, 252. eighth, 257. ninth, 260. tenth, 267.
- Conjunction of vowels, 8. of consonants, 16.
- Conjunctions, 103. syntax of, 409.
- Consonants, order of, 2. compound, 3. hard and soft, 7. combination of, 16.
- Dandaka, a kind of metre, 444.
- Declension, general rules of, 28.
- Declension of नौ, 30.
—— of nouns, ending in न् and नः, 30. in इ and उ, 34. in ई and ऊ, 38. in अ, अः, ऋ, and ॠ, 44. in ए, 46. in ऐ, 47. in औ and औः, 48. in consonants, 49. in gutturals, 50. in palatals, *ib.* in dentals, 55. in labials, 60. in nasals, *ib.* in semivowels, 66. in sibilants, *ib.* in ह, 72.
—— of participles in अन् and वन्, 56.
—— of possessives in वन् and नन्, 56.
- Derivation, 285.
- Derivatives; verbal, 285, 308. nominal, 328.
- Derivative verbs, use of, 424.
- Desiderative verb; formation of, 149. inflexions of, 156. syntax of, 425.
- Devanagarī alphabet, 1.
- Dhātu, or root, 105.
- Dhriti, a kind of metre, 442.
- Dwandwa compounds, 355.
- Dwigu compounds, 362.
- Expletives, 104.
- Feet, in prosody, 433.
- Frequentative verb, 151. inserting व्, 152. omitting व्, 153. form of, 157. syntax of, 425.
- Future, first or definite, 113. terminations of, 116. formation of, 137. syntax of, 416.
—— second or indefinite, 113. terminations of, 117. formation of, 138. syntax of, 416.
- Gana-vrīta, a class of metres, 444.
- Gati prefixes, 98, 101.
- Gāyatrī, a kind of metre, 435.
- Genders of the noun, 28.
- Gīti, a kind of metre, 446.
- Gītyāryā, a kind of metre, 448.
- Guna letters or substitutes, 7.
- इ, augment, 135. when not inserted, *ib.*

- Imperative mood, 114. terminations of, 117. formation of, 139. syntax of, 418.
- Imperfect tense, or first præterite, 112. terminations of, 116. formation of, 124. syntax of, 413.
- Impersonal verbs, 161, 410.
- Indeclinables, 92, 349. syntax of, 407.
- Indeclinable nouns, 92.
- Indicative mood, 112.
- Infinitive, formation of, 286. syntax of, 423.
- Inflectional terminations of nouns, 29. of verbs, 116.
- Inflexion, principles of, 28.
- Interjections, 103. syntax of, 410.
- Jagatī, a kind of metre, 439.
- Karmmadhāraya compounds, 360.
- Kridanta (verbal) derivatives, 285.
- Kritī, a kind of metre, 443.
- Letters, 1. classification of, 6. combination of, 8.
- Mātrachhandas, a class of metres, 446.
- Mātrasamaka, a kind of metre, 448.
- Metre, principles of, 433. kinds of, 435.
- Moods, 112. indicative, *ib.* imperative, 114. potential, *ib.* benedictive, *ib.* conditional, *ib.*
- Nāgari letters, 1.
- Nominal derivatives, 328. classes of, 329.
- Nominal verbs; formation of, 161. syntax of, 426.
- Nouns; inflexions of, 28. declensions of, 30 (*see* Declension); indeclinable, 92. verbal, 308. syntax of, 377.
- Numbers of the noun, 28. of the verb, 116.
- Numerals, 86, 347.
- Optative or benedictive mood, 114.
- Ordinals, 90, 348.
- Padas or voices of the active verb, 115. changes of, 276.
- Pankti, a kind of metre, 437.
- Parasmai-pada, 115. changes of, 276.
- Participles; kinds of, 287. of the present tense, *ib.* of the second præterite, 289. indefinite past, 290. list of irregular past, 293. future active, 296. future passive or neuter, 297. indeclinable, 303. of repetition or adverbial, 307. syntax of, 426.
- Particles, 92. words used as, 102. prefixes or affixes, 104.
- Passive voice, formation of, 143.
- Patronymic derivatives, 329.
- Persons of the tenses, 116.
- Possessives; declension of, 57. derivation of, 343.
- Potential mood, 114. terminations of, 117. formation of, 139. syntax of, 420.
- Prakriti, a kind of metre, 443.
- Præterite, 1st or imperfect, 112. terminations of, 116. formation of, 124. syntax of, 413.
- 2d or perfect, 113. terminations of, 116. formation of, 125. compound, 129. syntax of, 414.
- 3d or indefinite past, 113. terminations of, 116. formation of, 129. syntax of, 414.
- Prepositions, 98. in combination, *ib.* singly, 101. alphabetical list of, 99. effect upon voices of verbs, 277.
- Present tense, 112. terminations

- of, 116. formation of, 124.
syntax of, 411.
- Pronominal nouns, 79, 85, 347.
- Pronouns, 79. personal, 80, 81.
demonstrative, 80, 82. relative,
80, 83. interrogative, *ib. id.* ho-
noric, 80, 85. syntax of, 405.
- Pronunciation, 4.
- Prosody, principles of, 432.
- Quantities of vowels, 6.
- Quantity in prosody, 433.
- Reduplicate præterite, 125.
- Reduplication, rules of, 125.
- Root or Dhātu, 105.
- Śakkari, a kind of metre, 441.
- Sandhi, rules of, 8.
- Sankriti, a kind of metre, 444.
- Scheme of terminations for the
noun, 29. for the verb, 116.
- Sonant consonants, 7.
- Superlative degree, 76, 77.
- Surd consonants, 7.
- Syntax, 377. of substantives, 378.
of cases, 379. of the nomina-
tive, *ib.* of the accusative, 381.
of the instrumental, 386. of the
dative, 387. of the ablative,
391. of the genitive, 394. of
the locative, 399. of the voca-
tive, 402.
- of adjectives, 403. of pro-
nouns, 405. of indeclinables,
407.
- of verbs, 410. of tenses,
ib. of the present, 411. of the
first præterite, 413. of the se-
cond præterite, 414. of the in-
definite past, *ib.* of the definite
future, 416. of the indefinite
future, *ib.* of the imperative,
418. of the potential, 420. of
the benedictive, 422. of the
conditional, *ib.* of the infinitive,
423. of derivative verbs, 424.
- Syntax of participles, 426. of the
present part., 427. of the past
part., *ib.* of the indeclinable past
part., 430. of the future part.,
431. of participial nouns, 432.
- Taddhita (nominal) derivatives,
328.
- Tatpuruṣa compounds, 356. kinds
of, *ib.* examples of, 357. Karm-
madhāraya, class of, 360. nu-
merals, or Dwigu class of, 362.
with particles and prepositions,
363.
- Temporal augment, 124. rejected
after a negative, 415.
- Tenses, conjugational, 111. pre-
sent, 112. præterites, 113. fu-
tures, *ib.* inflectional termina-
tions of, 116.
- Terminations, inflectional; of de-
clension, 29. substitutes for,
after nouns, 31. after pro-
nouns, 79.
- of conjugation, 109,
116. modifications of, after the
second præterite, 129. after the
third, 132.
- Trishtubh, a kind of metre, 437.
- Udgīti, a kind of metre, 446.
- Upagīti, a kind of metre, 446.
- Upasargas or prepositions, 98.
- Uṣṇih, a kind of metre, 436.
- Utkṛiti, a kind of metre, 444.
- Vaitālīya, a kind of metre, 446.
- Varna-vṛitta, a class of metres, 435.
- Vedas; on the grammar of, 449.
Sandhi, 452. declension, 456.
conjugation, 461. verbal de-
rivatives, 474. nominal deriva-
tives, 479. compounds, 482.

- Verb, principles of inflexion of,
 109. conjugations of, 110.
 moods and tenses of, 112.
 voices of, 115. numbers and
 persons of, 116, not taking इ,
 136. formation of, 141. conju-
 gations of, 163 (see Conjugation);
 syntax of, 410.
 Verbs, derivative, 145. causals,
 146. desideratives, 149. frequentatives,
 151.
 Verbs compounded with preposi-
 tions, 276.
 Verbal derivatives, 308.
 Vikriti, a kind of metre, 444.
 Visarga, two changes of, 23.
 Voices; active, 115. passive, ib.
 changes of, 276.
 Vowels, 2. initial, ib. medial and
 final, 3. quantities of, ib. substitutes
 for, 7. conjunction of, 8.
 Vriddhi substitutes for vowels, 7.
 Vrihati, a kind of metre, 437.

INDEX II.

VERBS IN THE DIFFERENT CONJUGATIONS.

- | | |
|-------------------------------|-----------------------------|
| अक to mark, page 165. | इ (अपी) to study, 208. |
| अज्ज to pervade, 166. | इम्भ to shine, 254. |
| अज्ज to go, 166. | इल्ल to send, 270. |
| अज्ज to become manifest, 254. | इष to wish, 246. |
| अट to go, 166. | ई to go, 229. |
| अट्ठ to disrespect, 270. | ईष to see, 167. |
| अद् to eat, 205. | ईह to praise, 209. |
| अन to breathe, 206. | ईर to go, 210. |
| अह्म to pain, 270. | ईष्यै to envy, 167. |
| अह्म to be fit, 167. | ईज्ञ to rule, 210. |
| अज्ञ to pervade, 241. | उ to sound, 168. |
| अज्ञ to eat, 261. | उल्ल to go, 168. |
| अल्ल to be, 207. | उच्च to assemble, 233. |
| अल्ल to throw, 229, 233. | उम्भ to wet, 254. |
| आप to obtain, 241. | ऊर्ध्व to cover, 210. |
| आस to sit, 208. | उह to reason, 168. |
| आह to speak, 215. | उ to go, to gain, 168, 223. |
| इ to go, 167, 209. | उल्ल to go, 258. |
| इ to remember, 208. | उन्न to be straight, 169. |

- वृध् to increase, 229, 233, 242.
 वृ to go, 262.
 वृध् to increase, 164.
 वृक्ष to be dry, 169.
 वृण to wink, 271.
 वृण to speak, 271.
 वृद् to call, 178.
 वृण to desire, 169.
 वृत् to count, 271.
 वृत् to cure, 169.
 वृत् to sound, to coo, 168, 216, 246.
 वृत् to contract, 247.
 वृत् to be crooked, 246.
 वृत् to contract, 271.
 वृत् to be childish, 247.
 वृद् to speak falsely, 275.
 वृण्ण to suffer pain, 262.
 वृण्ण to be angry, 233.
 वृण्ण to play as a child, 272.
 वृण्ण to embrace, 233.
 वृह् to astonish, 271.
 वृ to sound, 248.
 वृ to injure, 242.
 वृ to do, 259.
 वृह् to be thick, 247.
 वृत् to cut, 250.
 वृण्ण to be able, 169, 182, 272.
 वृण्ण to be feeble, 272.
 वृण्ण to injure, 242.
 वृण्ण to become thin, 233.
 वृण्ण to plough, draw furrows,
 247.
 वृ to throw, to scatter, 247.
 वृ to injure, 264.
 वृत् to utter, to celebrate, 272.
 वै to sound, 172.
 वृ to sound, 265.
 वृद् to call, 178.
 वृण्ण to go, to walk, 170.
 वृषी to buy, 261.
 वृण्ण to be angry, 233.
 वृण्ण to cry, 170.
 वृण्ण to be sad, 238.
 वृद् to be moist, 178, 233.
 वृण्ण to be distressed, 262.
 वृण्ण to speak, 211.
 वृण्ण to kill, to hurt, 258.
 वृण्ण to be patient, 171, 238.
 वृण्ण to waste, 171.
 वृण्ण to kill, to hurt, 258.
 वृण्ण to let loose, 233.
 वृण्ण to throw, 229, 248.
 वृ to sneeze, 216.
 वृद् to send, 255.
 वृण्ण to be hungry, 233.
 वृण्ण to agitate, 182.
 वृण्ण to be agitated, 233, 262.
 वृ to waste, to decay, 171.
 वृण्ण to whet, to sharpen, 216.
 वृण्ण to dig, 172.
 वृण्ण to hurt, 250.
 वृण्ण to speak, 213.
 वृण्ण to count, 271.
 वृण्ण to speak, 271.
 वृण्ण to go, 172.
 वृण्ण to agitate, 173.
 वृण्ण to sound, 247.
 वृण्ण to preserve, 247.
 वृण्ण to advise, 271.
 वृण्ण to protect, 173.

- गुष to blame, 174.
 गुष to disturb, 233.
 गुह to hide, 214.
 गे to sing, 172.
 गृष to be greedy, 233.
 गृह to revile, 174.
 गृह to take, 271.
 गृ to swallow, 248.
 गृ to sound, 264.
 गेव to serve, 198.
 ग्रन्ध to arrange, 262.
 ग्रह to take, 263.
 ग्ले to be weary, 172.
 वस to eat, 174.
 वुट to exchange, 182.
 वुह to make effort, 247.
 वुष to proclaim, 273.
 वृष to shine, 258.
 वा to smell, 174.
 वकास to shine, 211.
 वक्ष to speak, 211.
 वष to pound, 273.
 वन to eat, 175.
 वर to go, 175.
 वह to pound, 273.
 वि to collect, 242, 273.
 विन to think, 273.
 वुट to cut, 247.
 वुर to steal, 269.
 वृत् to hurt, 248.
 वेह to make effort, 275.
 व्युत् to drop, 176.
 व्रिद् to cut, 255.
 वुट to cut, 247.
 वुर to cut, 247.
 वुद् to play, to shine, 254.
 व्रो to cut, 239.
 वख to eat, 211.
 वन to produce, 223.
 वन to be born, 229.
 वभ to yawn, 176.
 वस to let loose, 233.
 वागृ to wake, 212.
 जि to conquer, 164.
 जीव to live, 176, 274.
 जुट to bind, 247.
 जृभ to yawn, 176.
 जृ to grow old, 230.
 जृ to decay, 264.
 ज्ञप to know, 273.
 ज्ञा to know, 263.
 ज्या to become old, 263.
 ज्वर to have fever, 177.
 द्विष to throw, 233, 247.
 ही to fly, 230.
 डोक to go, 177.
 खभ to hurt, 182, 233.
 खन to bow, 177.
 खझ to perish, 230, 233.
 खह to bind, 231.
 खिज to cleanse, 212, 224.
 खिद् to blame, 178.
 खी to lead, 177.
 खु to praise, 216, 248.
 खू to praise, 248.
 तल 'to support' a family, 275.
 तन to stretch, 257.
 तप to heat, 231.
 तन to be distressed, 238.
 तस to toss, 233.

- तिग to endure, 178.
 तुट to make a riot, 247.
 तुड to inflict pain, 247.
 तुद to inflict pain, 245.
 तुभ to hurt, 182, 233.
 तुच to be pleased, 233.
 तुघ to eat grass, 258.
 तुष to be satisfied, 231, 233.
 तुष to satisfy, 249.
 तुष to thirst, 233.
 तुह to injure, 255.
 तु to cross, 178.
 तन to abandon, 179.
 लुट to cut, 247.
 त्वर to hasten, 177, 274.
 दंश to bite, 179.
 दद to give, 179.
 दध to have, to hold, 179.
 दन to tame, 238.
 दम्भ to deceive, 242.
 दरिद्रा to be poor, 212.
 दस to toss, 233.
 दह to burn, 180.
 दा to give, 180, 224.
 दा to cut, 213.
 दिव to play, 228.
 दिह to anoint, 214.
 दी to decay, 232.
 दीधी to shine, 213.
 दीष to shine, 232, 274.
 दु to run, 168, 181.
 दुच to become bad, 233.
 दुह to milk, 214.
 हष to be proud, 231.
 हश to see, 181.
 हृ to tear, 264, 274.
 हे to protect, 181.
 हे to cleanse, 172.
 हो to cut, 239.
 हु to assail, 216.
 हुन to shine, 182.
 द्रा to fly, 213.
 हु to run, 182.
 हुह to injure, to oppress, 232, 234.
 द्विष to hate, 214.
 खा to have, to hold, 224.
 धी to uphold, 234.
 धु to shake, 243, 263, 264.
 धू to shake, 243, 275.
 धृ to hold, 186.
 धे to drink, 183.
 घोष to gallop, 183.
 भा to blow, 183.
 धी to meditate, 172.
 हु to be firm, 183.
 हुच to be firm, 247, 249.
 झंस to fall down, 182, 202.
 श्वन to sound, 271.
 नद to be happy, 178.
 नृत to dance, 232.
 पच to cook, 183.
 पट to tie, 271.
 पत to fall, 184.
 पद to go, 233, 271.
 पश to tie, 271.
 पा to drink, 184.
 पा to preserve, 213.
 पार to cross over, 274.
 पिश to be organized, 250.

- पिच to grind, 256.
 पी to drink, 234.
 पीह to pain, 274.
 पुट to contract, 271.
 पुह to abandon, 247.
 पुन to nourish, 233, 264.
 पू to purify, 264.
 पृ to delight, 243.
 पृ to extend, 249.
 पृथ to throw, 274.
 पू to fill, 264.
 पेव to serve, 198.
 प्याय to grow, 184.
 प्रच्छ to ask, 249.
 प्रच to declare, 274.
 प्रा to fill, 213.
 प्री to be pleased, 234.
 प्री to desire, 261.
 प्री to please, 265, 275.
 पु to jump, 168.
 पुन to burn, 234.
 प्या to eat, 213.
 प्य to approach, 185.
 फल to bear fruit, 185.
 वध to despise, 185.
 बन्ध to bind, 265.
 बल to live, 273.
 बुध to know, to understand,
 185, 234.
 बू to speak, 215.
 भङ्ग to break, 255.
 भस to shine, 224.
 भा to shine, 213.
 भाव to speak, 274.
 भास to shine, 274.
 भिद् to break, 255.
 भी to fear, 225.
 भुज to eat, 256.
 भृ to nourish, 186, 225.
 भृङ्ग to fall, 234.
 भृ to threaten, 264.
 भंङ्ग to fall, 234, 235.
 भंस to fall, 182, 202.
 भन to whirl, 186, 238.
 भस्ज to fry, 249.
 भास to shine, 274.
 भी to support, 264.
 भी to cook, 265.
 सल to advise, 275.
 नद to be mad, 235, 238.
 मन to respect, 235.
 मन to understand, 258.
 मन्ध to churn, 187, 262.
 मन्ध to bind, 187.
 मस to weigh, 234.
 मस्ज to be immersed, 250.
 मा to measure, 213, 225.
 मान to investigate, 187.
 मि to throw, 243.
 मिद् to be unctuous, 182, 235.
 मी to injure, to kill, 232, 261,
 265.
 मील to close, 274.
 मुच to liberate, 250.
 मुस to break, 234.
 मुह to be perplexed, to be silly,
 234, 235.
 मृ to die, 251.
 मृग to seek, 272.
 मृज to clean, 215.

- नृ to injure, 264.
 ने to barter, 187.
 नेव to serve, 198.
 स्मृ to remember, 188.
 त्रु to trample, 274.
 यज्ज to worship, 188.
 यत्त to make effort, 188.
 यत्त to contract, 275.
 यत्त to restrain, 188.
 यत्त to feed, 273.
 यत्त to take pains, 234.
 या to go, 213.
 यु to join, 216, 266.
 युज्ज to engage in devotion, 236.
 युज्ज to join, 255.
 युध् to fight, 236.
 युष to disturb, 234.
 रच to make, 272.
 रज्ज to colour, 189, 236.
 रथ to hurt, 234, 236.
 रभ to commence, 189.
 रत्त to sport, 190.
 रह to leave, 272.
 रा to give, to take, 213.
 राध to prepetiate, 236.
 राध to accomplish, 244.
 रिच to purge, 255.
 री to injure, 234.
 री to roar, 265.
 रु to sound, 216.
 रुच to shine, 182.
 रुट to resist, 182.
 रुद to weep, 216.
 रुध to obstruct, 253.
 रुध to disturb, 234.
 रुध to be angry, 234.
 रुह to grow, 190.
 रै to sound, 172.
 लभ to gain, 190.
 लस्न to be ashamed, 250.
 ला to give, to take, 213.
 लिप to smear, 250.
 लिह to lick, 217.
 ली to embrace, 232, 265.
 ली to melt, 275.
 लुट to resist, 182.
 लुट to roll on the ground, 234.
 लुठ to resist, 182.
 लुष to be lost, 234.
 लुष to cut, 250.
 लुभ to covet, 234, 237.
 लू to cut, 265.
 लोक to see, 190.
 लोच to see, 190.
 वच to speak, 217.
 वट to surround, 272.
 वद to speak, 191.
 वन to ask, 258.
 वप to weave, 191.
 वर to choose, 272.
 वज्ज to subdue, 217.
 वस to dwell, 191.
 वस to fix, 234.
 वह to bear, 191.
 वा to blow, 213.
 विच to separate, 255.
 विज्ज to discriminate, 226.
 विज्ज to fear, 256.
 विद to know, 218.
 विद to be, to exist, 237.

विद् to find, 250.
 विव to surround, 226.
 विस to convey, 234.
 वी to go, 218.
 वुस to cast off, 234.
 वृ to choose, 244, 266.
 वृक् to accept, 192.
 वृत् to be, 182, 192.
 वृष to grow, 182.
 वृ to choose, 265.
 वे to weave, 192.
 वेवी to go, 219.
 वेह to surround, 275.
 व्यष to deceive, 251.
 व्यष to pierce, 237.
 व्ये to cover, 193.
 वृक्ष to cut, 251.
 व्री to choose, 234, 265.
 व्री to support, 265.
 व्रंस to praise, 194.
 व्रक्त to be able, 237, 244.
 व्रठ to speak ill, 272.
 व्रद to wither, to decay, 193.
 व्रान to be tranquil, 238.
 व्रस to desire, to bless, 193.
 व्रास to instruct, 219.
 व्रिष to distinguish, 256.
 व्री to sleep, 219.
 व्रीष to sprinkle, 194.
 वृष to sorrow, 194.
 वृष to be clean, 234.
 वृष to be beautiful, to shine,
 182, 194.
 वृष to become dry, 234.
 वृष to break wind, 182.

वृष to laugh at, 275.
 वृ to injure, 265, 266.
 शी to pare, 239.
 व्युत् to drop, 176.
 व्यष to be weak, 272.
 व्यन्व to loosen, 263.
 व्यन to be weary, 238.
 व्या to cook, 213.
 व्रि to serve, 194.
 व्री to cook, 265.
 वृ to hear, 195.
 व्री to melt, 172.
 व्रिष to embrace, 234, 238.
 व्रस to breathe, 219.
 व्रि to increase, 195.
 व्रिष to be white, 182.
 व्रस to embrace, 196.
 वस to give, 258.
 वद to decay, to be sad, 196.
 वत्न to go, 196.
 वह to bear, 197, 238.
 वाष to be accomplished, 237.
 वि to bind, 266.
 विष to sprinkle, 250.
 विष to accomplish, 197.
 विष to become perfect, 234, 238.
 विष to sew, 239.
 वृ to bear children, 198, 216.
 वृ to extract juice, 240.
 वृ to bring forth, 220, 239.
 वृद to hurt, 198.
 वेव to serve, 198.
 वे to decay, 172.
 वो to destroy, 239.
 व्रभ to stop, to hinder, 198.

- हु to praise, 220.
 हा to stand, 198.
 हिष to spit, 199, 239.
 ब्हा to bathe, 213.
 बिह to be kind, 232, 234.
 कु to distil, 216.
 कुह to vomit, 232.
 स्मि to smile, 199.
 श्वस to sleep, 220.
 श्विद to sweat, 182, 200, 234.
 साध to be accomplished, 237.
 शान to tranquillize, 276.
 गृ to go, 200, 226.
 गृण to abandon, let go, 239, 251.
 शृष to creep, 200.
 गच्छ to go, 201.
 शम्भ to stop, 267.
 लु to leap, 266.
 लुम्भ to stop, 267.
 शन to sound, 272.
 शम्भ to stop, 267.
 लुम्भ to stop, 267.
 लृ to cover, 244.
 लृ to spread, 275.
 लृ to cover, to spread, 265.
 स्वर्ष to envy, to emulate, 201.
 स्वस् to touch, 274.
 स्पृस् to touch, 252.
 स्पृह to envy, 272.
 स्वय to increase, 201.
 स्फुट to bud, to expand, 247.
 स्फुर to throb, 247.
 स्मृ to remember, 201, 275.
 स्रन्द to ooze, to drop, 182, 201.
 संस to fall, 182, 202.
 शम्भ to trust in, 182.
 शु to drop, 202.
 शर to sound, 272.
 हन to kill, 221.
 हस to laugh, 202.
 हा to abandon, 227.
 हा to go, 226.
 हिस to injure, 256.
 हु to sacrifice, 222.
 हु to take, 186, 203.
 ह्व to rejoice, 234.
 ह्व to sound, 203.
 ह्री to be ashamed, 227.
 ह्व to sound, to be small,
 203.
 ह्राद to be glad, 203.
 हे to call, 203.

CORRECTIONS.

Page	Line		
10	34	<i>for</i> विष्णुह <i>read</i> विष्णु छह	
13	21	अर्थ	अर्थ
15	28	झक	झक
24	29	सरु	सरुः
37	17	सकषि	सकषि
37	21	सकषन्	सकषन्
52	5	परित्राज्	परित्राज्
54	2	सर्त	सर्त
54	12	अपयाजी	अपयाजी
54	13	अपयाजं	अपयाजं
55	8	CLASS II.	CLASS III.
60	16	गष्	गुष्
60	26	खयी	खयी
61	31	राह	राहः
64	2, 3	अनङ्गीनी &c.	अनङ्गीनी
64	24	दीर्घहानी	दीर्घहानी
71	1	36	35
74	1	103	104
83	13	इमा	इमाः
96	5	पुनर्	पुनर्
102	26	साकार	साकारः
106	9	unliteral	uniliteral
119	30	यष्	यष्
125	9	बहि नहि	बहे नहे
128	30	बु	बु
150	20	दरिद्रिषति	दिदरिद्रिषति
150	20	दरिद्रासति	दिदरिद्रासति
156	4	भाषयेत्	भाषयेत्
160	34	भाषयिषति	विभाषयिषति
167	15	193	194
171	13	चञ्चलि	चञ्चलि

Page	Line		
173	11	for 190. f.	read 191. k. m.
182	9	first class, 1	first class, 2
185	23	frequentative	desiderative
186	15	उ	ऊ
193	3	अवास्तां	अवासिर्हा
194	27	insert imp.	शोभतां
199	12	for स्थासीह	read स्थासीह
199	34	अस्तेष्वत	अस्तेष्वत
209	33	ईडिस्व	ईडिष्व
212	13	जजागार	जजागार
212	14	जजागरतुः	जजागरतुः
214	13	दोषिः	दोषि
214	15	अधुषन्	अधुषुः
214	17	अधुष्यं	अधुष्यं
216	30	अरोदीः	अरोदीः
217	29	अवोषि	अवोषे
222	24	जुलः	जुलः
225	3	अवभस्तां	अवभस्तां
227	14	जिहाय	जिहाय
230	10	जीर्ष्यते	जीर्ष्यति
231	11	नक्षते	नक्षते
235	1	भास्वते	भोस्वते
237	33	श्लिष्यति	श्लिष्यति
243	9	धुन्वीत	धुन्वीत
244	22	वूषीहे	वूषीह
248	21	चर्त्सति	चर्त्सति
250	12	35	34
251	8	उ	ऊ
254	12	आनक्ष	आनक्ष
255	12	ततर्हिषति	तितर्हिषति
293	13	गूढ	गूढ
294	24	सून सून	सून सून
295	7	मूर्ध	मूर्ध
317	30	मृक्	मृट्
318	26	परिम्राज्	परिम्राज्

CORRECTIONS.

499

Page	Line		
325	20	<i>for</i> वृ	<i>read</i> वृत्
370	29	बहुवाग्निका	बहुवाग्निका
375	8	बहटु	बहटु
388	25	यागाय	यागाय
426	18	वृष्णो	वृष्णो
460	1	सुर	सुर





